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HISTORY OF DHARMASASTRA

(ANCIENT AND MEDIEVAL
RELIGIOUS AND CIVIL LAW)

COMPUTERISED

BY

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PREFACE

WHEN preparing materials for my edition of the Vyavahāra-mayūkha it occurred to me that a brief history of Dharmaśāstra on the lines of the history of Alamkāra Literature that I prefixed to my edition of the Sahityadarpaṇa would not fail to be of great use to Indian students of Dharmaśāstra. As I pursued my studies in Dharmaśāstra I found that the materials were so vast and of such a varied character that to compress them into a brief introduction would hardly do justice to the subject and would not convey an adequate idea of their richness and their importance to the study of social institutions, comparative jurisprudence and other branches of knowledge. Ultimately I made up my mind to bring out independently a history of Dharmaśāstra. At first I intended to treat in a single volume of the chronology of the Dharmaśāstra and the historical developments of the various topics comprised therein from the earliest times. The chronological portion alone took all the leisure I could spare during five years. During this period for some years I suffered from a very painful internal complaint which had at one time almost induced me to lay aside the work in despair. Latterly however I felt much better and I thought it desirable to issue the chronological portion of the work in a volume by itself. Following as I do the exacting profession of an advocate, and not being in the best of health, I feel great misgivings whether I shall carry out my original intention by publishing another volume on the development of the various subjects comprised in Dharmaśāstra such as marriage and other saṁskāras, judicial procedure and actions at law, daily observances, vratas, śrāddha and impurity, from Vedic times down to modern days. I hope, however, that, time and health permitting, I may be able to issue the second volume also in a few years more. As the Śāstris entertain strange notions about the changes of usages that occurred in India, about the vicissitudes of Indian social institutions and about chronology in general and as their influence upon the masses of India is very great, I intend in the near future to translate this work into Sanskrit and Marathi, my own vernacular, in the hope that their outlook may undergo a welcome change on perusing this work.

PREFACE

What remains is the pleasant duty of acknowledging my obligations to others. I must first mention the veteran scholar Dr. Jolly whose *Recht und Sitte* in the German *Grundriss* was the model I set before me and to whom I owe a deep debt of gratitude. I derived valuable help from the labours of eminent scholars such as Dr. Bühler, Rao Saheb V. N. Mandlik, Prof. Hopkins, Mr. M. M. Chakravarti, Mr. K. P. Jayasval, who worked before me in the same field. I am very thankful to the authorities of the India Office and to Dr. S. K. Belvalkar, Mahamahopadhyaya Prof. Kuppasvami Sastri, Dr. Bhattacharya (of Baroda) and Prof. H. D. Velankar (of Wilson College, Bombay) for giving to me all facilities for consulting the valuable collections of Sanskrit Mss. in their charge. For help in various directions I am obliged to Dr. V. G. Paranjpe, Dr. S. K. De, Mr. P. K. Gode, Mr. G. N. Vaidya and a host of other friends. I am conscious that, in spite of all this help, the work contains numerous deficiencies, lapses and omissions. For these I crave the indulgence of scholars.

Bombay,
28th August 1930

P. V. KANE

TABLE OF CONTENTS

	Pages
List of Abbreviations 	- IV
Additions and corrections 	V- XII
Synopsis of contents 	XIII- XLVIII
History of Dharmaśāstra 	I-467
General Index 	468-502
Appendix A - List of works on Dharmaśāstra ...	503-676
Appendix B - List of Authors on Dharmaśāstra ...	677-760

LIST OF ABBREVIATIONS.

A. Br. = Aitareya Brāhmaṇa.

Ānan.
or
Ānan. P. } = Ānandaśrama series, Poona.

Āp.
or
Āp. Dh. S. } = Āpastamba-dharmasūtra.

Āp. Gr. S. = Āpastambagrhyasūtra.

A. S. B. = Asiatic Society of Bengal.

Baud. or Bau. Dh. S. or Baud. Dh. S. = Baudhāyana-dharmasūtra
(Mysore edition).

Bau. Gr. S. = Baudhayanagrhyasūtra (Mysore edition by Dr. Shama
Śāstri).

B B R A S. = Bombay Branch, Royal Asiatic Society.

Bom. H. C. R. = Bombay High Court Reports.

Bom. L. R. = Bombay Law Reporter (edited by Messrs. Ratanlal
and Dhirajlal).

B. I. or B. I. S. = Bibliotheca Indica series, Calcutta.

Br. Upaniṣad or Br. Up. = Brhadāranyaka Upaniṣad.

B. S. or BSS. = Bombay Sanskrit series.

Cat. = Catalogue.

Caturvarga. = Caturvarga-cintāmaṇi of Hemādri (B. I. series).

C. O. = Calcutta Oriental Series.

D. C. = Deccan College collection of Sanskrit mss. now lodged at
the Bhandarkar Oriental Institute, Poona.

Dh. S. = Dharmasūtra.

E. C. = Epigraphia Carnatica.

E. I. = Epigraphia Indica.

Gau.
Gaut. } = Gautama-dharmasūtra (Ānandaśrama edition).

Gr. S. = Grhya-sūtra.

H. D. A.

- H. A. S. L. = Max Müller's History of Ancient Sanskrit Literature.
 Hir. = Hiranyakeśi-dharmasūtra.
 H. O. S. = Harvard Oriental series.
 Hp. cat. or Hp. Nepal cat. = Mahāmahopādhyāya Haraprasad Śāstri's catalogue of palmleaf and paper mss. belonging to Dnrbar Library, Nepal.
 I. H. Q. = Indian Historical Quarterly.
 I. L. R. = India Law Reports series, Bom. standing for Bombay, Cal. for Calcutta, All. for Allahabad and Mad. for Madras series.
 Ind. Ant. or I. A = Indian Antiquary.
 I. O. cat. = Catalogue of the Sanskrit mss. at the India Office in London (ed. by Dr. Eggeling).
 JASB. = Journal of the Asiatic Society of Bengal.
 JBBRAS = Journal of the Bombay Branch, Royal Asiatic Society.
 JBORS = Journal of the Bihar and Orissa Research Society.
 JRAS = Journal of the Royal Asiatic Society of Great Britain.
 Jivananda Sm. = Dharmasāstra-saṅgraha, published by Jivananda at Calcutta in 1876 (two parts).
 L. R. I. A. = Law Reports, Indian Appeals, the number of the volume being inserted between L. R. and I. A.
 Mad. H. C. R. = Madras High Court Reports.
 M. Gr. S. or Mānava Gr. S. = Mānava-Gr̥hyasūtra.
 Mit. = Mitākṣarā on Yajñavalkya.
 Moo. I. A. = Moore's Indian Appeals.
 N. = Nārada-smṛti (ed. by Dr. Jolly).
 P. Gr. S. = Pāraskarag̥hyasūtra.
 P. S. series = Punjab Sanskrit series.
 R̥g. = R̥gveda.
 R. u. S. = Recht und Sitte (by Dr. Jolly).
 S. B. E. = Sacred Books of the East Series.
 S. B. H. = Sacred Books of the Hindus Series.
 ~Tai. = Taittirīya.

- Tai. S. = Taittiriya-saṁhita.
 Tri. Cat. = Triennial Catalogue of Madras Government Sanskrit mss.
 Tri. ed. = Trivandrum edition.
 Vāj. S. = Vājasaneyā-Saṁhita.
 Vas. or Vas. Dh. S. = Vasiṣṭhadharmasūtra (B. S. series).
 Viś. = Viśvarūpa.
 Viṣṇu Dh. S. or Vi. = Viṣṇudharmasūtra (ed. by Dr. Jolly).
 V. S. = Vedāntasūtra.
 W. B. = West and Bühler's Digest of Hindu Law (3rd ed.).
 Yāj. = Yājñavalkyasmṛti.
 आ. सू. सू. OR आप. सू. OR आप. सू. सू. = आपस्तम्बश्रुतसूत्र.
 आप. ध. सू. OR आ. ध. सू. = आपस्तम्बधर्मसूत्र.
 ऐ. ब्रा. = ऐतरेयब्राह्मण.
 काम. = कामन्दकीयनीतिसार.
 कौ. = कौटिल्य's अर्थशास्त्र (Dr. Shamasastri's edition).
 गौ. OR गौ. ध. सू. = गौतमधर्मसूत्र.
 चतुर्वर्ग. = चतुर्वर्गचिन्तामणि.
 जीमूत. = जीमूतबाह्वन.
 ताण्ड्य. = ताण्ड्यमहाब्राह्मण.
 तै. आ. = तैत्तिरीयारण्यक.
 तै. ब्रा. = तैत्तिरीयब्राह्मण.
 तै. सं. = तैत्तिरीयसंहिता.
 नि. सि. = निर्णयसिन्धु.
 परा. मा. = पराशरमाधवीय (B. S. series).
 पा. = पाणिनि's अष्टाध्यायी.
 पू. मी. सू. = पूर्वमीमांसासूत्र.
 प्रायश्चित्तम. = प्रायश्चित्तमयूख of नीलकण्ठ.
 बौ. सू. = बौधायनश्रुतसूत्र.
 बौ. ध. सू. = बौधायनधर्मसूत्र.
 मद्. पा. = मदनपारिजात (B. I. series).
 मनु. = मनुस्मृति.

मिता. = मिताक्षरा^१

मेधा. = मेधातिथि's भाष्य on यदुसृति.

या. or याज्ञ. = याज्ञवल्क्यसृति.

वि. धि. = विवादचिन्तामणि of वाचस्पतिमिश्र.

वि. र. = विवादरत्नाकर (B. I. edition).

विश्व. = विश्वरूप on याज्ञ. (Tri. ed).

वीर. = वीरमित्रोदय (on व्यवहार ed. by Jivananda).

व्य. म. = व्यवहारमयूख of नीलकण्ठ (my edition).

व्य. मा. = व्यवहारस्मृतिका of जीमूतवाहन.

शतपथ or शतपथब्रा. = शतपथब्राह्मण.

सं. कौ. = संस्कारकौस्तुभ of अनन्तदेव.

सरस्वती^०
or
स. वि } = सरस्वतीविलास.

सृतिच. = सृतिचन्द्रिका (ed. by Mr. J. R. Gharpure).

ADDITIONS AND CORRECTIONS

(N. B. Errors in printing that can be easily detected have been passed over).

Sec. 4 pp. 12-20 *The Dharmasūtra of Gautama*. Mr. Batakrishna Ghose (in I. H. Q. vol. III for 1927, p. 607 ff) has an exhaustive note on the mutual relations of Gautama, Baudhāyana and Āpastamba. He holds that Gautama is not the oldest extant author, that Āp. and Gautama stand in the same relation as Manu and Yājñavalkya, that Baudhāyana-dharmasūtra is not older than Āpastambadharmasūtra, that the reference to the views of some in Gautama 15. 30 may easily be to Āp. Dh. S. II. 7. 21. Some of the reasons on which he relies for these views have already been examined in the body of the work. That the extant sūtra of Gautama has been in some places revised may be admitted ; but that Gautama as an author on dharma preceded Āpastamba's work cannot be denied. There is nothing of chronological value so far as Gautama is concerned in Āpastamba's rejection of the view of Śvetaketu that even a married man should continue Veda-study. That Āpastamba says nothing about mixed castes is on a par with his silence as to *niyoga* and the secondary sons. Āpastamba knew the lowest castes such as Cāṇḍāla and Paulkasa and Vaiya (Āp. Dh. S. II. 1. 2. 6). As to beef-eating allowed by Āpastamba, vide p. 45 of text and Śatapatha Brāhmaṇa (S. B. E. vol. 26 p. 11 where beef-eating is not allowed to a dikṣita). Doctors of law were not agreed on many points of dharma and hence no certain chronological conclusion about individual authors can be drawn merely from their views on certain points. It is not correct to say as Mr. Ghose does that Āpastamba knows no fines for crimes. Āpastamba does say that in case of dispute between litigants elders were to decide, that in case of doubt they were to decide by inference or divine proof, that witnesses were to tell the truth and that if the witnesses were found to be false they were to be fined (II. 11. 29. 5-8). This shows that fines were not unheard of in Āpastamba's days and if he omits a detailed statement the reason must be sought for elsewhere

than in his being prior to all dharmasūtras. Fines for crimes are as old as the Taittirīya Saṃhitā II. 6. 10. 2.

Sec. 9 p. 56 l. 18 read 'note 41' for 'note 46.'

Sec. 10 p. 60 ll. 25-27. After the words 'the sūtra is in close relation to one of the oldest schools of the Yajurveda, viz. Kāṭha' the following should be added 'Vācaspati in his Śrāddha-kalpa alias Pitr̥bhaktitarāṅgiṇi says that the sūtra of Viṣṇu is meant for students of the Kāṭhaśākhā, as Viṣṇu is a sūtra-kāra of that Śākhā'; यस्मात्ति परित्सीर्य पोष्णं अपयित्वा पुत्रा भा इति विष्णुस्तुतादुक्तं तत्कठशास्त्रिपरं तस्य तत्सूत्रकारत्वात् । ms. of पितृभक्ति^० in the India Office, folio 17a (I. O. cat. p. 556 No. 1730). The sūtra referred to is विष्णुधर्मसूत्र 86. 9.

Sec. 11 p. 71 Vide Ind. Ant. vol. 25 for 1896 pp. 147-48 for an account of the ms. of the Hāritadharmaśūtra found by the late Pandit Vaman Śāstri Islampurkar.

Sec. 13 p. 84 l. 10 read '110' for '108'.

Sec. 14 *The Arthasāstra of Kauṭilya.* There is a perennial stream of articles and works inspired by the Arthasāstra. Some of them that appeared after this work was sent to the press and some that had appeared before but had been omitted through oversight are noticed here. Dr. Stein has a note on the word 'suruṅgā' occurring in the Arthasāstra and its connection with the Greek word 'syrinx'; (vide I. H. Q. vol. I. pp. 429-432) and holds that the Arthasāstra must be later than the 2nd century B. C. The same scholar contributes a note on 'Pāṇḍyakavāṭa' occurring in the Arthasāstra II. 11 (in I. H. Q. vol. IV p. 778) and concludes from comparison with Bṛhat-saṃhitā and other works that the list of countries cannot be earlier than 6th century A. D. I am glad to note that the veteran *savant* Dr. Jolly (in 'Zeitschrift für Indologie und Iranistik' for 1927 pp. 216-221) approves of my view that the original name was Kauṭilya and not Kauṭalya. In the Nidhanpur plate of Bhāskaravarman (E. I. vol. 19 p. 245, at p. 248) donees of Kauṭilya-gotra are mentioned. The verse in the second Act of the Mālatīmādhava of Bhavabhūti (युगपेक्षाज्ञस्यं कथमिदं ह्यपक्रान्तमथवा कुतोपत्यस्तेहः कुटिलनयनिष्णातमनसाम् 1) contains a hint at

the name Kauṭilya and his teaching. Mr. E. H. Johnston contributes in the J RAS for 1929 pp. 77-102 an article on 'two studies in the Arthaśāstra of Kauṭilya,' wherein he examines the works of Aśvaghoṣa, the Laṅkāvatāra and the Jātakamāla and holds that the Arthaśāstra is not much earlier than Aśvaghoṣa and not later than 250 A. D. It is gratifying to see that from the untenable position of relegating the Arthaśāstra to the 3rd century A. D., western scholars are receding to the first century of the Christian era. Prof. Benoy Kumar Sarkar contributes an appreciative and lengthy review of Dr. Meyer's work 'Das altindische Buch vom Welt-&c' in the Indian Historical Quarterly for 1928 pp. 348-383. Dr. Meyer has brought out another work 'on Hindu Law-books and their relation with one another and with Kauṭilya' (über das Wesen der altindischen Rechtschriften &c.). This work compels admiration for the author's patience and industry, but is seriously marred throughout by wild generalisations, perverse and startling propositions unsupported by weighty evidence. He makes Gautama the latest of the Smṛtis and Nārada one of the earliest, places Nārada several centuries before the Christian era, regards the compiler of the Yājñavalkyasmṛti as a stupid brāhmaṇa. He is blissfully ignorant of the references to Gautama occurring in the Tantravārtika, which I collected in my paper on 'the Tantravārtika and the dharmasāstra literature' (JBBRAS vol. I new series for 1925 pp. 66-67). He propounds the absurd theory that the Brāhmaṇas were people like gypsies roving about in bands without any morals or principles of conduct. I can agree with some of his conclusions, viz. the non-existence of a Mānavadharmasūtra, the non-existence of a floating mass of verses on which authors of dharmasāstra could draw. Mr. Batakrishna Ghose submits Dr. Meyer's work to a scholarly and trenchant criticism in I. H. Q. for 1928 vol. IV. pp. 570-592. Prof. D. R. Bhandarkar has recently published in a book-form his lectures on 'some aspects of ancient Hindu polity.' Vide I. H. Q. vol. V (1929) p. 780 for an article on 'salaries and allowances in Kauṭilya'.

Sect. 15 pp. 105-107 *Vaikhāṇasadharmapraśna*. Dr. Eggers recently published (Göttingen, 1929) his work 'Das Dharmasūtra der Vaikhāṇasa', which is reviewed in JRAS for 1929 pp. 916-918.

Sect. 29 pp. 129-131 *Sumantu*. For a dharmaśāstra of Sumantu, vide Madras Tri. cat. of Sanskrit mss. (1919-1922) pp. 5160-62.

Sect. 31 p. 154 read 'In other places' for 'In another places'.

Sect. 34 pp. 170-175 *Yājñavalkyasmṛti*. Dr. Hans Losch writes a monograph on 'Die Yājñavalkyasmṛti und Beitrag zur Quellenkunde des Indischen Rechts' (Leipzig 1927). His conclusions may be briefly summarised as follows: (I) the text of Yājñavalkya that we have and that is commented upon is not the original, but is enlarged with interpolations such as Vināyakaśānti and Grahaśānti (which are borrowed from Agnipurāṇa chap. 266 and 164 respectively by the compiler of Yāj. Smṛti), the section on rājadharmā (which is a versified copy of ideas contained in arthaśāstra literature), verses 60-205 of the third chapter (of Yāj.): (II) the 2nd book of Yāj. (on vyavahāra) is a later addition corresponding to an older redaction of the Agnipurāṇa; (III) that the first and 3rd books of Yāj. are a recast of an ancient text which has been better preserved in the Garuḍapurāṇa. I have shown in my history of Sanskrit Poetics that the Agnipurāṇa was compiled about 900 A. D. and in this book it has been shown that the Garuḍapurāṇa must have been compiled about the same time, that it summarises Parāśara-smṛti and that it presents a text of Yāj. which is intermediate between that of Viśvarūpa and that of the Mitākṣarā. Dr. Losch's work adduces no proofs that would shake these conclusions. I am pleased to find that Mr. Chintaharana Chakravarti holds (JASB for 1928 vol. 24 p. 467) that the *nīti* portion of Garuḍapurāṇa belongs to the 9th or 10th century. The indefatigable scholar Dr. Meyer appears to have criticized Dr. Losch in a monograph (vide review of it by Mr. Batakrishna Ghose in I. H. Q. for 1929 pp. 367-375). Mr. Batakrishna Ghose holds that vyavahāra did not originally form part of the Yājñavalkya

smṛti on the ground that otherwise it is very difficult to explain its absence in the Garuḍapurāṇa. But this is quite unconvincing. We have no sure criterion for judging on what bases the eclectic purāṇas (Agnipurāṇa and Garuḍapurāṇa) proceeded. But in the case of the Garuḍapurāṇa the omission of the vyavahāra section is easily explicable in several ways. The Garuḍapurāṇa was concerned more with purely religious matters and so omitted the rather secular chapter on vyavahāra. One might ask, why did the Agnipurāṇa omit the first and third kāṇḍas of Yājñavalkya if they existed in its day. One may with equal logic argue that those two kāṇḍas did not exist in the Yājñavalkya smṛti when the Agnipurāṇa was compiled.

P. 181 The late Sir Ramakrishna Bhandarkar outdid even Western scholars in assigning Yājñavalkya to a date not earlier than the 6th century A. D. In his work 'Vaishṇavism and Śaivism' (p. 148) the learned doyen of modern Sanskrit studies in Western India holds that the worship of Ganeśa is a late one, as it is not mentioned in the Gupta inscriptions. The veteran scholar did not notice the points brought out in my book (such as the mention of nakṣatras from Kṛtīkā). He is willing to assign Amarasimha to the 5th or 6th century A. D. (ibid. p. 45). The great lexicographer mentions Vināyaka and his synonyms (such as ekadanta &c), but the words Mita, Sammita that are given as the appellations of Vināyaka in Yāj. are conspicuous by their absence in Amara's lexicon. Hence the conclusion is that Amara wrote centuries after Yājñavalkya and that Vināyaka worship had taken a complexion before Amara flourished that was very different from what it was in Yājñavalkya's day.

Mita and Sammita occur as names of Maruts in the Taittiriya Saṁhitā.

P. 186 That गजच्छाया and व्यतीपात had nothing to do with 'raśis' follows from the following. 'योगो मघात्रयोदयो कुञ्जरच्छायसंज्ञितः । भवेन्मघायां संस्थे च वाशिन्यकं करे स्थिते ॥' (quoted in कृत्यरत्नाकर p. 319 as from ब्रह्मसूत्र); श्रवणाश्विषनिष्टात्रां नागदैवतमस्तके । ययसा राशिवारेण व्यतीपातः स उच्यते ॥ quoted in प्रायश्चित्तसूत्र of रघुनन्दन as from बृहन्मनु.

H. D. B.

Sec. 38 pp. 213-221 *Kātyāyana*. Mr. Narayana Chandra Bandopadhyaya has recently published (Calcutta 1927) about 800 verses of Kātyāyana on vyavahāra culled from five *nibandhas*. In the Hindu Law Quarterly recently started in Bombay I am editing a reconstruction of Kātyāyana on vyavahāra (reconstructed text from twenty *nibandhas*, references to the places whence verses are taken, translation, notes &c.). About 300 verses have been printed in the first two issues for January and April 1930.

Sec. 38 p. 215 read 'Manu' for Bhṛgu' in l. 11.

Sec. 39 pp. 221-223 *Āngiras*. In the 2nd Act of the Mālatimadhava (p. 104 of Bhandarkar's edition) we have a prose quotation from Āngiras 'गीतश्रायमर्थोक्तिरसा यस्यां मनश्चक्षुषोरनुबन्धस्तस्याद्यादिरिति'. In the Apastambagrhya (I. 3. 19-21) this is cited without name as the view of some 'बन्धुशीलक्षणसंपन्नामरोगाद्युपयच्छेत् । बन्धुशीलक्षणसंपन्नः श्रुतवानरोग इति वरसंपत् । यस्यां मनश्चक्षुषोर्निबन्धस्तस्याद्यादिरनैतरदात्रियेत्येके'. It is not likely that Bhavabhūti who was a great scholar would commit a mistake and it is extremely probable that he had a sūtra of Āngiras before him.

Sec. 44 pp. 226-227 *Pitāmaha*. Dr. Karl Scriba collected together from several *nibandhas* about 200 verses of Pitāmaha and published them with translation (Die Fragmente des Pitāmaha, Leipzig, 1902) on the eight constituents of karta (i. e. the court of justice), fifty *chulas*, twenty-two wrongs (in which king acted *suo motu*), ordeals (162 verses) and the four kinds of ascetics.

Sec. 64 pp. 275-279 *Dhāreśvara Bhojadeva*. In the Madras Tri. Cat. of Sanskrit Mss. for 1919-1922 p. 4562 No 3078 there is a ms of Bhujabalanibandha by Bhojarāja in 18 chapters on astrological matters in relation to vratas, marriage &c.

In the Kṛtyaratnākara of Candēśvara quotations from a Kṛtyasamuccaya of Bhūpāla or Bhūpālasamuccaya are cited (at pp. 278; 289, 449, 461, 496 &c.). It appears that this is entirely a different work from the Rājamārtanda and the Bhujabalabhīma.

Sec. 68. p. 285. l. 20 read 'Misarumiśra' for 'Harinātha'.

Sec. 71. pp. 294-296 *Kāmadhenu*. That Bhoja was not the author of the *Kāmadhenu* follows from the following words of the कृत्यरत्नाकर (p. 156) 'एतानि वाक्यानि अलवणतृतीयाव्रतबोधक-वाक्यमध्ये भूपालकामधेयकल्पतरुदु लिखितानि.' At p. 30 of the same work the कामधेय is spoken of as equal in authority to the Rājā (राजतुल्ययोगक्षेम). These references show that the *Kāmadhenu* was not regarded by Caṇḍeśvara as the work of Bhūpāla (or Bhojadeva); other passages of the *Kṛtyaratnākara* where Gopāla, Kalpataru, and Bhūpāla are spoken of in the same breath indicate that Gopāla was as great an authority as the Kalpataru; and knowing as we do that Caṇḍeśvara looked upon *Kāmadhenu*, Kalpataru, Pārijāta, Prakāśa and Halāyudha as his best authorities, it follows that Gopāla was the author of the *Kāmadhenu*. Vide कृत्यरत्नाकर pp. 277, 443 (गोपालभूपालकल्पतरुपरिजातेषु तु).

Sec. 72 pp. 298-299 *Halāyudha*. There is a Ms. of a work called *Paṇḍitasarvasva* in the Madars Tri. cat. of Sanskrit mss. for 1919-22 p. 5165. In the manuscript itself there is no reference to the author or his parentage. It is a large work and deals with वर्णाश्रमाचार, दैवतिथिनिर्णय, उपवास, शौच, अशौच, श्राद्ध, ज्योतिःशास्त्र, विवाहादिसंस्कार, दान, प्रायश्चित्त, प्रतिष्ठा, स्त्रीधर्म, विजय, अमर्षविचार, छान्दि. From the style it seems more likely that it is not the work of Halāyudha.

In the *Ekādaśitattva* (Jivananda vol. II p. 51) and *Śuddhitattva* (Jivananda vol II p. 327) Halāyudha is said to be the author of *Saṁvatsarapradīpa*.

Sec. 73 pp. 301-306 *Bhavadevabhāṭṭa*.

There was another work of Bhavadevabhāṭṭa called *Sambandha-viveka*. This work is mentioned in the *Samśkāratattva* (Jivananda vol I p. 890) and in the *Vivāhatattva* (vol. II p. 143).

Sec. 74 pp. 306-308 *Prakāśa*.

The *Vivādaratnākara* and other *Ratnākara*s of Caṇḍeśvara generally refer to Prakāśa only, but sometimes Caṇḍeśvara speaks of *Smṛtimahārṇavaprakāśa* e. g. on p. 326 of *Kṛtyaratnākara* we have: 'जाबालसत्यपुराणवाक्यपरामर्शक्षिरशिशकलपुत्रैः साग्निभिश्चेतरपुत्रैर्कोटिष्टं कार्यमिति स्मृतिमहार्णवप्रकाशकार इति

कल्पतरौ लिखितमन्यैश्चातुमोदितं तल्लघु. This also shows that Smṛtimahārpaṇavaprakāśa was a work referred to by the Kalpataru and so earlier than 1100 A. D.

Sec. 87 pp. 354-359 *Hemādri*.

In the Marathi Quarterly of the Bhārata-itihāsa-saṁśodhaka-maṇḍala, vol. X part 2 p. 84, Mr. Y. K. Deshpande quotes from a work called Bhānuvijaya of the Mahānubhāva sect passages wherein Hemādri is charged with having been won over by Turks (Mahomedans) and with having brought about the imprisonment of Bhānubhaṭṭa alias Bhāskara Kaviśvara Vyāsa (a Mahānubhāva saint) 'जरि करावा रणकन्दुन । हेमाद्रि तुका लागले पण । दिह्नीखेंर देवोनि घन । संजी पा यशु केला ॥ आतुगणी असहणेपण । अहिता घेरिलें दुर्जन । तुका काई असे आत्मघणें । हेमाद्रियेची बंधाविलें ॥'.

But in the absence of other corroborative evidence hardly any reliance can be placed on this charge, as it might have been levelled at Hemādri in revenge for his imprisoning a leader of a dissenting sect like that of the Mahānubhāvas.

P. 359 In the Śivadigvijaya (printed at Baroda in śake 1817) at p. 442 Hemādapanta (Hemādri) is credited with having brought from Laṅkā (Ceylon) in śake 1193 (1271-2 A. D.) the 'Piśācca lipi' (Modi script).

P. 368 l. 16 Read 'contemplate' for 'complete'.

P. 398 foot note 969 Read 'अलभत कुनय' for 'अलभत तनय'.

SYNOPSIS OF CONTENTS

Sec. 1 *Meaning of dharma :*

... pp. 1-4

Defies exact rendering in English - In the R̥gveda, used as adjective or noun - means 'upholder or supporter' in some R̥gvedic passages - in most R̥gveda passages means 'religious ordinances or rites' and in rare cases 'fixed principles or rules of conduct' - in Aitareya-brāhmaṇa dharma means 'whole body of religious duties' - in Chāndogya-Upaniṣad *dharma* means 'peculiar duties of āśramas' - *dharma* came to mean 'duties and privileges of a person as a member of the Āryan community, as member of one of the varṇas or as in a particular stage of life' - the same meaning in Taittirīya Upaniṣad (I. 11), Bhagavadgītā, Manusmṛti and other smṛtis - according to Medhātithi, dharma five-fold viz., varṇadharma, āśramadharma, varṇāśramadharma, naimittikadharma, guṇadharma - this meaning of dharma taken in this work - definitions of dharma according to Jaimini, Vaiśeṣikasūtra, Hārta, Mahābhārata and Buddhist works - subjects treated in this work, viz. sources of dharma, contents of works on dharma, their chronology.

Sec. 2 *Sources of dharma :*

... pp. 4-7

According to Gautama, Āpastamba, Vasiṣṭha, Manu, Yājñavalkya - principal sources were Veda, smṛtis and custom - Vedas do not contain positive precepts on dharma, but give information incidentally - examples from Vedic literature suggesting dharmasāstra rules.

Sec. 3 *When dharmasāstra works were first composed*

... pp. 8-10

It is difficult to say when composed - Nirukta (III. 4-5) exhibits controversies about inheritance and quotes a verse (śloka) from some work on dharma - Bühler's view about such verses - Gautama and Baudhāyana speak of dharmasāstra - Baudhāyana and Āpastamba mention numerous sages on *dharma* - Vārtika of Kātyāyana and Jaimini speak of dharmasāstra - Patañjali on dharmasūtrakāras - dharmasāstra works existed prior to Yāska or at least before 600 B. C. and in 2nd century B. C. dharmasūtras had become authoritative - method of dealing with the whole dharmasāstra literature followed in this

book, first dharmasūtras, then early metrical smṛtis like those of Manu and Yājñavalkya, later versified smṛtis, then commentaries and digests, such as the *Mitākṣarā* - chronology of early writers very difficult to settle - Max Müller's view that works in continuous śloka metre followed sūtra works not acceptable.

Sec. 4 *Dharmasūtras* :

... pp. 10-12

Many of them formed part of the Kalpa and were studied in distinct sūtra-carāṇas - dharmasūtras of Āpastamba and Baudhāyana presuppose grhyasūtras of their carāṇa - no dharmasūtras extant corresponding to the śrauta and grhya sūtras of Āśvalāyana, Śaṅkhāyana and Mānava-Tantravārtika on what dharmasūtra was studied in what particular Vedic Śākhā - all dharmasūtras gradually became authoritative in all schools - close connection between grhyasūtras and dharmasūtras on certain topics - scope of dharmasūtras - grhyasūtras sometimes refer to dharmasūtras - points of distinction between dharmasūtras and the other smṛtis.

Sec. 5 *Dharmasūtra of Gautama* :

... pp. 12-20

Gautama's is the oldest extant dharmasūtra - specially studied by followers of Sāmaveda - Gautama one of the nine subdivisions of the Rājanyāyīya school of Sāmaveda - Gautamadharmaśūtra points to close connection with Sāmaveda - Gautama refers to his own previous dicta - contents of 28 chapters of Gautamadharmaśūtra - the work is entirely in prose - Gautama's language agrees more with Pāṇini's rules than Āpastamba's - explanation of this - Haradatta prefers Pāṇinian readings of Gautama's text - some sūtras of Gautama quoted in the *Mitākṣarā* and other works not found in extant text - extent of literature known to Gautama - the only author named is Manu - the meaning of 'ācāryāḥ' whose views are cited by Gautama - earliest reference to Gautama on dharma is in Baudhāyana-dharmaśūtra - Baudhāyana (III. 10) borrows chap. 19 of Gautama - close correspondence between many other sūtras of Gautama and Baudhāyana - Vasiṣṭha (4. 34 and 36) refers to views of Gautama - Vasiṣṭha's 22nd chap. is borrowed from 19th of Gautama - many sūtras the same in Gautama and Vasiṣṭha - Gautama referred to by Manu as son of Utaṭhiya - Gautama referred to by Yājñavalkya, Bhaviṣya-purāṇa, Kumārīla, Śaṅkarācārya, Medhātithi - Gautama's reference to *Yavana* - probable age between 600 -

400 B. C. - Haradatta and Maskarin commented on Gautama - Asahāya also did so - śloka - Gautama and Vṛddha - Gautama.

Sec. 6 *Baudhāyana-dharmasūtra* :

... pp. 20-32

Baudhāyana is a teacher of the Black Yajurveda - arrangement of Baudhāyana kalpa according to Dr. Burnell and Dr. Caland - Baudhāyanagrhya presupposes the Baudhāyanadharmasūtra - grhya (III.9.6) speaks of pravacanākāra Kaṇva Bodhāyana and sūtrakāra Āpastamba - tarpapa in Baudhāyana-dharmasūtra (II. 5. 27) mentions Kaṇva Bodhāyana, Āpastamba and Hiranyakeśin - contents of Baudhāyana-dharmasūtra - extant sūtra has not come down intact - fourth praśna probably an interpolation - third praśna also not free from doubt - Baudhāyana III. 10 taken from Gautama - Baudhāyana III. 6 agrees closely with Viṣṇudharmasūtra 48 - Dr. Jolly thinks both borrowed from a common source - probably Viṣṇu borrows from Baudhāyana - repetitions exist even in the first two praśnas - form and structure of Baudhāyana - quotes numerous verses, even in the first two praśnas - language of Baudhāyana often departs from Pāṇinian standard - literature known to Baudhāyana - several authors on dharma together with their views mentioned by Baudhāyana - Asura Kapila said to be originator of āśramas - Śabara, Kumārila, Viśvarūpa and Medhātithi refer to Baudhāyana dharmasūtra - home of Baudhāyana - Baudhāyana is styled pravacanākāra and Āpastamba sūtrakāra - Bühler holds that Baudhāyana was a southern teacher - age of Baudhāyana dharmasūtra - later than Gautama - Bühler's reasons for placing Baudhāyana a century or two earlier than Āpastamba not convincing - divergences between Baudhāyana and Āpastamba - style of Baudhāyana compared with that of Āpastamba - Baudhāyana to be placed between 500-200 B. C. - numerous sūtras of Baudhāyana identical with those of Āpastamba and Vasiṣṭha - Baudhāyana mentions several appellations of Gaṇeśa, just as Mānavagrhya does and mentions seven planets, Rāhu and Ketu - Govindasvāmin commented on Baudhāyana.

Sec. 7 *Dharmasūtra of Āpastamba*:

... pp. 32-46

The Āpastambakalpasūtra of the Black Yajurveda divided into 30 praśnas, dharmasūtra constituting 28th and 29th praśnas thereof - Āpastamba is one of the five subdivisions of the Khāṇḍikēya school of Taittirīyāśākhā - Āpastambagrhya and dharma sūtras are compo-

tions of same author - some sūtras of the two are identical - Āp. grhya does not treat of some topics as they are dealt with in dharma sūtra - contents of Āp. dharmasūtra - form and structure of Āp. dharmasūtra - Āp. is more archaic and un-Pāṇinian than any other dharmasūtra - many unfamiliar words in Āp. - several verses quoted in Āp. - literature known to Āp. - Āp. mentions six āṅgas of Veda and ten writers on dharma by name - Śvetaketu and Āp. - Hārīta quoted frequently by Āp. - Āp. controverts several views - striking coincidences between Gautama and Āp. - Āp. quotes a verse from Purāṇa and speaks of the view of Bhaviṣyatpurāṇa - Āpastamba and Manu - Āpastamba presupposes many rules of the Mīmāṃsā and agrees closely with Jaimini's sūtras - age of Āp. Dh. S. - quoted by Śabara, Kumārila, Śaṅkarācārya, Viśvarūpa and Medhātithi - home and personal history of Āpastamba not known - Āp. is later than Gautama and probably Baudhāyana - his age between 600-300 B. C. - Āp. condemns *niyoga*, rejects secondary sons, does not admit *pañśa* and *Prājāpatya* forms of marriage - divergence between the views of Āp. and Gautama and other sūtrakāras - Haradatta's is the only commentary extant on Āp. - Āpastamba smṛti in verse.

Sec. 8. *Hiranyakeśidharmasūtra* :

... pp. 46-50

Hiranyakeśidharmasūtra forms 26th and 27th *prāśnas* of the Hiranyakeśikalpa-Hiranyakeśin's can be hardly called an independent work, as it borrows hundreds of sūtras word for word from Āp. - a few additions made to Āp. in Hiranyakeśi Dh. S. - Hiranyakeśin's readings are smoother and more classical than Āpastamba's - arrangement of sūtras also is somewhat different in the two - com. of Mahādeva called Ujjvalā on Hiranyakeśin is almost the same as Haradatta's on Āp. - Bühler thinks Mahādeva borrows from Haradatta - Mahādeva's com. in a few places contains more matter than Haradatta's and Mahādeva differs from Haradatta.

Sec. 9 *Vasiṣṭha-dharmasūtra* :

... pp. 50-60

Different editions of Vasiṣṭha contain different numbers of chapters - Kumārila says it was specially studied by Ṛgvedins - explanation of this statement - nothing special in the Vasiṣṭhadharmasūtra to connect it with Ṛgveda - contents of the Vasiṣṭhadharmasūtra - style of Vas. Dh. S. resembles Gautama's - many sūtras of Vas. identical with Gautama and Baudhāyana - form of Vasiṣṭha

dharmaśūtra resembles Baudhāyana dharmaśūtra - Medhātithi and Mitākṣarā quote from almost all chapters of extant Vasiṣṭha and so does Viśvarūpa - literature known to Vasiṣṭha - Vasiṣṭha prohibits learning language of Mlecchas - authors on dharmaśāstra named by Vasiṣṭha - Vasiṣṭha's references to the views of Manu are made with reference to a work of Manu almost identical with the present Manusmṛti and do not compel us to formulate the existence of a Mānavadharmaśūtra - Bühler wrong in taking Vas. Dh. S. 4. 8 as a quotation from Mānavadharmaśūtra - Only Vas. Dh. S. 12.16 and 19. 37 where Manu is quoted have no corresponding verses in the present Manusmṛti - Over forty verses are entirely common to Vas. and present Manusmṛti - conclusion that Vas. contains borrowings from the present Manusmṛti or its prototype in verse - Vas. Dh. S. 22 is same as Gautama 19 - Dr. Jolly's view that Vas. Dh. S. 28.10-15 and 18-22 are borrowed from Viṣṇudharmaśūtra chap. 56 and 87 or its original the Kāthakadharmasūtra is wrong - home of Vas. to the north of Narmadā, according to Bühler - this is mere speculation - earliest reference to Vasiṣṭha as a writer on dharma is in Manu (8-140) - age of Vasiṣṭha - Vasiṣṭha's views are ancient, particularly about secondary sons, about Dattaka son, about *niyoga* and remarriage - he mentions only six forms of marriage - but in other matters differs from Gaut. or Baudh. viz. on adoption, on documents - Vas. Dh. S. between 300-100 B. C. - whether Vas. 18. 4 (Rāmaka v. I. Romaka) contains a reference to the Romans - Vṛddha-Vasiṣṭha, an early compilation - there is a Brhad Vasiṣṭha and a Jyotir Vasiṣṭha - Yājñavalkin commented upon Vas. Dh. S.

Sec. 10 Viṣṇudharmaśāstra :

... pp. 60-70

Viṣṇu Dh. S. contains 100 chapters and yet sūtra not extensive - several chap. (40, 42, 76) contain only one sūtra and one verse - first chap. and last two are entirely in verse, the rest in mixed prose and verse - Viṣṇu Dh. S. closely connected with Kāthasākhā - Dr. Jolly says chap. 21, 67, 73 and 86 of Viṣṇu closely correspond with Kāthaka grhya - but Viṣṇu Dh. S. is not the work of the author of Kāthaka grhya - contents of Viṣṇu Dh. S. - Viṣṇu resembles Vas. Dh. S. - its peculiar feature that it professes to be revealed by God Viṣṇu - its style, easy and diffuse - work contains old

H. D. C.

and new material - hundreds of sūtras are prose renderings of hundreds of verses occurring in our Manu - hypothesis of a common origin or borrowing by both from a floating mass of verses untenable - extant Viṣṇudharmasūtra borrows from Manu - Viṣṇu contains verses identical with the Bhagavadgītā and Yājñavalkya smṛti - Dr. Jolly's view that Yājñavalkya borrows his anatomical section from Viṣṇu not correct - Viṣṇu Dh. S. contains long list of tīrthas, the word Jaiva for Jupiter - those wanting in Yājñavalkya - extant Viṣṇu Dh. S. later than Manusmṛti and Yājñavalkyasmṛti - Viśvarūpa does not quote a single sūtra of Viṣṇu by name, though he refers to Viṣṇu (ch. 97) for orders of saṁnyāsins - Mitākṣarā quotes hardly any verse from Viṣṇu - Aparārka and Smṛticandrikā quote Viṣṇu profusely - verses were added at a late date to original sūtra - literature known to Viṣṇu Dh. S. - Viṣṇu mentions the seven days of the week, recommends the practice of *sañ*, speaks of pustakas, of many good and evil omens (among which the sight of yellow-robed Buddhist ascetics is included - it prohibits speech with Mlecchas and journeys to Mleccha countries, it dilates on worship of Vasudeva - though Viṣṇu agrees in some respects with Kāthaka-grhya, on some points it differs from it - date of older kernel of Viṣṇu may be 300 to 100 B.C. - additions made after 3rd century A.D. and before 7th century - some sūtras agree closely with Nārada - Brhad Viṣṇu and Vṛddha Viṣṇu and Laghu Viṣṇu - Nandapaṇḍita's com. on the Viṣṇu Dh. S. - probably Bhāruci also commented on it.

Sec. 11 *The dharmasūtra of Hārita :*

... pp. 70-75

Baudhāyana, Āpastamba and Vasiṣṭha quote Hārita as an authority - Mr. Islampurkar secured a ms. of Hārita-dharmasūtra at Nasik in 30 chapters - contents of that ms. - its relation to Maitrāyaṇīyasamhitā - it mentions [the Kāśmīrian word "Kaphella" - quotations in commentaries and digests show that Hārita dealt exhaustively with the same topics that are found in other dharmasūtras - Kumārila mentions Hārita as dharmasāstrakāra but does not assign him to any particular caraṇa as he does Āpastamba and others - notable doctrines of Hārita - mentions worship of Gaṇeśa - Hārita's verses on vyavahāra quoted in nibandhas are later than the sūtra - Laghu Hārita and Vṛddha Hārita, latter in verse is later than Yājñavalkya, Nārada and Kātyāyana.

Sec. 12 *The dharmasūtra of Śaṅkha-Likhita* : ... pp. 75-79

From Tantravārtika it appears that dharmasūtra of Śaṅkha-Likhita was studied by Vajasaneyins - Mahābhārata (Śānti 23) contains story of brothers Śaṅkha and Likhita - Various compilations ascribed to Śaṅkha alone or Likhita alone or to both - Restoration of Dharmasūtra in Annals of Bhandarkar Institute (vol. VII, VIII) - Verse Śaṅkhasmṛti stricter than prose Śaṅkha - Likhita - com. on dharmasūtra mentioned in Kalpataru and Vivādaratnākara - doctrines of dharmasūtra similar to those of other dharmasūtras - speaks of twelve secondary sons - allows *niyoga* - speaks of several ordeals - defines Āryāvarta as between Sindhu - Sauvira and Kāmpilya - Literature known to Śaṅkha Likhita - probable age between 300-100 B. C.

Sec. 13 *Mānavadharmasūtra ; Did it exist ?* ... pp. 79-85

MaxMüller and Weber responsible for the theory that the extant Manusmṛti was a recast of an ancient Mānavadharmasūtra now lost - hardly any data for the sweeping generalisation of MaxMüller that all genuine dharmasāstras are nothing but more modern texts of earlier sūtra works on *kuladharmā* - one main plank of this theory that the continuous employment of the śloka metre was unknown in the sūtra period is now exploded - Bühler supports Max Müller's theory by some additional arguments - Vasiṣṭha IV. 5-8 on which Bühler relies not properly understood by him - Vasiṣṭha (19-37) quotes a Mānava śloka which is not in the Anuṣṭubh metre and not found in extant Manu and Bühler thinks it is taken from Mānavadharmasūtra - Bühler's reliance on a fragment of Uśanas which is corrupt is not worth consideration - Bühler relies on Kāmandakiyanitisāra (II. 3. and XI. 67) where Mānavas are said to hold that there are three vidyās for a king and that Manu said that king's council should consist of 12 ministers - These views not the same in extant Manu - Bühler's conclusion not correct - Kāmandaka is only paraphrasing Kauṭīliya - Bühler's generalisation about Mānava or Mānavāḥ without foundation - Kumārila, Śaṅkara, and Viśvarūpa all employ 'Mānava' for Manusmṛti - Bühler relies on analogy of the complete set of Āpastamba and Baudhāyana sūtras for holding that a Mānavadharmasūtra existed - Proper explanation of Vas. Dh. S. IV. 5-8 - Bühler not right in saying that Vas. Dh. S. I. 1, 23, 12, 16, 23, 43 either contradicts Manu or find no counterpart

therein - analogy of Apastamba sūtras of no use - excepting the three carakas of the Black Yajurveda, no caraka of any Veda has a dharmaśāstra attributed to the founder of that caraka - an explanation suggested - existing materials not sufficient to establish theory that a Mānavadharmasūtra once existed.

Sec. 14 *Arthaśāstra of Kauṭilya* :

... pp. 85-104

First translated by Dr. Shāma Sāstri and text published in 1909 - other editions - numerous works and articles inspired by the publication of Kauṭilya Arthaśāstra - Kauṭilya is oldest extant work on Arthaśāstra - scope of arthaśāstra and relation to dharmaśāstra - arthaśāstra an upaveda of Atharvaveda - purpose of this śāstra - rule in case of conflict between Dharmaśāstra and Arthaśāstra - Cāṇakya, Kauṭilya and Viṣṇugupta are names of the same person - glowing tribute paid to Cāṇakya or Viṣṇugupta by Kāmaṇḍakīyaṇiṣāra, Tantrākhyāyikā, Daṇḍin - Bāṇa and Pañcatantra on Kauṭilya as author of Arthaśāstra - Brhatkathā of Guṇadhya contained his story - Mudrārākṣasa connects his name with Kuṭila - controversy as to whether Kauṭilya can be the work of a busy minister of Candragupta Maurya - Jolly, Winternitz and Keith hold that extant work is not by the minister of Candragupta - Megasthenes' silence about Cāṇakya explained - whether the Kauṭilya is the product of a school or of an individual author - Kauṭilya's views cited about 70 times in the work in the third person - explanation of this - Dr. Jolly wrong in his explanation of *apadeta* (in XV. I) - Keith thinks that an author would not parade an uncomplimentary epithet like Kauṭilya (derived from kuṭila) - Is the name Kauṭilya or Kauṭalya - works on gotra and pravara give various forms such as Kauṭali, Kauṭilya and Kauṭili - form, style and contents of the Kauṭilya - a few verses interspersed in the work, generally at the end - in all 340 verses excluding *mantras* - some verses are certainly quotations - work abounds in numerous technical and rare words - deviations from Pāṇini - summary of contents - section on judicial administration interesting - greatest correspondence between Kauṭilya and Yājñavalkya - some striking examples - it is Yājñavalkya that borrows - reasons - Yājñavalkya represents a far too advanced stage

of juristic principles than Kauṭilya - close agreement between Manu smṛti and Kauṭilya also - but they differ on *niyoga*, as to nomenclature of vyavahārapadas, about heirship of mother and paternal grandmother, on remarriage of widows, divorce, gambling - Kauṭilya long anterior to the extant Manu smṛti - Kauṭilya's five references to Mānavas explained - references to Svāyambhuva and Prācetasā Manu contained in the Mahābhārata suggest that there were two works in verse on dharma and politics attributed to these or perhaps one work containing both, subsequently recast as the extant Manu smṛti - only two views ascribed to Mānavas in Kauṭilya not found in extant Manu smṛti - in the dharmasthiya section the only other authors or schools cited are Bārhaspatyas and Auśanasas - none of the dharmasūtras of Gautama and others are anywhere quoted by name - views cited on the question as to whom a child belongs (to the begetter or to him on whose wife it is begotten) can be traced to Baudhāyana, Gautama and Vasiṣṭha - views of Ācāryas cited in the Kauṭilya - Kauṭilya later than Gautama and Āpastamba but earlier than extant Manu smṛti - date of Kauṭilya - it is certainly not later than 2nd century A. D. and not earlier than 325 B. C. - schools named by Kauṭilya and also individual authors - views of Ācāryas are quoted over fifty times and Kauṭilya differs in each case - meaning of 'ācāryas' - literature known to Kauṭilya - Sanskrit official language and the work mentions guṇas of composition - Kauṭilya agrees with Kāmasūtra in several respects - Dr. Jolly and Prof. Keith opine that both works composed about same time - points of difference between the two works - countries and peoples mentioned by Kauṭilya - silks from Cīna and blankets from Nepal - corporations of Licchavis, Vṛjikas and others mentioned - meaning of 'rājāsābdopajīvinah' (in XI-I) - best breeds of horses - Mlecchas sold or pledged children - references to Buddhists and Ājivakas - weights to be made from stones of Magadha and Mekala - doubtful whether Kauṭilya knew extant text of Mahābhārata - most of the stories cited as illustrations by Kauṭilya occur in the Mahābhārata, but some divergence exists in the case of Janamejaya, Maṇḍavya - Kauṭilya's knowledge of drugs and of rasa (mercury) - references to shrines of Śiva, Skanda &c. - traditional date of 300 B. C. more likely to be correct than 3rd cen-

ture A. D. approved of by Dr. Jolly and Winternitz - two commentaries on Kauṭīliya, *Nayacandrikā* of Mādhavayajvan and *Pratipadapañcika* of Bhaṭṭasvāmin - sūtras attributed to Cāṇakya - several niti collections in verse ascribed to Cāṇakya are later than Kauṭīliya.

Sec. 15 *Vaikhāṇasadharmasāstra* : ... pp. 105-107

Vaikhāṇasa is one of the six sūtra cārāṇas of the black Yajurveda mentioned by Mahādeva in his *Vaijayanti* on *Satyāśādhā śrautasūtra* - Vaikhāṇasa occurs in Gautama, Baudhāyana, Vasiṣṭha (9. 10) and Manu (6. 21) - *Vaikhāṇasadharmapraśna* divided into three praśnas - contents of the work - its age later than Gautama and Baudhāyana - names more mixed castes than even some of the verse smṛtis - devotion to Nārāyaṇa looms very large in the work - Dr. Caland's view that *Manusmṛti* borrows from *Vaikhāṇasagṛhya* not correct.

Sec. 16 *Atri* : ... pp. 107-110

Atri named in Manu (III. 16) - *Ātreya dharmasāstra* in nine adhyāyas - summary of contents - form of *Atri dharmasāstra* - several works styled Atri - smṛti - summary of *Atrisamhitā* printed by Jivananda - Atri quoted as an authority on adoption - Laghu Atri and *Vṛddhātreya smṛti* - *Mahābhārata* (Anuśāsana 65. 1) quotes a verse of Atri.

Sec. 17 *Uśanas* : ... pp. 110-116

Uśanas wrote on politics, as Kauṭīliya shows - *Mahābhārata* (Śanti 56. 29-30) refers to work of Uśanas on politics - *Nitiprakāśikā* on Śukra as arranger of *rājaśāstra* - An Auśanasa *dharmasāstra* in verse - contents - peculiar views of Uśanas about offspring of inter-caste marriages - several verses common to Uśanas and Manu - names the views of numerous writers on dharma - Haradatta and *Smṛticandrikā* knew a work of Uśanas dealing with all branches of dharma - Uśanas smṛti in verse - verses of Uśanas on *vyavahāra* - *Śukranitisāra* edited by Oppert.

Sec. 18 *Kaṇva and Kāṇva* : ... pp. 116-117

Ap. Dh. S. (I. 6. 19) shows that Kaṇva and Kāṇva were two distinct authors - verses of Kaṇva quoted in *Smṛticandrikā*.

Sec. 19 *Kaśyapa and Kaśyapa* : ... pp. 117-118

Baudhāyana (Dh. S. I. 11.20) cites a verse in which Kaśyapa's view is contained - there was a dharmasūtra of Kaśyapa - a Kaśyapa *smṛti* in prose contained in Deccan College Mss. - contents thereof-*Smṛticandrikā* includes Kaśyapa among 18 *upasmṛtis*.

Sec. 20 *Gārgya* : ... p. 119

A sūtra work of Gārgya on dharma existed - Gārgya and Vṛddha Gārgya - a Gārgisamhitā on astronomy and astrology - Jyotiṛ Gārgya and Bṛhad Gārgya.

Sec. 21 *Cyavana* : ... p. 119

Seems to have written a sūtra work on dharma.

Sec. 22 *Jatukarṇya* : ... pp. 119-120

A verse of Vṛddha Yājñavalkya names Jatukarṇya as a dharmasāstrakāra - quotations in verse in Mitākṣara and later works.

Sec. 23 *Devala* : ... p. 120

A dharmasūtra of Devala existed once - Mitākṣara and other works also contain quotations in verse on ācāra, vyavahāra, śrāddha - this latter a later compilation - Devalasmṛti in 90 verses on purifications is also a late work - jurist Devala flourished about the same time as Bṛhaspati and Kātyāyana.

Sec. 24 *Pañḍinasi* : ... pp. 121-122

An ancient sūtrakāra, as Viśvarūpa quotes his sūtras - Dr. Jolly thinks he belongs to Atharvaveda - Pañḍinasi on *sati*, inheritance, on absence of untouchability under certain circumstances:

Sec. 25 *Budha* : ... p. 123

A sūtrakāra cited by Hemādri, Aparārka, Kalpataru and Jimutavāhana - a brief compilation and not very early in age.

Sec. 26 *Bṛhaspati* : ... pp. 123-126

An ancient teacher of arthashastra mentioned in Kauṭilya - Mahābhārata (Śānti 59. 80-85) credits him with compression of vast work of Brahmā on *trivarga* and mentions several of his views- Kamasūtra speaks of Bṛhaspati as writer on *artha* - peculiar views of

Brhaspati according to Kauṭīliya - Brhaspati also wrote a prose work on vyavahāra and prāyaścitta - probably the authors of the two are different - 700 verses on vyavahāra ascribed to Brhaspati are quoted in the Mitākṣarā - this is an independent work composed between 300-500 A. D. - smaller compilations in verse ascribed to Brhaspati - Bārhaspatya Arthaśāstra edited by Dr. Thomas is a late work.

Sec. 27 *Bhāradvāja and Bhāradvāja* : ... pp. 126-128

A śrautasūtra and grhya of Bhāradvāja exist - Viśvarūpa's work establishes existence of a sūtra work on dharma of Bhāradvāja - there was smṛti in verse also attributed to Bhāradvāja - Kauṭīliya shows that Bhāradvāja was an ancient author on politics - some views of Bhāradvāja - Mahābhārata on Bhāradvāja - verses on vyavahāra attributed to Bhāradvāja - this probably different from work on politics.

Sec. 28 *Śātātapa* : ... pp. 128-129

A sūtra work of Śātātapa on dharma dealing with prāyaścitta, śrāddha and ācāra must have existed - verses of Śātātapa quoted in Mitākṣarā and other later works - this is probably different from smṛti work - several verse compilations ascribed to Śātātapa - Vyḍdha Śātātapa and Brhat Śātātapa.

Sec. 29 *Sumantu* : ... pp. 129-131

A sūtra work on ācāra and prāyaścitta ascribed to Sumantu existed - Yājñavalkya and Parāśara do not enumerate Sumantu among expounders of dharma - Sumantu mentioned in Mahābhārata and Bhāgavata - verses from Sumantu on dharma are cited by Aparārka - this is a different work - numerous verses on vyavahāra quoted from Sumantu in Sarasvativilāsa.

Sec. 30 *The Smṛtis* : ... pp. 131-135

Two senses of the word smṛti, viz. all orthodox ancient non-Vedic works (such as Pāṇini's grammar, Śrauta sūtras, Mahābhārata Manu, &c.) and (a narrower sense) dharmasāstra - smṛti, a source of dharma according to Gautama and others - number of smṛtis went on increasing - Yājñavalkya enumerates twenty writers of smṛtis, Parāśara 19. - Tantravārtika speaks of 18 dharmasamhitās - Catur-

viṃśatimata gives views of 24 writers - a *smṛti* called *Ṣaṭ* - *triṃśanmata* - *Pañhinasi* enumerates 36 and so does *Aparārka* - *Yṛddha* *Gautama* enumerates 57 - *Viramitrodaya* enumerates 18 *smṛtis*, 18 *upasmṛtis* and 21 more - total number of *smṛtis* about 100 - these are products of widely separated ages - some entirely in prose, some entirely in verse, some are mixed - chronology of *smṛtis* presents perplexing problems - two or three *smṛtis* go under the same name, e. g. *Hārita*, *Atri*, *Śātātapa* - sectarian zealots fabricate certain *smṛtis* - the prefixes *laghu*, *brhat* and *yṛddha* applied to *smṛtis* - well-known verses are ascribed to different authors, as authors quote from memory.

Sec. 31 *The Manusmṛti* :

... pp. 135-158

Numerous editions - *Manu* as the father of mankind in the *R̥gveda* and other *Vedas* - *Manu* and the deluge in *Śatapatha-brāhmaṇa* - *Manu* in the *Nirukta* - *Manu* quoted as law-giver in *Gautama*, *Āpastamba* and *Mahābhārata* - introduction to *Nārada-smṛti* and *Manu* - how the *Manusmṛti* is narrated - four versions of *Svāyambhuva śāstra* according to *Bhaviṣyapurāṇa* - almost impossible to say who composed extant *Manusmṛti* - *Bühler's* theory that our *Manu* is a recast of *Mānavadharmasūtra* shown above to be unsustainable - the *Mānavagr̥hya* differs from *Manusmṛti* in several particulars - *Vināyakaśānti* of *Mānavagr̥hya* and tests for selecting a bride not contained in our *Manu* - *Mahābhārata* distinguishes between *Svāyambhuva Manu* and *Pracetasa Manu*, former promulgating *dharmasāstra* - these two works combined in the present *Manu* - extant *Manu* has 12 chapters and 2694 verses - its style - contents of *Manu-smṛti* - extent of literature known to *Manusmṛti* - the author of the *Manusmṛti* is not the first legislator - age of *Manusmṛti* - external evidence - *Medhātithi's* is first extant commentary - *Viśvarūpa* quotes 200 verses - *Śaṅkara*, *Kumārila* and *Śabara* refer to *Manu* - *Brhaspati* had the present text of *Manu* before him - *Aśvaghoṣa* in his *Vajrasūci* quotes several verses from '*Mānavadharmasāstra*' some of which are found in our *Manu* - *Rāmāyaṇa* (*Kiṣkindhā* 18. 30-32) contains *Manu* VIII. 318 and 316 - *Manu* attained present form long before 2nd century A. D. - there are earlier and later *śṛgata* in *Manu* - contradictory statements as to *Brāhmaṇa* marrying a *śūdra* woman, about appropriate forms of marriage, about *niyoga*, about

H. D. D.

flesh-eating - Bühler's conclusion is that cosmological and philosophical portions in 1st and 12th books, rules about mixed castes and duties of castes in 10th book are later additions - all additions made before 3rd century A. D. - Manusmṛti has not suffered several recasts - quotations cited as Vṛddha Manu and Brhan-Manu are later than Manusmṛti - extant Manu older than Yājñavalkya - Manu mentions Yavanas, Kāmbojas, Śakas, Pahlavas and Cinas - extant Manusmṛti composed between 2nd century B. C. and 2nd century A. D. - relation of Mahābhārata and Manu - conflict of views between Mandlik, Hopkins and Bühler - Hopkins holds that there was a mass of floating verses ascribed to mythical Manu on which both Manusmṛti and Mahābhārata drew - Bühler says that the floating mass of verses was not all attributed to Manu - Manu mentions stories and names that occur in the Mahābhārata but these names go into Vedic antiquities - Manu never names the Mahābhārata, while the latter often refers to 'rājadharmas or śāstra of Manu' or to 'what Manu said' - Both Hopkins and Bühler hold that the Anuśāsanaparva and Śāntiparva knew a Manusmṛti, but earlier books, whenever they speak of Manu, refer to floating mass of popular verses - this conclusion not correct - final conclusion, viz., long before 4th century B. C. there was a dharmaśāstra in verse attributed to Svāyamībhūva Manu, there was another work on rājadharmas attributed to Prācēsa Manu, that probably there was one work, then between 200 B. C. and 200 A. D. Manusmṛti was recast - extant Mahābhārata later than extant Manusmṛti - influence of Manu spread to Cambodia and other countries beyond India - Manu had several commentators, Medhātithi, Govindarāja, Kullūka, Nārāyaṇa, Rāghavanānda, Nandana and Rāmacandra - Asahāya commented on Manu - Udayakara is another commentator and so is Dharanīdhara - Nārāyaṇa flourished between 1100-1300 A. D. - Rāghavanānda later than 1400 A. D. - Vṛddha Manu and Brhan-Manu - explanation as to how these originated.

Sec. 32 *The two Epics* :

... pp. 158-160

Rāmāyaṇa is relied upon as a source of dharma though less frequently than the Mahābhārata - Ayodhyakāṇḍa and Aranyakāṇḍa contain disquisitions on politics - age of the epics a difficult problem more appropriate for a separate treatise - table indicating where dharmaśāstra topics occur in the Mahābhārata and the Rāmāyaṇa.

Sec. 33 *The Purāṇas* :

... pp. 160-167

Purāṇas as a class of literature mentioned in Taittirīya Āraṇyaka, Chāndogya Upaniṣad, Gautama Dh. S., Mahābhāṣya - extant purāṇas are recasts made of older material - some of the extant Purāṇas like Vāyu earlier than 6th century A. D. - Names of principal 18 Purāṇas - 18 Upapurāṇas - Matsyapurāṇa contains much dharmaśāstra material - Agnipurāṇa contains disquisition on rājadharma and chapters 253-258 contain almost the whole of the vyavahāra section of Yājñavalkya - Garuḍapurāṇa borrows about 400 verses from ācāra and prāyaścitta sections of Yājñavalkya - chronology of Purāṇas passed over - Divergence as to the names of the principal 18 purāṇas and as to their extent - Purāṇas very valuable for study of social and religious questions as to mediæval and modern India - Padmapurāṇa divides 18 Purāṇas into three groups of sātāvika, rājasa, tāmasa and divides eighteen smṛtis also in the same way - table showing which dharmaśāstra topics are dealt with in which purāṇa.

Sec. 34 *The Yājñavalkyasmṛti* :

... pp. 168-190

Yājñavalkya, a name most illustrious among Vedic sages - stories about strained relations between Vaiśampāyana and Yājñavalkya - Yājñavalkya and Janaka in the Śatapathabrāhmaṇa - Yājñavalkya, a great philosopher in the Brhadāraṇyaka - Yājñavalkya smṛti claims that the Āraṇyaka and Yogaśāstra were composed by the author of the smṛti - slight variation in the number of verses contained in Yājñavalkyasmṛti according to Viśvarūpa, Mitākṣarā and Aparārka - arrangement of verses different in Viśvarūpa and Mitākṣarā, particularly in the prāyaścittakāṇḍa - readings of the two commentators also differ - Agnipurāṇa affords excellent check for consideration of text of Yājñavalkya - Readings of Agnipurāṇa compared with those of Viśvarūpa and the Mitākṣarā - conclusion is that the Agnipurāṇa represents a text midway between Viśvarūpa and that of the Mitākṣarā - So Agnipurāṇa represents a text of Yājñavalkya current about 900 A. D. - total number of verses on vyavahāra in the Agnipurāṇa is 315, out of which the first 31 are not taken from Yājñavalkya - almost all of these 31 taken from Nārada - Garuḍapurāṇa (chap. 93) expressly says that the dharma promulgated by Yājñavalkya was imparted therein - Garuḍa (chap. 93-106

contains dharmasūtra material taken from ācāra and prāyaścitta sections of Yājñavalkya - Garuḍa (93-102) deals with ācāra and 102-106 with prāyaścitta - Garuḍapurāṇa omits rājadharmas section of Yājñavalkya - only a few verses of Yāj. are repeated word for word, while a summary only, is given of several verses - comparison of the text of the Garuḍapurāṇa with Viśvarūpa's text and that of the Mitākṣarā - Garuḍapurāṇa represents text intermediate between Viśvarūpa and Mitākṣarā - are there different strata in Yājñavalkya? text mainly the same from 700 A. D. and little evidence to show that the text of Yājñavalkya as we have it contains several strata - comparison of Yājñavalkyasmṛti with Manusmṛti - close agreement in phraseology between the two - Yājñavalkya usually tries to compress Manu's dicta - Yāj. adds Vināyakaśānti and Grabaśānti and ordeals, while Manu omits first two and cursorily refers to two ordeals - Yāj. silent on origin of world which we have in Manu - style of Yājñavalkya - contents of smṛti - literature known to Yājñavalkyasmṛti - enumerates 19 authors on dharma - close agreement between Viṣṇu Dh. S. and Yājñavalkya and between Kauṭilya and Yāj. - Manu and Yāj. differ on several points and Yāj. represents a more advanced state of thought than Manu - Manu allows brāhmaṇa to marry śūdra girl, Yāj. does not - Manu condemns niyoga, Yāj. does not - same case with gambling - Yāj. takes Vināyakaśānti from Mānavagṛhya - Yājñavalkyasmṛti in intimate relation to white Yajurveda and literature appurtenant to it - Yājñavalkya closely agrees with Paraskaragṛhya - Dr. Jolly's theory that Yājñavalkya's work goes back to a dharmasūtra of White Yajurveda is without foundation - date of Yājñavalkyasmṛti - Viśvarūpa separated from the smṛti by several centuries - probable date of Yājñavalkya between 100 B. C. and 300 A. D. - Laṅkāvatārasūtra (gāthās 814-816) refers to Yājñavalkyasmṛti - Dr. Jolly thinks that Yāj. shows acquaintance with Greek astrology - Dr. Jacobi's theory that naming of week days after planets first introduced by Greeks and borrowed by Indians - these theories untenable - Yāj. does not mention week days, but only the nine planets (in I. 296) - Yāj. does not mention the zodiacal signs - he arranges the nakṣatras from Kṛttikā to Bharanī (I. 268) as the Taittirīyabrāhmaṇa does - 'susthe indau' in Yāj. explained by Viśvarūpa without reference to zodiacal signs - from Vedic times nakṣatras divided into auspicious and inauspicious - Yājñavalkya's reference to nānakas - Yāj. regards sight of yellow-

robed people as an evil omen - Dr. Jolly's date of 400 A. D. for Yājñavalkya is far too late - there is a Vṛddha-Yāj., a Yoga-Yāj., and a Bṛhad-Yāj. - Yoga-Yājñavalkya existed much earlier than 800 A. D. as Vācaspatimiśra quotes a half verse from Yoga-Yāj. and Aparārka quotes profusely from him - mss. of Yoga-Yājñavalkya in Deccan College collection in 12 chapters and 495 verses and of Bṛhad-Yogi-Yājñavalkya in 12 chapters and 920 verses - Yoga-Yājñavalkya and Bṛhad-Yogi-Yājñavalkya of the mss. are entirely different works - several commentaries on Yājñavalkya, viz. of Viśvarūpa, Vijñāneśvara, Aparārka and Śulapāṇi.

Sec. 35 *Parāśarasmṛti* :

... 190-196

Yāj. mentions Parāśara, but the extant Parāśarasmṛti is probably a recast of an older smṛti - Garuḍapurāṇa (chap. 107) gives a summary of 39 verses of Parāśarasmṛti - From Kauṭilya it appears there was a work of Parāśara on politics - extant Parāśara in 12 chapters and 592 verses deals with ācāra and prāyaścitta alone - Parāśara, an ancient name - Parāśara mentions 19 smṛti writers - contents of the smṛti - Parāśara has peculiar views - authors cited by Parāśara - views of Manu frequently cited - several identical verses in Manu and Parāśara - age of Parāśarasmṛti between 100-500 A. D. - a Bṛhat-Parāśara saṁhitā in 12 chapters and 3000 verses - contents thereof - it is a late work - Vṛddha Parāśara quoted by Aparārka.

Sec. 36 *The Nāradasmṛti* :

... pp. 196-207

Two versions of Nārada on vyavahāra, a smaller and a larger one - com. of Asahāya as revised by Kalyāṇabhaṭṭa is contained in Dr. Jolly's edition - Nārada not mentioned by Yāj. or Parāśara in list of expounders of dharma - three introductory chapters on judicial procedure and on sabhā, then 18 *vyavahārapadas*, then an appendix on theft from Nepal ms. - some difference in the names of titles between Nārada and Manu - printed Nārada contains 1028 verses - about 700 verses of Nārada quoted in digests - Viśvarūpa's and Medhātithi's quotations from Nārada agree with printed Nārada - Agnipurāṇa chap. 253 contains thirty verses of Nāradasmṛti defining the eighteen titles from ṛgveda to prakīrṇaka in the same order - Nārada's verses on ācāra, śrāddha and prāyaścitta quoted in Smṛti candrikā, Hemādri - probably this is a different Nārada - form, style and metre of Nārada - Literature known to Nārada - 50 verses are

identical in Manu and Nārada - many more verses of Nārada closely correspond to Manu's - Nārada based upon Manu, almost the same as the extant one - Some verses of Mahābhārata are the same as Nārada's - some verses of Kauṭilya and Nārada agree - points in which Manu and Nārada differ - many subdivisions of topics in Nārada - some topics peculiar to Nārada, viz. 14 kinds of impotent persons, three punarbhūts and four svairiṇis - Nārada somewhat later than Yāj. - Nārada propounds several juristic and political principles, fixes the period of minority at 16 - Nārada earlier than 8th century at the latest - Bāṇa's reference to Nāradiya explained - Nārada wrote a work on politics also - one half verse common to Vikramorvaśīya and Nārada - 'dināra' occurs in Nārada - Dr. Jolly says Nārada is later than 300 A. D. - Jolly's assumption wrong - dināras may have been introduced into India about beginning of Christian era - Nārada flourished between 100-300 A. D. - home of Nārada cannot be ascertained - Dr. Jolly's theory that he came from Nepal is pure guess-work - Jyotir-Nārada, Brāhma-Nārada, Laghu-Nārada - Mahābhārata quotes Nārada's view on flesh-eating, on utpātas.

Sec. 37. Brhaspati :

... 207-213

The complete smṛti of Brhaspati on vyavahāra not yet discovered - Brhaspati closely follows Manu, pointedly refers to Manu's text and explains and defines the laconic terms of Manu - Brhaspati treats of nine ordeals - order in which topics of vyavahāra were dealt with in Brhaspati - Brhaspati first to clearly distinguish between civil and criminal justice - elaborate rules of procedure - close agreement between Nārada and Brhaspati on many points - Brhaspati agrees closely with Manu, but differs from him as to partibility of clothes and as to maximum interest on corn, fruit, wood and beasts of burden - age of Brhaspati - later than Manu and Yāj. - Brhaspati uses the words nāpaka and dināra - probably of same age as Nārada - Kātyāyana who is regarded as an ancient sage by Viśvarūpa about 825 A. D. frequently refers to the views of Brhaspati - Dr. Jolly wrong in assigning Brhaspati to 6 or 7th century - Brhaspati flourished between 200-400 A. D. - home of Brhaspati cannot be determined - verses of Brhaspati on ācāra, śrāddha, āśauca and saṁskāra in Mitakṣarā, Smṛticāndrikā and other works - a Vṛddha Brhaspati and a Jyotir-Brhaspati.

Sec. 38 *Kātyāyana* :

... pp. 213-221

Work of *Kātyāyana* on *vyavahāra* not yet recovered – account given here based on quotations – *Nārada* and *Bṛhaspati* are models of *Kātyāyana* – on several points he presupposes *Nārada* – *Nārada* very brief on *strīdhana*, while *Kātyāyana*'s treatment is classical – *Kātyāyana* first to give definitions of some kinds of *strīdhana* – *Kātyāyana* often refers to *Bṛhaspati*'s views – About 900 verses of *Kātyāyana* on *vyavahāra* quoted in digests – he refers to *Bṛghu* 20 times – only a few of these are found in *Manu* – Many of the views attributed in *Kātyāyana* to *Manu* are not found in extant *Manusmṛti* – some of the views ascribed to *Mānavas* by *Kātyāyana* differed from the views of the extant *Manusmṛti* – some verses are ascribed to *Kātyāyana* and *Manu*, *Yājñavalkya* and *Bṛhaspati* in the digests – *Kātyāyana* is in advance of *Nārada* and *Bṛhaspati* in the matter of definitions and as to rules on *strīdhana* – *Kātyāyana* probably first to distinguish between *jayapatra* and *paścātkāra* – date of *Kātyāyana* – later than *Yājñavalkya*, *Nārada* and *Bṛhaspati* – flourished between 400–600 A. D. – *Medhātithi* (on *Manu* 7. 1) quotes a *Kātyāyana* sūtra in prose – *Bṛhat Kātyāyana* and *Vṛddha Kātyāyana* – *Hemādri* speaks of *Upa-Kātyāyana* – the *Karmapradīpa* of *Kātyāyana* or *Gobhilas* in 500 verses – contents thereof – authors named by *Karmapradīpa* – some verses of it identical with *Manu*, *Yājñavalkya* and *Mahābhārata* – *Karmapradīpa* profusely quoted in *Aparārka* and *Smṛticandrikā* and to a lesser degree by *Mitākṣarā* – some quotations ascribed to *Kātyāyana* on topics other than *vyavahāra* are not found in the *Karmapradīpa* – *Kātyāyana* composed some large work of which *Karmapradīpa* is part or abridgment – no sufficient data to identify jurist *Kātyāyana* and the author of the *Karmapradīpa*.

Sec. 39 *Āṅgiras* :

... pp. 221-223

Quoted frequently on all topics except *vyavahāra* by writers from *Viśvarūpa-Smṛticandrikā* quotes some prose passages from *Āṅgiras* – several compilations on *prāyaścitta* attributed to *Āṅgiras* – *Bṛhad-Āṅgiras* and *Madhyamāṅgiras*.

Sec. 40 *R̥ṣyaśṛṅga* :

... p. 223

Frequently quoted by *Mitākṣarā*, *Aparārka* and *Smṛticandrikā* on *ācāra*, *āśauca* and *śrāddha* – one verse on partition – a prose quotation in *Smṛticandrikā*.

Sec. 41 *Kārṣṇajñi* : ... p. 223

Sec. 42 *Caturvīṃśatimata* : ... p. 223-225

Embodies in 525 verses the opinions of 24 sages - contents - quoted by Mitākṣarā and Aparārka, but not by Viśvarūpa and Medhātithi - probably compiled about 8th or 9th century A. D. - Bhaṭṭoji commented upon it.

Sec. 43 *Dakṣa* : ... pp. 225-226

Mentioned by Yāj. - Viśvarūpa quotes him several times - Aparārka quotes a prose passage - contents of printed Dakṣasmṛiti in 220 verses.

Sec. 44 *Pitāmaha* : ... pp. 226-227

Quotations from Pitāmaha occur mostly on vyāvahāra, particularly ordeals - he treats of nine ordeals - 50 *chālas* enumerated by Pitāmaha in which king took action without a complaint - views peculiar to Pitāmaha, viz. 18 lowest castes, eight constituents of hall of justice, &c. - mentions Bṛhaspati - flourished between 400-700 A. D.

Sec. 45 *Pulastya* : ... p. 228

An expounder of dharma named in a verse of Vṛddha Yājñavalkya - Viśvarūpa, Mitākṣarā, Aparārka cite many verses on ahnikā and śrāddha - Dānaratnākara cites a prose passage of Pulastya - composed between 4th and 7th century A. D.

Sec. 46 *Pracetasa* : ... p. 229

A dharmaśāstra writer mentioned by Parāśara, though not by Yāj. - prose and verse quotations cited by Mitākṣarā and Aparārka - a few prose quotations in Haradatta on Gautama and Smṛticandrika - Vṛddha Pracetas and Bṛhat Pracetas.

Sec. 47 *Prajāpati* : ... pp. 229-230

Prajāpati cited as authority by Baudhāyana Dh. S. (II. 4. 15) and Vasīṣṭha (III. 47 &c.) - they mean probably Manu - a compilation in 198 verses ascribed to Prajāpati - Mit. and Aparārka and others quote Prajāpati on āśauca, prāyaścitta, śrāddha, ordeals and vyāvahāra.

Sec. 48 *Martī* : ... pp. 230-231

Quoted on āhnikā, āśauca, śrāddha and vyavahāra by Mitākṣarā, Aparārka and Smṛticandrikā - recommends writing as essential for sale, mortgage, gift and partition of immovables.

Sec. 49 *Yama* : ... pp. 231-235

Yama quoted in Vas. Dh. S. (18. 13-15 and 19. 48) - various printed compilations in verse ascribed to Yama — Brhad Yama in 5 chapters and 182 verses— Viśvarūpa and others quote about a hundred verses of Yama on all topics including vyavahāra—some of these found in printed text - a few prose passages of Yama quoted by Aparārka - Anuśāsanaparva 104. 72-74 quotes gāthās of Yama - some views of Yama on vyavahāra set out - Brhad Yama, Laghu Yama and Svalpa Yama.

Sec. 50 *Laugākṣi* : ... pp. 235-236

Mitākṣarā quotes verses on āśauca and prāyaścitta, while Aparārka quotes prose and verse passages on saṁskāras, vaiśvadeva &c.

Sec. 51 *Viśvāmītra* : ... p. 236

Named by Vṛddha Yajñavalkya - verses quoted on all topics except vyavahāra.

Sec. 52 *Vyāsa* : ... pp. 236-238

Printed compilation ascribed to Vyāsa in 250 verses - contents - about two hundred verses of Vyāsa on vyavahāra cited in Aparārka, Smṛticandrikā and other works - his doctrines closely agree with those of Nārada, Brhaspati and Kātyāyana - some of his views on vyavahāra set out - flourished between 200-500 A. D. - Aparārka cites many verses from Vyāsa on saṁskāras, śrāddha &c. - probably Vyāsa the jurist is identical with the latter - Gadya-Vyāsa, Vṛddha-Vyāsa and Brhad-Vyāsa, Mahāvyāsa and Laghu Vyāsa.

Sec. 53 *Śaṭ-trimsan-mata* : ... pp. 238-239

This was a compilation like Caturvīmśati-mata - quotations from it cited in Kalpataru, Mitākṣarā, Smṛticandrikā and Aparārka - Viśvarūpa and Medhātithi do not mention it - date between 700-900 A. D. - no verse quoted from this on vyavahāra.

H. D. E.

Sec. 54 *Samgraha or Smṛtisamgraha* : ... pp. 239-242

Quoted by Mitākṣarā, Aparārka and Smṛticandrika on several topics of dharma—quotations on vyavahāra are many and important for history of Hindu Law - views of Samgrahakāra and Dhāreśvara coincide in many respects and were criticized by Mitākṣarā - date of Samgraha between 8th and 10th centuries.

Sec. 55 *Samhvarta* : ... pp. 242-244

Mentioned as dharmaśāstrakāra by Yāj. - cited on all topics of dharma by Viśvarūpa, Medhātithi, Mitākṣarā - Aparārka quotes about 200 verses - some of his views on vyavahāra - contents of printed Samhvarta in 230 verses - Brhat Samhvarta and Svalpa Samhvarta.

Sec. 56 *Hārta* : ... p. 244

Verses from Hārta on vyavahāra deserve special treatment - some of his views set out, e. g. definition of vyavahāra, four aspects of vyavahāra, importance of writing, defects of plaint and reply, protection of long possession, when title by itself is decisive against long possession, five kinds of sureties, treatment of erring wives - his date between 400-700 A. D.

Sec. 57 *Commentaries and Nibandhas* : ... pp. 246-247

Dharmaśāstra literature falls into three periods, the first from 600 B. C. to 100 A. D. being the period of the dharmaśāstras and of the Manusmṛti, the 2nd from 100 A. D. to 800 A. D. of Yājñavalkya and other smṛtis and third from 700 to 1800 of commentators and authors of digests - first part of this last period contains commentaries - digests written from 11th century - no hard and fast line between commentaries and digests - these to be treated of in chronological order as far as possible.

Sec. 58 *Asahāya* : ... pp. 247-251

Portion of his bhāṣya on Nārada (up to verse 21 of abhyupetyāśūrūṣā) published by Dr. Jolly - Kalyāṇabhaṭṭa revised it - exact relationship of Kalyāṇabhaṭṭa's revision to original not clear, but he took great liberties - Kalyāṇabhaṭṭa was encouraged by

Keśavabhāṭṭa - Viśvarūpa on Yāj. (III. 263-264) mentions Asahāya by name and quotes latter's explanation of Gautama 22. 13. - Hāralatā of Aniruddha speaks of bhāṣya of Asahāya on Gautama - from a passage of Sarasvativilāsa it appears that Asahāya commented on Manu also - Medhātithi on Manu 8. 156 quotes Asahāya - Mitākṣarā mentions the views of Asahāya - date of Asahāya between 600-750 A. D. - a few views of Asahāya set out, viz. definition of dāya, succession to Śulka of a woman, succession to a childless brāhmaṇa.

Sec. 59 *Bhartr̥yajña* : ... pp. 251-252

An ancient Bhāṣyakāra mentioned by Medhātithi (on Manu 8. 3) - his views cited by Trikaṇḍamaṇḍana - he wrote bhāṣya on Kātyāyana śrautasūtra and Pāraskara gṛhyasūtra - probably he commented on Gautamadharmasūtra - flourished about 800 A. D.

Sec. 60 *Viśvarūpa* : ... pp. 252-264

His commentary called Bālakriḍā on Yāj. published at Trivandrum - Mitākṣarā refers to it in introductory verses and on Yāj. (I. 80 and III. 24) - printed com. of Viśvarūpa on vyavāhara portion of Yāj. is very meagre - literature referred to or quoted by Viśvarūpa - most of the quotations from Svāyambhuva found in extant Manu, but not so those ascribed to Bṛghu - quotes prose passages of Bṛhaspati on vyavahāra - quotes a verse of Viśalakṣa on politics and refers to arthaśāstras of Bṛhaspati and Uśanas - Kautīlya not named, yet Viśvarūpa seems to have had his work before him - Viśvarūpa's work saturated with doctrines of Pūrvamīmāṃsā - quotes Śabara and Ślokaṭīkā - quotes his own kārīkās on Yāj. I. 7. and other places - his philosophical views identical with Śaṅkarācārya's - Dr. Jolly's view that citations of Viśvarūpa in the Smṛticandrikā on certain points not traced in the printed Bālakriḍā examined and shown to be incorrect - some citations of Viśvarūpa's views in Gṛhastharatnākara and Hemādri not found in printed text of Viśvarūpa - points in which Viśvarūpa and Mitākṣarā differ set out - Viśvarūpa must have flourished between 750 and 1000 A. D. - If Viśvarūpa identical with Sureśvara, pupil of Śaṅkara, then he flourished between 800-850 - reasons for identity set out - Maṇḍana and

Sureśvara not identical – Bhavabhūti and Umbeka identical, but not same as Sureśvara – a digest called Viśvarūpanibandha by another Viśvarūpa – a Viśvarūpasamuccaya mentioned by Raghunandana.

Sec. 61 *Bhāruci* : ... pp. 264-268

His views quoted by Mitākṣarā on Yāj. I. 81 and II. 124 – a Bhāruci mentioned as an ancient teacher of Viśiṣṭādvaita system by Rāmānujācārya in his Vedārthasaṃgraha – Bhāruci the philosopher is probably identical with Bhāruci the jurist – from notices in the Sarasvatīvilāsa Bhāruci seems to have commented on the Viṣṇu-dharmasūtra – Bhāruci and Mitākṣarā disagreed on numerous points.

Sec. 62 *Śrīkara* : ... pp. 266-268

Views of Śrīkara set out – first writer to propound the view that spiritual benefit was the criterion for judging of superior rights to succession – probably a Maithila – difficult to say whether he wrote a commentary or an independent digest – flourished between 800-1050 A. D.

Sec. *Medhātithi* : ... pp. 266-275

Wrote an extensive commentary on Manu – printed bhāṣya corrupt in 8th, 9th and 12th chapters – reference to king Madana having restored Medhātithi's bhāṣya explained – Dr. Jolly says Medhātithi was a southerner – this is wrong – He was a northerner and probably a Kashmirian – literature known to Medhātithi – smṛtis quoted by him – mentions Asahāya, Bhartṛyājña, Yajvan, Upādhyāya, Rju, Viṣṇusvāmin – Medhātithi saturated with Pūrva-mīmāṃsā – his reference to Śāriraka explained – Medhātithi and Śaṅkarācārya – peculiar views of Medhātithi set out – wrote Smṛti-viveka from which he quotes verses in his Manubhāṣya – date of Medhātithi – flourished between 825-900 A. D.

Sec. 64 *Dhāreśvara Bhojadeva* : ... pp. 275-279

Mitākṣarā (on Yāj. II. 135 and III 24) mentions views of Dhāreśvara – Dhāreśvara is to be identified with king Bhojadeva of Dhārā – works on numerous branches of knowledge attributed to Bhoja of Dhārā such as on Poetics, Rājamaṅga (on astronomy), a com. on Yogasūtras – Śuddhikaumudī of Govindānanda mentions

Rājamārtanḍa of Bhoja on śrāddha - Mitākṣarā and Dhāreśvara disagree on several points, e. g. on the question whether ownership was known from śāstra alone, on the meaning of 'duhitarah' in Yāj. - on other points the two agree - Bhūpālapaddhati or simply Bhūpāla or rāja refers to a work of Bhojadeva - Bhujabalabhīma of Bhojarāja quoted in Tithitattva and Āhnikatattva of Raghunandana as distinct from the Rājamārtanḍa - Bhoja reigned from 1000 to 1055 A. D. - Dharmapradīpa of Bhoja is the work of another Bhoja, who was son of Bhāramalla and king of Āśapura - it was written between 1400-1600 A. D.

Sec. 65 *Devasvāmin* : ... pp. 279-281

Said by Smṛticandrikā to have composed a digest of smṛtis - Nārāyaṇa, commentator of Āśvalāyanagrhya, relies on bhāṣya of Devasvāmin - he composed a digest on ācāra, vyavahāra and āśauca - Smṛticandrikā quotes his views on the meaning of Yautaka, on the meaning of duhitarah in Yāj., on Manu 9. 141 - A Devasvāmin commented on Pūrvamīmāṃsāsūtras and on the Saṃkarṣakaṇḍa - difficult to say whether he is identical with the writer on dharma-śāstra - Devasvāmin flourished about 1000-1050 A. D.

Sec. 66 *Jitendriya* : ... 281-283

He is frequently quoted by Jīmūtavāhana in his three works - Jitendriya held that the wives of a person whether separated or joint succeeded to their deceased husband - no early writer other than Jīmūtavāhana cites him - flourished between 1000-1050 A. D.

Sec. 67 *Bālaka* : ... pp. 283-284

Mentioned by Jīmūtavāhana, Śulapāṇi, Raghunandana - several views of Bālaka set out - flourished before 1100 A. D.

Sec. 68 *Balarūpa* : ... pp. 284-286

The opinions of Balarūpa are cited in the Smṛtisāra and Vivādacandra - also in the Vivādacintāmaṇi - he wrote at least on vyavahāra and Kāla - Bālaka and Balarūpa are probably identical - Balarūpa is certainly earlier than 1250 A. D. - Vivādacandra once speaks of 'author of Balarūpa', suggesting thereby that Balarūpa was a work.

Sec. 69 *Yogloka* : ... pp. 286-287

Known only from works of Jimūtavāhana and Raghunādana - Jimūtavāhana only rarely agrees with him and generally criticizes him and taunts him with being a logician merely - Brhad Yogloka and Svalpa Yogloka - Yogloka wrote at least on vyavahāra and Kāla - flourished between 950-1050.

Sec. 70 *Vijñāneśvara* : ... pp. 287-293

The unique position of the Mitākṣarā on account of being esteemed as of paramount authority by British Indian courts - the several names of the Mitākṣarā - quotes a host of smṛti writers and six predecessors as authors of commentaries and digests - personal history of Vijñāneśvara - profound student of pūrvamīmāṃsā - date of Vijñāneśvara - between 1070-1100 - out of many commentators of the Mitākṣarā three famous - peculiar doctrines of the Mitākṣarā - seems to have been author of Āśaucadaśaka also - several commentaries on Āśaucadaśaka by Harihara, Raghunātha and Bhaṭṭoji - Vijñāneśvara not the author of Triṃsat-sloki - Nārāyaṇa, a pupil of Vijñāneśvara, wrote Vyavahāra-śiromaṇi.

Sec. 71 *Kāmadhenu* : ... pp. 293-296

An ancient digest not yet discovered - quoted by Kalpataru, Hāratalā, and other works - Gopāla, the author of Kāmadhenu - Aufrecht's view that Śambhu is the author of Kāmadhenu wrong - Śambhu is a nibandhakāra on dharma cited by Smṛticandrikā and Hemādri - Mr. Jayasval wrongly ascribes Kāmadhenu to Bhoja - probable date of Kāmadhenu between 1000-1100 A. D.

Sec. 72 *Halāyudha* : ... pp. 296-301

A jurist quoted by Kalpataru, Smṛtisāra and other works - he flourished between 1000-1100 A. D. - he was probably a Maithila or a Bengal writer - Halāyudha, author of Abhidhānaratnamālā, Kavirahasya and Mṛtasāñjivani (com. on chandaḥ-sūtra), is different - he hailed from the Deccan and flourished between 940-995 A. D. - another Halāyudha, author of Brāhmaṇasarvasva - personal history of this Halāyudha - judge of Lakṣmaṇasena, king of Bengal - Halāyudha's literary activity between 1175-1200 A. D. - another Halāyudha, author of Prakāśa, commentary on the śrāddhakalpasūtra of Kātyāyana - he flourished between 1150 and 1500 A. D.

Sec. 73 *Bhavadēvabhāṭṭa* : ... pp. 301-306

Author of *Vyavahāratilaka* - also of *Karmānusthānapaddhati* or *Daśakarmapaddhati* - contents of latter - another work is *Prāyaścittanirūpaṇa* - light on personal history of Bhavadēva in inscription at Bhuvaneśvara - he was a great builder of temples and tanks - flourished between 1050-1150 A. D. - Bhavadēva and Pradīpa - other authors on dharmaśāstra named Bhavadēva.

Sec. 74 *Prakāśa* : ... pp. 306-308

An ancient work on *vyavahāra*, *dāna*, *śrāddha* &c. - whether an independent digest is doubtful - was probably a commentary on *Yājñavalkyasmṛiti* composed between 1000-1100 A. D. - *Mahārṇava-prakāśa*, *Smṛtimahārṇava* or *Mahārṇava* quoted by Hemādri are all names for the same work - probably *Prakāśa* and *Smṛtimahārṇava-prakāśa* are identical.

Sec. 75 *Pārijāta* : ... pp. 308-309

Several works on dharma end in *Pārijāta* - an ancient work called *Pārijāta* quoted by Kalpataru - it dealt with at least *vyavahāra*, *dāna* - composed between 1000-1125 A. D.

Sec. 76 *Govindarāja* ... pp. 309-315

Wrote com. on *Manusmṛiti* and a work called *Smṛtimañjarī* - personal history of Govindarāja - he is not to be identified with king Govindacandra of Benares - Kullūka frequently criticizes Govindarāja - contents of *Smṛtimañjarī* - date of Govindarāja between 1050-1140 A. D.

Sec. 77 *The Kalpataru of Lakṣmīdhara* : ... pp. 315-318

An extensive work which exercised great influence over early Mithilā and Bengal writers - personal history of Lakṣmīdhara - work divided into fourteen *kāṇḍas* - their arrangement - contents of *vyavahāra*, *rājadharmā* and *dāna kāṇḍas* - date of Kalpataru between 1100-1150 A. D. - *Caṇḍeśvara* borrowed extensively from Kalpataru.

Sec. 78 *Jimātavāhana* : ... pp. 318-327

He is first of the three great Bengal writers on dharmaśāstra - only three works known, *Kalaviveka*, *Vyavahāramātrkā* and *Daya-*

bhāga - these three parts of a projected digest called Dharmaratna - object and contents of Kālaviveka - works quoted in Kālaviveka - profound study of Pūrvamīmāṃsā displayed therein - contents of Vyavahāra-mātrkā - works quoted in it - Dayabhāga most famous of his works and of paramount authority in Bengal on Hindu Law - contents of Dayabhāga - doctrines peculiar to Dayabhāga - authors and works named in the Dayabhāga - personal history of Jīmūtavāhana - his date - divergent views - literary activity lies between 1090-1130 A. D. - Did Jīmūtavāhana know the Mitākṣarā ?

Sec. 79 *Aparārka* : ... pp. 328-334

Wrote a voluminous commentary on Yājñavalkyasmṛiti - authors and works quoted by Aparārka - studiously avoids naming his predecessors who were writers of digests - peculiar views of Aparārka - evidence to show that Aparārka knew the Mitākṣarā - date of Aparārka - Smṛticandrikā criticizes Aparārka - Aparārka was a Śilāhāra prince - inscriptions of Śilāhāras - commentary written about 1125 A. D.

Sec. 80 *Pradīpa* : ... pp. 334-335

An independent work on vyavahāra, śrāddha, śuddhi and other topics - between 1100-1150 A. D.

Sec. 81 *Smṛtyarthasara of Śrīdhara* : ... pp. 335-337

Contents of - personal history of Śrīdhara - authors and works relied on as authorities - Śrīdhara probably composed another larger work - date between 1150-1200 A. D.

Sec. 82 *Aniruddha* : ... pp. 337-340

An early and eminent Bengal writer - wrote Hāralatā and Pitrdayitā alias Karmopadeśinipaddhati - contents of Hāralatā and of Pitrdayitā - authors and works named in them - personal history of Aniruddha - flourished in 3rd quarter of 12th century.

Sec. 83 *Ballalasena* : ... pp. 340-341

Compiled at least four works, Ācārasāgara, Adbhūtasāgara, Dānasāgara, Pratiṣṭhasāgara - subjects dealt with in Dānasāgara - Adbhūtasāgara left incomplete and finished by his son Lakṣmaṇasena - Dānasāgara valuable for checking the text of the *Purāṇas* -

literary activity in 3rd quarter of 12th century, as Dānasāgara was composed in śake 1091 - Aniruddha was *guru* of Ballālasena.

Sec. 84 *Harihara* : ... pp. 341-343

A writer on vyavahāra - he flourished before 1300 A. D. - Harihara composed commentary on Pāraskaragṛhyasūtra - this Harihara flourished between 1150 and 1250 A. D. - whether he was pupil of Vijñāneśvara - a Harihara comments on Āsaucadaśaka - jurist Harihara probably identical with bhāṣyakāra of Pāraskara - several Hariharas known.

Sec. 85 *Smṛticandrikā of Devaṇṇabhaṭṭa* : ... pp. 343-347

An extensive digest - printed text deals with śaṁskāra, ācāra, vyavahāra, śrāddha and āsauca - he wrote on prāyaścitta also - name variously written - profusely quotes Smṛtikāras, 600 verses of Kātyāyana alone on vyavahāra being quoted - authors and works named - author a southerner - contents - points in which Mitākṣarā and Smṛticandrikā differ - date between 1150 and 1225 A. D. - several works named Smṛticandrikā.

Sec. 86 *Haradatta* : ... pp. 347-353

His fame high as a commentator - his Anākūla on Āpastambagṛhya, Anāvilā on Āśvalāyanagṛhya, Mitākṣarā on Gautamadharmasūtra, Ujjvalā on Āpastambadharmaśūtra and a com. on the Āpastambamantrapāṭha - explains grammatical peculiarities at great length - he was a southerner - a great devotee of Śiva - tradition says Rudradatta and Haradatta are identical - Haradatta on widow's right of succession - interesting information from Haradatta - date, a difficult problem - between 1100-1300 A. D. - Haradatta, commentator of dharmaśāstra works, is identical with Haradatta, author of Padamañjarī - Haradattācārya mentioned in Bhaviṣyottarapurāṇa and Śivarahasya is probably the Haradattācārya cited in Sarvadarśanasamgraha - Hariharatāratamya and Caturvedatātparyasamgraha are works ascribed to Haradatta.

Sec. 87 *Hemādri* : ... pp. 354-359

He and Mādhava the two outstanding dakṣiṇātya writers on dharmaśāstra - his Caturvargacintāmaṇi is a huge work of an ency-

H. D. F.

clapædic character - projected to contain five sections - printed parts comprise vrata, dāna, śrāddha and kāla - Hemādri a profound student of Pūrvamīmāṃsā - predecessors named by him - personal history of Hemādri - his connection with Yādavas of Devagiri - genealogy of the Yādavas - Caturvargacintāmaṇi composed about 1270 A. D. - com. on Śaunaka's Praṇavakalpa and a śrāddhakalpa according to Kātyāyana are attributed to him - Vopadeva, a friend and a protegee of Hemādri - references to Hemādri's work in grants.

Sec. 88 *Kullūkabhaṭṭa* : ... pp. 359-363

A famous commentator of Manusmṛti - he drew largely upon Medhātithi's bhāṣya and Govindarāja - Sir William Jones on Kullūka - authors and works quoted by him - personal history - he wrote Smṛtīviveka, of which Aśaucasāgara, Śrāddhasāgara and Vivādasāgara were parts - contents of Śrāddhasāgara - this is full of Pūrvamīmāṃsā discussions - date of Kullūka uncertain - flourished between 1150-1300 A. D.

Sec. 89 *Śrīdatta Upadhyāya* : ... pp. 363-365

One of the earliest *nibandhakāras* on dharmasāstra from Mithilā - contents of Ācārādarsa and authors quoted therein - his Candogāhnikā - his Pitr̥bhakti - authors quoted in it - his Śrāddhakalpa - his Samāyapradīpa - contents of the work - flourished between 1200-1300 A. D., probably about 1275-1300 A. D. - another Śrīdattamiśra, a Maithilā writer, who flourished towards end of 14th century.

Sec. 90 *Caṇḍeśvara* : ... pp. 366-372

Most prominent among Maithilā *nibandhakāras* - compiled extensive digest called Smṛtiratnākara in seven sections on dāna, kṛtya vyavahāra, śuddhi, pñjā, vivāda and gr̥hastha - contents of Kṛtyaratnākara, Gr̥hastharatnākara, Dānaratnākara, Vivādaratnākara and other ratnākara - he also compiled Kṛtyacintāmaṇi, the Rājanītiratnākara, Dānavākyāvali and Śivavākyāvali - contents of Rājanītiratnākara - he drew principally upon five viz. Kāmadhenu, Kalpataru, Pārijāta, Prakāśa and Halāyudha - authors and works quoted - personal history of Caṇḍeśvara - genealogy - he was minister of Harisimhadeva of Mithilā and later of Bhaṛveśa and weighed himself against gold in 1314 A. D. - literary activity between 1314-1370 A. D.

Sec. 91 *Harinātha* : ... pp. 372-374

Author of a digest called *Smṛtisāra* - names numerous authorities - contents - flourished in first half of 14th century - several works styled *Smṛtisāra*.

Sec. 92 *Mādhavācārya* : ... pp. 374-381

The most eminent of dākṣināṭya writers on dharmaśāstra - two works on dharmaśāstra deserve special notice, viz. *Parāśara Mādhaviya* and *Kālanirṇaya* - authors and works quoted in them - contents of *Kālanirṇaya* - family and personal history of *Mādhavācārya* - his brother *Sāyana* - *Mādhava* founded Vijayanagar in 1335 A. D. - pedigree of Vijayanagar kings - the two works were composed between 1340-1360 A. D. - literary activity of *Mādhava Vidyāranya* between 1330-1385 A. D. - *Mādhava Vidyāranya* different from *Mādhava mantrin* who was governor of Banavase and Goa - several commentaries of *Kālanirṇaya*.

Sec. 93 *Madanapāla* and *Viśveśvarabhaṭṭa* : ... 381-389

Four works attributed to *Madanapāla*, a great patron of learning like *Bhoja*, viz. *Madanapārijāta*, *Smṛtimahārṇava* or *Madanamahārṇava*, *Tithinirṇayasāra* and *Smṛtikaumudī* - *Madanapārijāta* really composed by *Viśveśvarabhaṭṭa* - contents of *Madanapārijāta* - *Mahārṇava* ascribed to *Māndhātā*, a son of *Madanapāla* - principal topics of the work - *Tithinirṇayasāra* - *Smṛtikaumudī* deals with dharmas of *Sādṛas* - contents - all the above four works probably composed by *Viśveśvarabhaṭṭa* - *Subodhini*, com. on *Mitākṣarā* by *Viśveśvarabhaṭṭa* is a leading authority in Benares school of Hindu Law - pedigree of *Madanapāla* - other works on astronomy and medicine attributed to *Madanapāla* - date of *Madanapāla*, between 1300-1400 A. D. - *Madanavinodanighaṇṭu* composed in 1431 of *Vikrama* era i. e. 1375 A. D.

Sec. 94 *Madanaratna* : ... pp. 389-393

An extensive digest on dharmaśāstra, variously styled - seven *uddiyotas* of it on *samaya*, *ācāra*, *vyavahāra*, *prāyaścitta*, *dāna*, *juddhi*, *śānti* - contents of *uddiyotas* on *samaya*, work composed under *Madanasimhadēva*, son of *Śaktisimhadēva* - pedigree of the family - *Madanasimha* called together four learned men,

Ratnakara, Gopinātha, Viśvanātha and Gaṅgādhara, and entrusted composition of work to them - date of Madanaratna between 1350-1500, probably about 1425-50.

Sec. 95 *Śulapaṇi* : ... pp. 393-396

His authority in Bengal is next only to Jīmūtavāhana's - Dipa-kalika, commentary on Yājñavalkya, his earliest work - holds archaic views on inheritance - his *Smṛtiviveka*, of which fourteen parts ending in '*viveka*' are known - Durgotsavaviveka is amongst his latest works - Śrāddhaviveka is his most famous work - authors and works named by him - personal history little known - exact age uncertain - flourished between 1375-1460 A. D.

Sec. 96 *Rudradhara* : ... pp. 396-398

A Maithila writer - wrote Śrāddhaviveka, Śuddhiviveka, Vratapaddhati and Varṣakṛtya, the first being the most famous of his works - flourished between 1425-1460 A. D.

Sec. 97 *Misarumīśra* : ... pp. 398-399

Wrote Vivādacandra - contents - work composed under orders of queen Lachimadevi, wife of prince Candrasinha of Mithila - flourished about 1450 A. D.

Sec. 98 *Vācaspatimīśra* : ... pp. 399-405

The foremost nibandhakāra of Mithila - his Vivādacintāmaṇi of paramount authority on matters of Hindu Law in Mithila - a voluminous writer - several works of his styled Cintāmaṇi on ācāra, āhnikā, kṛtya, tīrtha, dvaita, nīti, vivāda, vyavahāra, śuddhi, śūdrācāra, śrāddha - works named by him - a group of his works ends in '*nirṇaya*' viz. Tithinirṇaya, Dvaitanirṇaya, Mahādānanirṇaya, Vivādanirṇaya, Śuddhinirṇaya, - he also contemplated writing seven works styled Mahārṇava on kṛtya, ācāra, vivāda, vyavahāra, dāna, śuddhi and pitṛyajña - other works of his- Śrāddhakalpa or Pitrabhaktitarāṅgiṇī his last work - personal history of Vācaspati - connected with king Bhairava and his son Rāmabhadra - genealogy of Kāmeśvara kings - Vācaspati flourished between 1425-1480 A. D. - philosopher Vācaspati different.

Sec. 99 *Nṛsiṃhaprasada* : ... pp. 406-410

'An encyclopaedic work - divided into 12 sections called '*sāra*' - the author's name variously given as Dalapati or Dalādhiśa - personal

history - writers and works named - contents of the work - flourished between 1400-1510 A. D., probably about 1490 to 1510.

Sec. 100 *Pratāparudradeva* : ... pp. 410-414

He was king of the Gajapati dynasty in Orissa and composed *Sarasvativilāsa* - pedigree and history of family - purpose and contents of *Sarasvativilāsa* - works quoted - composed between 1497-1539 A. D. - Foulke's theory about date not acceptable - the *Pratāpamārtaṇḍa* or *Praudhapatāpamārtaṇḍa* of *Pratāparudradeva*.

Sec. 101 *Govindānanda* : ... pp. 414-415

Author of *Dānakaumudī*, *Śuddhikaumudī*, *Śrāddhakaumudī* and *Varṣakriyākaumudī* and a com. called *Arthakaumudī* on the *Śuddhidīpikā* of *Śrīnivāsa* and a com. *Tattvārthakaumudī* on the *Prāyaścittaviveka* of *Śūlapāṇi* - literary activity between 1500-1540 A. D.

Sec. 102 *Raghunānanda* : ... pp. 416-419

Last great writer of Bengal on *dharmaśāstra* - wrote an *encyclopaedia* called *Smṛtitattva* in 28 sections - names over 300 authors and works - 28 *tattvas* enumerated - other works besides these 28 - wrote also com. on *Dāyabhāga* - personal history - authors and works quoted - flourished between 1500-1575.

Sec. 103 *Nārāyaṇabhaṭṭa* : ... pp. 419-421

The most famous member of the *Bhaṭṭa* family of Benares - personal history - born in 1513 A. D. - among his works are *Antyeṣṭipaddhati*, *Tristhaliseru*, *Prayogaratna*, and com. on verses of *Kālamādhava* - literary activity between 1540-1570 A. D. - *Nārāyaṇa* author of *Dharmapraṇvṛtti* different.

Sec. 104 *Ṭoḍarānanda* : ... pp. 421-423

An *encyclopaedia* on *dharma*, several parts of which were called *Saukhya* - authors and works quoted - personal history of *Ṭoḍarānanda* - he died in 1589.

Sec. 105 *Nandapaṇḍita* : ... pp. 423-432

A voluminous writer on *dharmaśāstra* - author of com. on *Parāśarasmyti* and on the *Mitākṣarā* of *Vijñāneśvara* - his *Śrāddha*-

kalpalata - his Śuddhicandrikā, a com. on the Śaḍaśīti - his work styled Smṛtisindhu and a summary of it styled Tattvamuktāvalī - his Vaijayanti, a com. on Viṣṇudharmasūtra - his agreements and disagreements with Mitākṣarā - Dattaka-mīmāṃsā, his most famous work - it is regarded by British Indian courts and Privy Council as standard work on adoption - his views set out - personal history - he had various patrons - his thirteen works - Vaijayanti composed in 1623 A. D.

Sec. 104 *Kamalākaraḥḥaṭṭa* :

... pp. 432-437

Grandson of Nārāyaṇaḥḥaṭṭa - personal history - composed more than 22 works on several śāstras - about a dozen works on dharmasāstra, the Nirṇayasindhu, Śūdrakamalākara and Vivādatāṇḍava being most famous - he meant all the works on dharmasāstra to be parts of a digest called Dharmatattva - contents of Pūrtakamalākara, Śāntiratna, Vivādatāṇḍava, Śūdrakamalākara and Nirṇayasindhu - the last, one of his earliest works composed in 1612 A. D. and so his literary activity lies between 1610-1650 A. D.

Sec. 107 *Nilakaṇṭhaḥḥaṭṭa* :

... pp. 438-440

Grandson of Nārāyaṇaḥḥaṭṭa and son of Śaṅkarabhaṭṭa - personal history - his work Bhagavantaḥḥaṭṭa divided into twelve mayūkhās composed in honour of Bhagavantaḥḥaṭṭa, Bundella chieftain - also wrote Vyavahāratattva - estimate of his qualities as a writer - his Vyavahāramayūkha is of paramount authority on Hindu Law in Gujerat, Bombay Island and North Konkan - his literary activity - flourished between 1610-1650 - divergence of views between the cousins Kamalākara and Nilakaṇṭha.

Sec. 108 *The Vīramitrodaya of Mitrāmīśra* :

... pp. 440-446

Vīramitrodaya, a vast digest composed by Mitrāmīśra on all topics of dharmasāstra - sections called prakāśas - contents of the printed prakāśas on Lakṣaṇa, āhnikā, vyavahāra, tīrtha, pūjā, satīskāra, rājanīti - highly controversial work - generally follows Vijñāneśvara, but at times severely criticizes him - a work of high authority in Benares school of modern Hindu Law - Mitrāmīśra also wrote a commentary on Yājñavalkyasmṛiti - personal history - account

and pedigree of his patron Virasimha - meaning of title 'Viramitro-daya' - his literary activity lay in the first half of the 17th century.

Sec. 109 *Anantadeva* :

... pp. 447-453

Composed a vast digest called *Smṛtikaustubha* on *saṁskāra*, *ācāra*, *rājadharmā*, *dāna*, *utsarga*, *pratiṣṭhā*, *tithi* and *saṁvatsara* - *Samśkārakāustubha* is most popular work - contents of *Samśkārakāustubha* - portion of it on adoption called *Dattakadīdhiti* - summary of important views on adoption - contents of *Abdadidhiti* and *Rājadharmakāustubha* - pedigree of his patron's family - *Anantadeva* wrote at command of *Baz Bahadurcandra* - *Anantadeva* was great-grand-son of *Ekanātha*, a great Marathi poet and saint - his younger brother *Jivadeva* - literary activity between 1645-1695.

Sec. 110 *Nāgojibhaṭṭa* :

... pp. 453-456

His learning of an encyclopaedic character - wrote standard works on grammar, *dharmaśāstra*, *yoga*, &c. - total number of works about 30 - wrote about ten works on *dharmaśāstra* - personal history - his patron *Rāma* of the *Bisen* family - pedigrees of *Bhaṭṭoji Dikṣita* and *Nāgoji*'s connection with *Bhaṭṭoji* - literary activity between 1700-1750 A. D.

Sec. 111 *Balakṛṣṇa* or *Balambhaṭṭa* :

... pp. 456-462

Lakṣmīvyākhyāna or *Balambhaṭṭi* is a com. on the *Mitākṣarā* of *Vijñāneśvara* - *Balambhaṭṭi* favours latitudinarian views about the rights of women - estimate of *Balambhaṭṭi* according to judicial decisions - author of *Balambhaṭṭi* somewhat of an enigma - introductory verses about the authoress *Lakṣmidevī* - real author *Balakṛṣṇa*, son of *Vaidyanātha Pāyagunḍa*, who was a pupil of *Nāgojibhaṭṭa* - *Balakṛṣṇa* also wrote *Upākṛtitattva*, *Dharmaśāstrasamgraha* - *Vaidyanātha*, the commentator of *Alaṅkāra* works, different from *Vaidyanātha*, *Pāyagunḍa*, the father of *Balambhaṭṭa* - flourished between 1730-1820 A. D.

Sec. 110 *Kaśinātha Upādhyāya* :

... pp. 463-465

Composed extensive work called *Dharmasindhusāra* - leading work in Deccan now on religious matters - subjects of the work -

personal history - his other works - Dharmasindhu composed in 1790-91 A. D.

Sec. 113 *Jagannātha Tarkapañcāna* : ... pp. 465-466

Among digests compiled under the British the Vivādabhaṅgāṇava of Jagannātha is the most famous - Colebrooke translated it in 1796 - topics treated of in it - Jagannātha died in 1806.

Sec. 114 *Conclusion* : ... pp. 466-467

Motives actuating writers on dharmaśāstra - their contribution to culture - their defects - their admirable and useful work.

HISTORY OF DHARMAŚĀSTRA.

1. Meaning of Dharma.

Dharma is one of those Sanskrit words that defy all attempts at an exact rendering in English or any other tongue. That word has passed through several vicissitudes. In the hymns of the R̥gveda the word appears to be used either as an adjective or a noun (in the form *dharmān*, generally neuter) and occurs at least fifty-six times therein. It is very difficult to say what the exact meaning of the word *dharmā* was in the most ancient period of the vedic language. The word is clearly derived from root *dhṛ* (to uphold, to support, to nourish). In a few passages, the word appears to be used in the sense of 'upholder or supporter or sustainer' as in R̥g. I. 187.1¹ and X. 92.2². In these two passages and in R̥g. X. 21.3³ the word *dharmā* is clearly masculine. In all other cases, the word is either obviously in the neuter or presents a form which may be either masculine or neuter. In most cases the meaning of *dharmān* is 'religious ordinances or rites' as in R̥g. I. 22. 18, V. 26. 6, VIII. 43. 24, IX. 64. 1 &c. The refrain 'tāni dharmāni prathamānyāsan' occurs in R̥g. I. 164, 43 and 50, X. 90. 16. Similarly we have the words 'prathamā dharmā' (the primeval or first ordinances) in R̥g. III. 17. 1. and X. 56. 3 and the words 'sanatā dharmāni' (ancient ordinances) occur in R̥g. III. 3. 1. In some passages this sense of 'religious rites' would not suit the context, e. g. in IV. 53. 34, V. 63. 75, VI. 70. 16, VII. 89. 57. In these passages the meaning seems to be 'fixed principles or rules of conduct'. In the Vājasaneyasamhitā the above senses of the word *dharmān* are found and in II. 3 and V. 27 we have the words 'dhruveṇa dharmāṇā'. In the same Samhitā

1 धि॒तुं नु स्तो॒षं मु॒हो ध॒र्मा॒णं त॒र्षि॒षी॒म् । This occurs in छुक्कयजुर्वेद 34.7.

2 इ॒मम॒श्वा॒सामु॒भये॑ अ॒कृण्व॑त ध॒र्मा॒णम॒सि वि॒द॒ध॒स्य सा॒ध॒नम् ।

3 त्वे ध॒र्मा॒ण आ॒सते जु॒ह॒विः सि॒ञ्च॒ती॒रि॒षे ।

4 आ॒प्ता र॒ज॑सि दि॒व्या॒नि पा॒थि॒वा श्लो॒कं दे॒वः रु॒ण॒ते स्वा॒स्य ध॒र्म॒णे ।

5 ध॒र्म॒णा मि॒त्राव॑रु॒णा वि॒पश्चि॑ता व्र॒ता र॒क्षे॒थे अ॒सुर॑स्य मा॒यया॑ ।

6 या॒नाप॒थि॒वी व॑रु॒णस्य॑ ध॒र्म॒णा वि॒ष्क॑भि॒ते अ॒जरे॑ म॒रि॒रि॒तसा॑ ।

7 अ॒भि॒क्ष॒न्ति य॑त्त॒व ध॒र्मा यु॒योपि॑ मा नु॒स्त॒स्मादि॑ने॒सा दे॒व री॒रि॒षः ।

the form 'dharmaḥ' (from dharma) becomes frequent, e. g. X. 29, XX. 9. The Atharvaveda contains many of those verses of the Rgveda in which the word *dharma* occurs, e. g. VI. 51. 3 (acitya ciet tava dharmā yuyopima), VII. 5. 1 (Yajñena yajñamayajanta) VII. 27. 5 (trīṇi padā vicakrame). In XI. 9. 17 the word 'dharmaḥ' seems to be used in the sense of 'merit acquired by the performance of religious rites'. In the Aitareya-brāhmaṇa, the word *dharma* seems to be used in an abstract sense⁹, viz. 'the whole body of religious duties'. In the Chāndogya-upaniṣad¹⁰ (2. 23) there is an important passage bearing on the meaning of the word *dharma* 'there are three branches of *dharma*, one is (constituted by) sacrifice, study and charity (i. e. the stage of house-holder); the second (is constituted by) austerities (i. e. the stage of being a hermit); the third is the *brahmachārin* dwelling in the house of his teacher and making himself stay with the family of his teacher till the last; all these attain to the worlds of meritorious men; one who abides firmly in *brāhmaṇ* attains immortality.' It will be seen that in this passage the word '*dharma*' stands for the peculiar duties of the *āśramas*. The foregoing brief discussion establishes how the word *dharma* passed through several transitions of meaning and how ultimately its most prominent significance came to be 'the privileges, duties and obligations of a man, his standard of conduct as a member of the Aryan community, as a member of one of the castes, as a person in a particular stage of life.' It is in this sense that the word seems to be used in the well-known exhortation to the pupil contained in the Taittiriya-upaniṣad (I. 11) 'speak the truth, practise (your own) *dharma* &c.' It is in the same sense that the Bhagavadgītā uses the word *dharma* in the oft-quoted verse 'svadharmaṃ nidhanam śreyah.' The word is employed in this sense in the *dharmaśāstra* literature. The Manuśmṛiti (1. 2) tells us that the

⁸ कर्तुं सत्यं तपो राष्ट्रं श्रमो धर्मश्च कर्म च । भूतं भविष्यदुच्छिष्टे वर्धिं लक्ष्मीर्वैलं बले ॥

⁹ धर्मस्य योसाजनीति तमभ्युत्कृष्टमेवैविदिभिषेक्ष्यन्नेतयार्चामिमन्त्रयेत् । ऐ. ब्रा. VII. 17; vide also a similar passage at A. Br. VIII. 13. The form *dharma* occurs in the Upaniṣads and in classical Sanskrit in Bahuvrīhi compounds, e. g. अनुच्छिन्तिधर्मा in the बृहदारण्यकोपनिषद् and the sūtra धर्मादनिच् केवलम् (Pa. V. 4. 124).

¹⁰ त्रयो धर्मस्कन्धा यज्ञोप्ययनं दानमिति प्रथमस्तप एवेति द्वितीयो ब्रह्मचार्यार्चार्कलवत्सी तृतीयोत्पन्तमात्मानमाचार्यकुलेवसादयन् सर्व एति पुण्यलोका भवन्ति ब्रह्मसंस्थोभूतत्वमेति ।
Vide वेदान्तसूत्र III. 4, 18-20 for a discussion of this passage.

sages requested Manu to impart instruction in the *dharma*s of all the *varṇas*. The Yājñyavalkya-smṛiti (I. 1) employs it in the same sense. In the Tantra-Vārtika¹¹ also we are told that all the *dharma*-sūtras are concerned with imparting instruction in the *dharma*s of *varṇas* and *āśramas*. Medhātithi commenting on Manu says that the expounders of *smṛitis* dilate upon *dharma* as five-fold, e. g. *varṇadharma*, *āśrama-dharma*, *varṇāśrama-dharma*, *naimittikadharma* (such as *prāyaścitta*) and *guṇadharma* (the duty of a crowned king, whether Kṣatriya or not, to protect)¹². It is in this sense that the word *dharma* will be taken in this work. Numerous topics are comprehended under the title *dharmaśāstra*, but in this work prominence will be given to works on *ācāra* and *vyavahāra* (law and administration of justice).

It would be interesting to recall a few other definitions of *dharma*. Jaimini¹³ defines *dharma* as 'a desirable goal or result that is indicated by injunctive (Vedic) passages.' The word *dharma* would mean such rites as are conducive to happiness and are enjoined by Vedic passages. The Vaiśeṣikasūtra¹⁴ defines *dharma* as 'that from which results happiness and final beatitude.' There are several other more or less one-sided definitions of *dharma* such as 'ahiṃsā paramo dharmah' (*Anuśāsanaparva* 115. 1.), 'ānṛśaṃsyam paro dharmah' (*Vanaparva* 373. 76), 'ācāraḥ paramo dharmah' (Manu I. 108). Hārta defined *dharma* as 'śrutipramāṇaka'¹⁵ (based on revelation). In the Buddhist sacred books the word *dharma* has several senses. It often means the whole teaching of Buddha (S. B. E. Vol. X. p. XXXIII). Another meaning of *dharma* peculiar to the Buddhist system is 'an element of existence, i. e. of matter, mind and forces'¹⁶.

The present work will deal with the sources of *dharma*, their contents, their chronology and other kindred matters. As the

11 'सर्वधर्मसूत्राणां वर्णाश्रमधर्मोपदेशित्वात्' p. 237.

12 हरदत्त on गो. ध. सू. 19. 1 and गोविन्दराज on मनु 2.25 give the same fivefold classification.

13 चोदनालक्षणेर्धो धर्मः । पू. मी. सू. I. 1. 2.

14 अथातो धर्मं व्याख्यास्यामः । यतोऽप्युदयनिःश्रेयससिद्धिः स धर्मः । वैशेषिकसूत्र.

15 अथातो धर्मं व्याख्यास्यामः । श्रुतिप्रमाणको धर्मः । श्रुतिश्च द्विविधा वेदिकी तान्त्रिकी च । quoted by कृष्णक on मनु. 2. 1.

16 Vide Dr. Stecherhatsky's monograph on 'the central conception of Buddhism' (1923) p. 73.

material is vast and the number of works is extremely large, only a few selected works and some important authors will be taken up for detailed treatment. More space will be devoted to comparatively early works.

2. Sources of Dharma.

The Gautamadharmasūtra¹⁷ says 'the Veda is the source of *dharma* and the tradition and practice of those that know it (the Veda).' So Āpastamba¹⁸ says 'the authority (for the *dharma*s) is the consensus of those that know *dharma* and the Vedas.' Vide also the Vasiṣṭhadharma-sūtra¹⁹ (I. 4-6). The Manusmṛiti²⁰ lays down five different sources of *dharma* 'the whole Veda is (the foremost) source of *dharma* and (next) the tradition and the practice of those that know it (the Veda); and further the usages of virtuous men and self-satisfaction.' Yājñavalkya²¹ declares the sources in a similar strain 'the Veda, traditional lore, the usages of good men, what is agreeable to one's self and desire born of due deliberation—this is traditionally recognised as the source of *dharma*.' These passages make it clear that the principal sources of *dharma* were conceived to be the Vedas, the Smṛtis, and customs. The Vedas do not contain positive precepts (*vidhis*) on matters of *dharma* in a connected form; but they contain incidental references to various topics that fall under the domain of *dharmaśāstra* as conceived in later times. Such information to be gathered from the Vedic Literature is not quite as meagre as is commonly supposed. In another place²² I have brought together about fifty Vedic passages that shed a flood of light on marriage, the forms of marriage, the different kinds of sons, adoption of a son, partition, inheritance, *śrāddha*, *śrādhana*. To take only a few examples. That brotherless maidens found it difficult to secure husbands is made clear by several Vedic passages.

17 वेदो धर्ममूलम् । तद्विद् च स्मृतिशीले । गो. ध. सू. I. 1-2.

18 धर्मज्ञसमयः प्रमाणं वेदश्च । आप. ध. सू. I. 1. 1. 2.

19 ऋतिस्मृतिविहितो धर्मः । तदलामे शिष्टाचारः प्रमाणम् । शिष्टः पुनरकामात्मा ।

20 वेदेष्विहो धर्ममूलं स्मृतिशीले च तद्विदम् । आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥ मनु-
स्मृति II. 6.

21 श्रुतिः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः । सम्यक्सङ्कल्पजः कामो धर्ममूलमिदं
स्मृतम् ॥ याज्ञ. I. 7.

22 Vide JEBRAS. vol. XXVI (1922), pp. 57-82.

'Like (a woman) growing old in her parents' house, I pray to thee as Bhaga from the seat common to all²³'. Vide also R̥gveda I 124. 7; IV. 5. 5 and Atharvaveda I. 17. 1 and Nirukta III. 4-5. These passages constitute the basis of the rules of the dharmasūtras and the Yājñavalkya-smṛti against marrying a brotherless maiden²⁴. This bar against marrying a brotherless maiden seems to have been due to the fear that such a girl might be an appointed daughter (*putrikā*) and that a son born of such a girl would be affiliated to his mother's father. This custom of *putrikā* is an ancient one and is alluded to in the R̥gveda, according to Yaska²⁵. R̥gveda X. 85 is a very interesting hymn as regards marriage; verses from it are used even to this day in the marriage ritual.²⁶ It shows that in the remote Vedic age the marriage rite resembled in essence the Brāhma form as described in the Dharmasūtras and Manu.²⁷ But the purchase of a bride (i. e. what is called Āsura marriage in later literature) was not unknown in the Vedic age. A passage of the Maitrāyaṇīyasaṁhitā (I. 10. 11) is referred to in the Vasiṣṭhadharmasūtra²⁸ in this connection, viz. 'she who being purchased by the husband'. The Gandharva form is hinted at in the words²⁹ 'when a bride is fine-looking and well adorned, she seeks by herself her friend among men'. The importance of the *aurasa* son was felt even in the remote Vedic ages. 'Another (person) born of another's loins, though very pleasing, should not be taken, should not be even thought of (as to be taken in adoption³⁰)'. The Taittirīya-saṁhitā (VI. 3. 10. 5) propounds the well-known theory of the three debts³¹. The story

23 अमाजूरिष पित्रोः सचा सती संमानादा सद्सस्त्वामिधे भगम् । ऋग्वेद II. 17. 7.

24 अरोमिणीं भ्रातृमतीमसमानार्थगोत्रजाम् । याज्ञ. I. 53; vide also मनु III. 11.

25 Vide R̥gveda III. 31. 1, and Nirukta III. 4.

26 e. g. the verse गृणामि ते सोमगुत्वायु (ऋग्वेद X. 85. 36). Vide आप. गृ. सू. II. 4. 14.

27 गौ. ध. सू. IV. 4; बौ. ध. सू. I. 11. 2; आप. ध. सू. II. 5. 11. 17; मनु III. 27.

28 वसिष्ठधर्मसूत्र I. 36-37; note आप. ध. सू. II. 6. 13. 11 where the word 'purchase' is tried to be explained away and also पृ. मी. सू. VI. 1. 15. 'कस्यच धर्ममात्र-त्वम्'.

29 भद्रा धूर्ध्वं धति यस्तुपेशाः स्वयं सा मित्रं वनुते जने चित् । ऋग्वेद X. 27. 12.

30 न हि यमाचारणः सुश्रोवो अन्योर्दयौ मन्त्रा मन्त्रवा उ । ऋग्वेद VII. 5. 8.

31 जायमानो वे ब्राह्मणस्त्रिभिर्यजता जायते ब्रह्मचर्येण कृषिभ्यो यज्ञेन देवेभ्यः प्रजाया पितृभ्यः ।

History of Dharmaśāstra

of Śunaḥśepa in the Aitareya-brāhmaṇa (VII. 3) suggests that a son could be adopted even when there was an *aurasa* son. The Taittirīya-saṁhitā (VII. 1. 8. 1) tells the story of Atri who gave an only son in adoption to Aurva. The Kṣetrajña son of the Dharma-sūtras is often referred to in the earliest Vedic literature. 'What (sacrificer) invites you (Āsṛins) in his house to a bed as a widow does a brother-in-law or a young damsel her lover'³². The Taittirīya-saṁhitā makes it clear that a father could distribute his wealth among his sons during his own life time 'Manu divided his property among his sons' &c.³³ Another passage of the same *Saṁhitā* seems to suggest that the eldest son took the whole of the father's wealth 'therefore people establish their eldest son with wealth'³⁴. Even in the Vedic ages the son excluded the daughter from inheritance 'a son born of the body does not give the paternal wealth to (his) sister'³⁵. A passage of the Taittirīya-saṁhitā is relied upon by ancient and modern writers on *dharmaśāstra* for the exclusion of women in general from inheritance 'therefore women being destitute of strength take no portion and speak more weakly than even a low person'³⁶. The R̥gveda eulogises the stage of studenthood and the Śatapathabrāhmaṇa speaks of the duties of the Brahmacārin such as not partaking of wine and offering every evening a *samidh* to fire³⁷. The

32 कौ वा शयुषा विधेयं देवरं मयं न योषां कृणुते सधरथ आ । ऋग्वेद X. 40. 2.

33 मनुः पुत्रेभ्यो दायं व्यभजत् । ते. सं. III. 1. 9. 4. This passage is relied upon by आप. ध. सू. II. 6. 14. 11 and बौ. ध. सू. II. 2. 2.

34 तस्माज्ज्येष्ठं पुत्रं धनेन निरवसाययन्ति । ते. सं. II. 5. 2. 7. This passage is referred to by आप. ध. सू. II. 6. 14. 12 and बौ. ध. सू. II. 2. 5.

35 'न जामये ताम्बो' रिक्थमरिक्' ऋग्वेद III. 31. 2. Vide निरुक्त III. 5 for explanations of this verse.

36 तस्मात्स्त्रियो निरिन्द्रिया अदायादीरपि पापत्पुंस उपस्तितरं वदन्ति । ते. सं. VI. 5. 8. 2. Here the portion spoken of is really that of the *soma* beverage. Vide बौ. ध. सू. II. 2. 47 for reliance on this passage and also द्रव्यसूत्र (on आप. ध. सू. II. 6. 14. 1) and सरस्वतीविलास (para. 21 and 336). Vide also शतपथब्रा. IV. 4. 2. 13 for a similar passage.

37 ब्रह्मचारी चरति वेधिवद्विषः स देवानां भवत्येकमङ्गम् । ऋग्वेद X. 109. 5. The शतपथब्रा. (XI. 5. 4. 18) reads 'तदङ्गः । न ब्रह्मचारी सम्भवेन्नृणां यत्' . Compare मनु II-177. Vide शतपथब्रा. XI. 3. 3. 1 for *samidh*.

Taittiriya-saṁhitā (VI.2. 8. 5) relates³⁸ how Indra consigned *Yatis* to wolves (or dogs) and how Prajāpati prescribed a *Prāyaścitta* for him. The Śatapathabrāhmaṇa speaks of the king and the learned Brāhmaṇa as the upholder of the sacred ordinances.³⁹ The Taittiriya-saṁhitā says 'therefore the Śūdra is not fit for sacrifice⁴⁰.' The Aitareya Brāhmaṇa tells us that when a king or other worthy guest comes, people offer a bull or a cow⁴¹. The Śatapatha-brāhmaṇa speaks of Vedic study as *yajña* and the Taittiriya-āraṇyaka⁴² enumerates the five *yajñas*, which are a prominent feature of the Manusmṛti. The Ṛgveda eulogises the gifts of a cow, horses, gold and clothes⁴³. Another passage of the Ṛgveda⁴⁴ (thou art like a *prapā* in a desert) is relied upon by Śābara on Jaimini (I. 3. 2) and by Viśvarūpa on Yājñavalkya as ordaining the maintenance of *prapas* (places where water is distributed to travellers). The Ṛgveda condemns the selfish man who only caters for himself⁴⁵.

The foregoing brief discussion will make it clear that the later rules contained in the *dharmaśāstras* and other works on *dharmaśāstra* had their roots deep down in the most ancient Vedic tradition and that the authors of the *dharmaśāstras* were quite justified in looking up to the Vedas as a source of *dharma*. But, as said above, the Vedas do not profess to be formal treatises on *dharma*; they contain only disconnected statements on the various aspects of *dharma*; we have to turn to the smṛtis for a formal and connected treatment of the topics of the *dharmaśāstra*.

³⁸ इन्द्रो वतीन् सालावृक्रेभ्यः प्रायच्छत् । मेधातिथि (on मनु XI. 45) quotes this. Vide ऐ. ब्रा. 7. 28 and ताण्ड्यमहाब्रा. 8. 1. 4, 13. 4. 17 and अथर्ववेद II. 8. 3.

³⁹ एष च श्रोत्रियश्चेतो ह वै द्वौ मनुष्येभु धृतयनौ । शतपथ V. 4. 4. 5.

⁴⁰ तस्माच्छूद्रो यज्ञेऽनवकृत् । ते. सं. VII. 1. 1. 6.

⁴¹ तथैवाद्यो मनुष्यराजे आगनेन्वास्मिन्वाह्मयुक्षणं वा वेदतं वा क्षदन्त एवमस्मा एतस्क्ष-
दन्ते यदग्निं मयान्ति । ऐ. ब्रा. I. 15. Compare वसिष्ठधर्मसूत्र 4. 8.

⁴² पञ्च वा एते महायज्ञाः सतति प्रतायन्ते सतति सन्तिष्ठन्ते देवयज्ञाः पितृयज्ञो भूतयज्ञो
मनुष्ययज्ञो ब्रह्मयज्ञः । ते. आ. 2. 10. 7.

⁴³ उच्यते हि वृक्षिणावन्तो अश्वधुर्वे अश्वदाः सह ते सूर्येण । हिरण्यदा अमृतत्वं भजन्ते
वासोदाः सोमं प्र तिरन्त आर्युः ॥ ऋग्वेद X. 107. 2.

⁴⁴ धन्वंजिव प्रया अस्ति त्वमग्न इयंक्षवे पूरवे प्रल राजन् । ऋग्वेद X. 4. 1.

⁴⁵ केवललोभो भवति केवललोदी । ऋग्वेद X. 117. 6.

3. When Dharmasāstra works were first composed

The important question is to find out when formal treatises on *dharma* began to be composed. It is not possible to give a definite answer to this question. The Nirukta (III. 4-5) shows that long before Yāska heated controversies had raged on various questions of inheritance, such as the exclusion of daughters by sons and the rights of the appointed daughter (*putrikā*). It is very likely that these discussions had found their way in formal works and were not merely confined to the meetings of the learned. The manner in which Yāska writes suggests that he is referring to works in which certain Vedic verses had been cited in support of particular doctrines about inheritance⁴⁶. It is further a remarkable thing that in connection with the topic of inheritance Yāska quotes a verse, calls it a śloka and distinguishes it from a *ṛk*.⁴⁷ This makes it probable that works dealing with topics of *dharma* existed either composed in the śloka metre or containing ślokas. Scholars like Bühler would say that the verses were part of the floating mass of mnemonic verses, the existence of which he postulates without very convincing or cogent arguments in his Introduction to the Manusmṛiti (S. B. E. vol. 25 Intro.xc). If works dealing with topics of *dharma* existed before Yāska, a high antiquity will have to be predicated for them. The high antiquity of works on *dharmasāstra* follows from other weighty considerations. It will be seen later on that the extant *dharmasāstras* of Gautama, Baudhāyana and Āpastamba certainly belong to the period between 600 to 300 B. C. Gautama⁴⁸ speaks of *dharmasāstras* and the word *dharmasāstra* occurs in Baudhāyana also (IV. 5.9). Baudhāyana speaks of a *dharmapāṭhaka* (I. 1. 9.). Besides Gautama quotes in numerous places the views of others in the words 'ityeke' (e. g. II. 15, II. 58, III. 1, IV. 21, VII. 23). He refers to Manu⁴⁹ in one place and to 'Ācāryas' in several places (III. 36, IV. 18 and 23).

⁴⁶ अथैतां जाम्या रिक्थप्रतिषेध उदाहरन्ति ज्येष्ठं पुत्रिकाया इत्येके । Vide S. B. E. Vol. 25, LXI (footnote) for Bühler's view refuting Roth's opinion that the whole discussion in the Nirukta is an interpolation.

⁴⁷ तदेतद्दृक्श्लोकाभ्यामभ्युक्तम् । अङ्गनादङ्गात्सम्भवति... स जीव शरदः शतम् ॥ अविशेषेण पुत्राणां दायो भवति धर्मतः । मिथुनानां विसर्गादौ मनुः स्वायम्भुवोवर्षीत् ॥

⁴⁸ गौ. ध. सू. 9.21 'तस्य च व्यवहारो वेदो धर्मशास्त्राण्यङ्गानि उपवेदाः पुराणम्'. The words पृथग्वर्गविद्वत्स्यः in गौ. ध. सू. 28.47 appear to refer to students of नर्मशास्त्र.

⁴⁹ त्रीणि प्रथमान्यलिर्देश्यानि मनुः । गौ. ध. सू. 21.7.

Baudhāyana mentions by name several writers on dharma, viz. Aupajāṅhani, Kātya, Kāśyapa, Gautama, Maudgalya and Hārta. Āpastamba also cites the views of numerous sages such as those of Īka, Kaṇva, Kautsa, Hārta and others. There is a Vārtika which speaks of Dharmaśāstra⁵⁰. Jaimini speaks of the duties of a Śūdra as laid down in the dharmasāstra⁵¹. Patañjali shows that in his days *dharmasāstras* existed and that their authority was very high, being next to the commandments of God⁵². He quotes verses and dogmas that have their counterparts in the dharmasūtras. The foregoing discussion establishes that works on the *dharmasāstra* existed prior to Yaska or at least prior to the period 600-300 B. C. and in the 2nd century B. C. they had attained a position of supreme authority in regulating the conduct of men.

In this book the whole of the extant literature on *dharma* will be dealt with as follows :—First come the dharmasūtras, some of which like those of Āpastamba, Hiraṇyakeśin and Baudhāyana form part of a larger Sūtra collection, while there are others like those of Gautama and Vasiṣṭha which do not form part of a larger collection ; some *dharmasāstras* like that of Viṣṇu are, in their extant form, comparatively later in date than other *sātra* works ; some *sātra* works like those of Śaṅkha-Likhita and Paiṭhīnasi are known only from quotations. Then early metrical smṛtis like those of Manu and Yājñavalkya will be taken up for discussion ; then later versified smṛtis like that of Nārada ; there are many smṛti works like those of Brhaspati and Kātyāyana that are known only from quotations. The two epics, the Mahābhārata and the Rāmāyaṇa, and the Purāṇas also have played a great part in the development of the Dharmaśāstra. The commentaries on the smṛtis, such as those of Viśvarūpa, Medhātithi, Vijñāneśvara, Aparārka, Haradatta will be next passed

50 धर्मशास्त्रं च तथा । Vide महाभाष्य vol. I, p. 242.

51 शुद्धश्च धर्मशास्त्रत्वात् । पू. मी. सू. VI.7. 6.

52 नैवेद्यं आह्नापयति नापि धर्मसूत्रकाराः पठन्ति अपवादैस्त्वर्णा चाध्यन्तमिति । महाभाष्य vol. I, p. 115 and vol. II, p. 365. पतञ्जलि quotes आस्रात्र सिक्काः पितृश्रमणिताः (vol. I, p. 14) for which vide आप. घ. सू. I. 7. 20. 3 तद्यथात्र कलार्थं निमित्तं छाया गन्ध इत्यनुत्ययेने. पतञ्जलि says 'तैलं न विक्रेतव्यं मांसं न विक्रेतव्यम्' and लोमनसं स्पृष्ट्वा शौचं कर्तव्यम् (vol. I p. 25).

in review and then the digests on *dharma* such as the works of Hemādri, Toḍaramalla, Nīlakaṇṭha and others.

It is very difficult to settle the chronology of the works on dharmaśāstra, particularly of the earlier ones. The present writer does not subscribe to the view of Max Müller (H. A. S. L. p. 68) and others that works in continuous Anuṣṭubh metre followed sūtra works⁵³. Our knowledge of the works of that period is so meagre that such a generalisation is most unjustifiable. Some works in the continuous śloka metre like the Manusmṛti are certainly older than the Viṣṇudharmasūtra and probably as old as, if not older than, the Vasīṣṭhadharmasūtra. One of the earliest extant dharmaśāstras, that of Baudhāyana, contains long passages in the śloka metre, many of which are quotations and even Āpastamba has a considerable number of verses in the śloka metre. This renders it highly probable that works in the śloka metre existed before them. Besides a large literature on *dharma* existed in the days of Āpastamba and Baudhāyana which has not come down to us. In the absence of that literature it is futile to dogmatise on such a point.

4. The Dharmasūtras.

It seems that originally many, though not all, of the *dharmaśāstras* formed part of the Kalpasūtras and were studied in distinct *sūtracarayas*. Some of the extant dharmaśāstras here and there show in unmistakable terms that they presuppose the Grhyasūtra of the *caraya* to which they belong. Compare Āp. Dh. S. I. 1. 4. 16 with Āp. Gr. S. I. 12 and II. 5; and Baud. Dh. S. II. 8. 20 with Baud. Gr. S. II. 11. 42 (and other sūtras)⁵⁴. The Dharmasūtras belonging to all sūtracarayas have not come down to us. There is no dharmaśūtra completing the Āśvalāyana Śrauta and Grhya sūtras; no Mānavadharmasūtra has yet come to light, though the

⁵³ Vide S. B. E. vol. II, p. IX, but see Goldstücker's Pāṇini (pp. 59, 60, 78) against Max Müller and Prof. D. R. Bhandarkar's Carmichael lectures for 1918, pp. 105-107.

⁵⁴ अग्निमिदं पवित्रं सवित्रं आदित्यात् सारं प्रातर्ध्यायदेशम् । आप. ध. सू. I. 1. 4. 16; अग्निमिदं प्रागग्नेर्द्विर्गमि परितृणाति । आप. गृ. I. 12 and इममाद्याचारवाचाचारयति दूर्वापूर्णमासवत्तृणीम् । आप. गृ. II. 5; शेषमुक्तमष्टकाहमे (बौ. ध. सू. II. 8. 20) refers to बौ. गृ. II. 11. 42; सूर्यललाटनासाग्रप्रमाणा वाङ्मिकस्य वृक्षस्य दण्डः (बौ. ध. सू. I. 2. 16) refers to बौ. गृ. II. 5. 66 and other places where पलाश is one of the वाङ्मिक trees.

Mānava Śrauta and Grhya sūtras are extant ; in the same way we have the Śāṅkhāyana Śrauta and Grhya sūtras, but no Śāṅkhāyanadharmasūtra. It is only in the case of the Āpastamba, Hiranyakeśin and Baudhāyana Sūtracarāṇas that we have a complete *kalpa* tradition with its three components of Śrauta, Grhya and Dharma sūtras. The Tantravārtika of Kumārila contains very interesting observations on this point. It tells us that Gautama (dharmaśūtra) and Gobhila (grhyasūtra) were studied by the *Chandogas* (Sāmavedins), Vasiṣṭha (dharmaśūtra) by the R̥gvedins, the dharmaśūtra of Śaṅkha-Likhita by the followers of Vājasaneyasaṁhitā and the sūtras of Āpastamba and Baudhāyana by the followers of the Taittirīya Śākhā⁵⁵. The Tantravārtika (p. 179) establishes it as a *siddhānta* (on Jaimini I. 3. 11) that all the *dharma* and *grhya* sūtras are authoritative for all Aryan people. From this it appears that although originally all sūtracarāṇas might not have possessed dharmaśūtras composed by the founder of the *carāṇa* or ascribed to him, yet gradually certain dharmaśūtras were specially taken over or appropriated by certain *carāṇas*. As the *dharmaśūtras* were mostly concerned with rules about the conduct of men as members of the Āryan community and did not deal with ritual of any kind, all *dharmaśūtras* gradually became authoritative in all schools.

The *dharmaśūtras* were closely connected with the *grhyasūtras* in subjects and topics. Most of the Grhyasūtras treat of the sacred domestic fire, the divisions of Grhya sacrifices, the regular morning and evening oblations, sacrifices on new and full moon, sacrifices of cooked food, annual sacrifices, marriage, *pūṇsavana*, jātakarma, upanayana and other *samkārās*, rules for students and *śrādhakāras* and holidays, śrāddha offerings, madhuparka. In most cases the Grhyasūtras confine themselves principally to the various events of domestic life ; they rarely give rules about the conduct of men, their rights, duties and responsibilities. The dharmaśūtras also contain rules on some of the above topics such as marriage and the *samkārās*,

55 तन्त्रवार्तिक p. 179 'पुराणमानवेतिहासव्यतिरिक्तगौतमवसिष्ठशङ्खलिखितहारीनापस्तम्ब-
बौधायनदिग्वेणीतथमशास्त्राणां गुरुयन्थानां च प्रतिशास्त्र्यलक्षणवस्यतिचरणं पाठव्यव-
स्थोपलभ्यते । तद्यथा गौतमयगोभिलीये छन्दोगैरेव परिगृहीति । वसिष्ठं बह्वचरेव शङ्ख-
लिखितोक्तं च वाजसनेयिभिः । आपस्तुम्बबौधायनयि तैत्तिरीयैरेव प्रतिपन्ने । एवं तत्र तत्र
गुरुव्यवस्थाम्युपगमादि दर्शयित्वा विचारयितव्यम् । किं तानि तेषामेव प्रमाणान्द्युत
सर्वेषाम् । (on p. 11. 3. 11).

rules for Brahmacharya and snātakas and holidays, on śrāddha and madhuparka. It is therefore not to be wondered at that in the Āpastamba-grhyasūtra the topics of the duties of the Brahmacharin and of the house-holder, of *atithis* and of *śrāddha* are meagrely treated as compared with the Āpastamba-dharmasūtra. The dharmasūtras very rarely describe the ritual of domestic life; they merely touch upon it; their scope is wider and more ambitious; their principal purpose is to dilate upon the rules of conduct, law and custom. Some sūtras are common to both the Āpastamba-grhya and the dharma sūtra⁵⁶. Sometimes the grhyasūtra appears to refer to the dharmasūtra⁵⁷. There are certain points which distinguish the dharmasūtras (the more ancient of them at least) from smṛtis. (a) Many dharmasūtras are either parts of the Kalpa belonging to each sūtracarana or are intimately connected with the grhyasūtras. (b) The dharmasūtras sometimes betray some partiality in their Vedic quotations for the texts of that Veda to which they belong or in the caranas of which they are studied. (c) The authors of the (older) dharmasūtras do not claim to be inspired seers or superhuman beings⁵⁸, while the other smṛitis such as those of Manu and Yājñavalkya are ascribed to Gods like Brahmā. (d) The *dharmasūtras* are in prose or in mixed prose and verse; the other smṛitis are in verse. (e) The language of the *dharmasūtras* is generally more archaic than that of the other smṛitis. (f) The *dharmasūtras* do not proceed upon any orderly arrangement of topics, while the other smṛitis (even the oldest of them, viz. Manusmṛiti) arrange their contents and treat of the subjects under three principal heads viz. *ācāra*, *vyavahāra* and *prāyaścitta*. (g) Most of the *dharmasūtras* are older than most of the other smṛitis.

5. The Dharmaśāstra of Gautama.

This has been printed several times (there is Dr. Stenzler's edition of 1876, the Calcutta edition of 1876, the Ānandāśrama

56 e. g. पालाशो दण्डो ब्राह्मणस्य... इत्यवर्णनं योगेनैक उपदिशन्ति । आप. गृ. IV. 17. 15. 16 and आप. घ. I. 1. 2. 38.

57 e. g. the आप. गृ. says : मासि श्राद्धस्वापरपक्षे यथोपदेशं कालाः' (VIII. 21. 1.). This has in view आप. घ. सू. II. 7. 16. 4-22.

58 Compare गो. घ. I. 3-4 and आप. घ. सू. I. 2. 5. 4. 'तस्मादृणयोऽवरेण न जायन्ते नियमातिक्रमात्' ; and आप. घ. सू. II. 6. 13. 9 तदन्वीक्ष्य प्रयुञ्जानः सीदत्यवर्तः.

edition with the commentary of Haradatta, and the Mysore Government edition with the bhāṣya of Maskari; it was translated by Bühler in S. B. E., Vol. II. with an introduction). The Anandaśrama edition of 1910 which is incorrect in a few places (e. g. 21. 7) has been used in this work. This dharmasūtra is, as we shall see, the oldest of those we have. The Gautama-dharmasūtra was specially studied by followers of the Sāmaveda (see note 55 above). The commentary on the Carṇavyūha tells us that Gautama was one of the nine subdivisions of the Rāṇyāniya school of the Sāmaveda. A teacher Gautama is mentioned frequently in the Lāṭyāyanaśrautasūtra (e. g. I. 3. 3 and I. 4. 17) and in the Drāhyāyanaśrauta (e. g. I. 4. 17, IX. 3. 15) of the Sāmaveda. The Gobhila-grhya (III. 10. 6) which belongs to the Sāmaveda cites Gautama as an authority. Therefore it is not improbable that a complete Gautamasūtra embodying Śrauta, Grhya and Dharma doctrines once existed. There are other indications pointing to the close connection of the Gautama-dharmasūtra with the Sāmaveda. Chapter 26 of the dharmasūtra about *Kyicētra* penance is the same, almost word for word, as the Sāmavidhāna⁵⁹ Brāhmaṇa (I. 2, Burnell's ed.). Among the purificatory texts (21 in number) mentioned in Gau. Dh. S. (19. 12) there are nine that are Sāmans. The mention of the five utterances ('Vyāhrtis') resembles the number in the Vyāhrtisāma⁶⁰ though the order is different. It is however to be noted that Gautama is a generic name. In the Kathopaniṣad, both Naciketas (II. 4. 15, II. 5. 6) and his father (I. 1. 10) are styled Gautama. In the Chāndogyaopaniṣad there is a teacher Hārīdrumata Gautama (IV. 4. 3).

59 There are however considerable divergences; e. g. गो. ध. सू. 26. 10-12 are

'आपो हि छेति तिसृभिः पवित्रवतीभिर्मर्जयन्तीति हिरण्यवर्णाः शुचयः पावका इत्यष्टाभिः । अथोदकतर्पणम् । नमोहमाय &c. while the सामविधान is 'अपोहिस्तीयाभिरथोदकतर्पणं नमोहमाय'. गो. ध. सू. 26.12 contains many additions. Wherever there is divergence, it is generally Gautama that amplifies the passages found in the सामविधान.

60 गो. ध. सू. I. 52 औपूर्वा व्याहृतयः पञ्च सत्यान्ताः. Again in गो. ध. सू. 25. 8 we have प्रतिषिद्धवाङ्मनसापचारे व्याहृतयः पञ्च सत्यान्ताः; while in गो. ध. सू. 28. 8. the five व्याहृतिसंज्ञाः seem to be भूः, भुवः, स्वः, तपः, सत्यं. As हरदत्त remarks the five व्याहृतिसंज्ञाः in व्याहृतिसाम are भूः, भुवः, स्वः, सत्यं, पुरुषः. The व्याहृतिसंज्ञाः are generally declared to be seven (तै. आ. 10. 28.1), the first three being styled महाव्याहृतिसंज्ञाः (vide मनु II. 81.)

According to Haradatta the dharmaśāstra has 28 chapters. The Calcutta edition adds one chapter on *Karmavivāka* after chapter 19. In many places Gautama unmistakably refers to his own previous dicta; e. g. Yathoktam vā (23. 16) refers to 23. 10; 23. 26 refers to 17. 8-26; 17. 18 refers to 15. 18. The following are briefly the contents of the Gautamadharmasūtra :—1. Sources of dharma, rules about interpretation of texts, time of *Upanayana* for the four *varṇas*, the appropriate girdle, deer skin, cloth and staff for each *Varṇa*, rules about *śauca* and *ācamana*, method of approaching the teacher; 2 rules about those not invested with sacred thread, rules for the *brahmacārin*, control of pupils, period of study; 3 The four *āśramas*, the duties of *brahmacārin*, *bhikṣu*, and *vaikhāṇasa*; 4 rules about the house-holder, marriage, age at time of marriage, eight forms of marriage, sub-castes; 5 rules about sexual intercourse on marriage, the five great daily sacrifices, the rewards of gifts, *madhuparka*, method of honouring guests of the several castes; 6 rules about showing respect to parents, relatives (male and female) and teachers, rules of the road; 7 rules about the avocations of a *brāhmaṇa*, avocations for him in distress, what articles a *brāhmaṇa* could not sell or deal in; 8 the forty *sauśkāras* and the eight spiritual qualities (such as *daya*, forbearance &c.); 9 the observances for a *śrādhaka* and householder; 10 the peculiar duties of the four castes, the responsibilities of the king, taxation, sources of ownership, treasure-trove, guardianship of minor's wealth; 11 *Rājadharmā*, the qualities of the king's *purohita*; 12 punishments for libel, abuse, assault, hurt, adultery and rape, theft in the case of the several *varṇas* and rules about money-lending and usury and adverse possession, special privileges of *brāhmaṇas* as to punishments; payment of debts, deposits; 13 rules about witnesses, falsehoods when excusable; 14 rules of impurity on birth and death; 15 *Śrāddha* of five kinds, persons not fit to be invited at *Śrāddha*; 16 *Upākarma*, period of Vedic study in the year, holidays and occasions for them; 17 rules about food allowed and forbidden to *Brāhmaṇas* and other castes; 18 the duties of women, *niyoga* and its conditions, discussion about the son born of *niyoga*; 19 the causes and occasions of *prāyaścitta*, five things that remove sin (*japa*, *tapas*, *homa*, fasting, gifts), purificatory Vedic prayers, holy food for one who practises *japa*, various kinds of *tapas* and gifts, appropriate times and places for *japa* &c; 20 abandoning a sinner who does not undergo *prāyaścitta* and the way of doing it; 21 sinners of various grades, *mahāpātakas*, *upapātakas*

&c. ; 22 *prāyaścittas* for various sins such as *brahmabatyā*, adultery, killing a Kṣatriya, Vaiśya, Śūdra, cow and other animals &c. ; 23 *prāyaścitta* for drinking wine, and nasty things, for incest and unnatural offences, and for several transgressions by *brahmacārīn* ; 24 secret *prāyaścittas* for *malapātakas* and *upapātakas* ; 26 the penances called *Kṛcchra* and *Atikṛcchra* ; 27 the penance called *Cāndrāyana* ; 28 partition, *Śtrīdhana*, reunion, twelve kinds of sons, inheritance.

The Gautama-dharmasūtra is written entirely in prose and it contains no verses either quoted or composed by the author himself, as is the case with the other *dharmasūtras*. Here and there occur sūtras that look like portions of Anuṣṭubh verses e.g. 23, 27⁶¹. The language of Gautama agrees far more closely with the standard set up by Pāṇini than the *dharmasūtras* of Baudhāyana and Āpastamba. It is not very easy to account for this difference. It is obvious that commentators and generations of students that were brought up in the tradition of the Pāṇinean grammar tampered with the text and improved it in accordance with their notions of correct Sanskrit. But why this process should not have been carried out to the same extent in the case of Āpastamba it is difficult to say. A conjecture may be hazarded that the Āp. Dh. S. being a well-knit component of the Āp. *Kalpa* and being studied as such was less liable to being tampered with than the Gautama Dh. S., which probably did not in its origin belong to any particular *kalpa*. The same commentator, Haradatta, explained both Gautama and Āpastamba. Haradatta, who as will be seen later on, was a great grammarian, shows in several places that the current reading was ungrammatical from the Pāṇinean stand-point and that he preferred readings that were in consonance with Pāṇini's rules⁶². There are still a few un-Pāṇinean words, e.g. in 1. 14 ('dvāviṃśateḥ' for dvāviṃśāt') and 9. 52 (kulaṃkula). The Tantravārtika (p. 99) appears

61 आक्रोशानुत्तिंसास्तु त्रिरात्रं परमं तपः ।

62 e.g. on गौ. ध. सू. 16. 21 (कम्यजुषं च सामशब्दो यावत्) he says 'ककच यजुश्च कम्यजुषम् । अचतुरेत्यदिना निपातः । षष्ठ्यन्तफाटस्तु (i.e. कम्यजुषां) नास्मभ्यं रोचते ;' on गौ. ध. सू. 25. 8 (प्रतिषिद्धवाह्मनसापचारे) he says वाह्मनसारिति पाठोऽस्मभ्यं न रोचते । अचतुरेति समासान्तविधिप्रसङ्गात् ।

to discuss the various readings in Gautama (I. 45⁶¹). A few sūtras quoted from Gautama in the *Mitākṣarā* (e. g. the sūtra 'utpatyaiva arthsvāmītvam labhante), the *Śmṛticandrikā* (*dvyamśam vā pūrvajāḥ syāt*) and other works are not found in the extant text. This fact along with the fact of an interpolation of one chapter makes it clear that the present text of Gautama is of somewhat doubtful authority.

The literature known to the Gautama-dharmasūtra was extensive. Besides the Vedic saṁhitās and Brāhmaṇas it mentions the following works; Upaniṣads (19. 13), the Vedāṅgas (8. 5 and 11. 19), Itihāsa (8. 6), Purāṇa (8. 6 and 11. 19), Upaveda (11. 19), dharmasāstra (11. 19). That he borrows a chapter from the Sāma-vidhāna-brāhmaṇa has been mentioned above. He borrows the first six sūtras of the 25th chapter from the Taittirīya Āraṇyaka (11.18). The śramaṇaka (in Gautama III. 26) is, according to Haradatta, the Vaikhāṇasa-śāstra (either composed by Vikhanas or treating of the duties of hermits). Gautama refers to Anvikṣiki (XI. 3). The only teacher of *dharma* he quotes by name in Manu (in 21. 7) who is cited for the proposition that there is no expiation for the three sins of *brahmadhatyā*, drinking wine and violation of the bed of the *guru*. Haradatta says that in the extant Manusmṛiti the same propositions are laid down about *brahmadhatyā* and *surāpāna* (in Manu 11. 89 and 146 respectively), but that as to violation of *gurn-talpa* a passage from the Manusmṛiti has to be searched out (i. e. such a passage is not found there). From this Bühler drew the conclusion that Gautama refers to the dharmasūtra attributed to Manu (and not to any versified Manu-smṛiti). But Bühler is not right in drawing this inference. In the first place in spite of what Haradatta says there *are* verses in the extant Manusmṛiti (XI. 104-105) which say that death is the expiation for violation of the *guru's* bed. In the second place there is nothing to show, even if Haradatta were correct, that Gautama refers only to a *dharmasūtra* of Manu and not to a versified work. Besides Manu, Gautama frequently quotes certain views ascribed to the 'Ācāryas' (e. g. III. 35, IV. 18). What teachers are meant by the word 'Ācāryāḥ' (which occurs in the Nirukta, in Kautilya and various other works), it is difficult to say.

63 It follows from the discussion in the तन्त्रवार्तिक that the ancient *pāṭha* in its day was 'लेपगन्धापकर्षणं शौचममेव्यलिप्तस्य' while the present text has 'शौचममेव्यस्य'. *Vide* वसिष्ठधर्मसूत्र III. 48 which reads 'ऋषणे शौचममेव्यलिप्तस्य' etc.

Probably the word means 'the general traditional view of most writers in that particular śāstra on a particular point.' In numerous places Gautama refers to the views of his predecessors in the words 'eke' (2. 15, 40 and 56, 3. 1, 4. 17, 7. 23 &c.) and 'ekeṣām' (28. 17 and 38). This proves that Gautama was preceded by great literary activity in the sphere of dharmaśāstra. Gautama II. 28 seems to be a reminiscence of the Nirukta (II. 3)⁶⁴.

The earliest reference to Gautama as an author on dharma occurs in the Baudhāyanadharmasūtra. Baudhāyana discusses the authoritativeness of usages peculiar to the north or the south and quotes Gautama as saying that it is wrong to hold that certain customs must be held authoritative in certain countries (even though opposed to Vedic tradition and smṛti). This refers to G. Dh. S. II. 20. In another place Baudhāyana gives it as his view that a Brāhmana, if he cannot make a living by teaching, officiating as a priest or by gifts, should earn his livelihood as a Kṣatriya and quotes the views of Gautama as opposed to this⁶⁵. The extant Gautama on the other hand teaches the same view as that of Baudhāyana⁶⁶. Bühler made the plausible suggestion that the sūtra in the extant Gautama is an interpolation. Govindasvāmī, the commentator of Baudhāyana, suggests that another Gautama is referred to by Baudhāyana. It is possible to suggest that in the Ms. of Gautama used by Baudhāyana the sūtra about living as a Kṣatriya did not occur and the next sūtra about living as a Vaiśya alone occurred. Chapter 19 of the Gautama-dharmasūtra which forms an introduction to *prāyaścittas* in Gautama seems to have been borrowed wholesale by Baudhāyana (III. 10) with slight changes. That Baudhāyana borrows follows from the fact that the chapter in Baudhāyana occurs in the middle of the discussion about *prāyaścittas* and not as an introduction, which is the case in Gautama. Baudhāyana treats of penances in several places (II. 1, III. 5, 10 and IV. 1, 4). There are besides many sūtras in both Gautama and Baudhāyana that exhibit a close correspondence, e. g.

64 'दण्डो दमनादित्याहुस्तेनादान्तान्दमयेत्.' The Nirukta has दण्डो ददते... दमनादित्यौष-मन्यवः'.

65 अय्यापनयाजनप्रतिग्रहैरशकः क्षत्रधर्मेण जिवित्यनन्तरत्वात् । नेति गौतमोऽप्युपो हि क्ष-त्रधर्मो ब्राह्मणरसः । बौ. ध. सू. II. 2. 69-70.

66 याजनाऽप्यापनप्रतिग्रहाः सर्वेषाम् । पूर्वः पूर्वो गुरुः । तददामे क्षत्रवृत्तिः । तददामे वैश्व-वृत्तिः । गो. ध. सू. 7. 4-7.

Gautama III. 25-34 and Baudhāyana II. 6. 17 about Vaikhānasa, Gaut. 3. 3 and 35 and Baud. II. 6. 29, Gaut. 15. 29 and Baud. II. 8. 2, Gaut. 23. 8-10 and Baud. II. 1. 12-14, Gaut. 24. 2 and Baud. II. 3. 8. The Āp. Dh. S. II. 6. 15. 25 speaks of Smṛti as laying down that up to *upanayana* there is no *adbikāra* for *koma*. This probably refers to Gautama II. 1-3. The Vasiṣṭhadharmasūtra also quotes the views of Gautama in two places (4. 34 and 36, impurity on death). The first refers to Gautama 4. 41 but the second cannot be traced in the extant Gautama. Chapter 22 of Vasiṣṭha is borrowed from the Gautamadharmasūtra, chapter 19. There are besides many sūtras that are the same or almost the same in Gautama and Vasiṣṭha, e. g. Gautama 3. 31-33 and Vas. 9. 1-3, Gaut. 3. 26 and Vas. 9. 10, Gaut. I. 44 and Vas. 3. 37, Gaut. 1. 40 and Vas. 3. 38, Gaut. 1. 45-46 and Vas. 3. 48, Gaut. 1. 28 and Vas. 3. 49, Gaut. 14. 5-7 and Vas. 4. 24-26. Gautama is referred to in the Manusmṛti (III. 16) as the son of Utathya. Gautama is one of the authors of *dharmaśāstras* enumerated in Yājñavalkya (I. 5). Aparārka quotes a verse from the Bhaviṣyapurāṇa which speaks of Gautama's prohibition about drinking⁶⁷. Similarly Kullūka (on Manu XI. 146) quotes a verse from the same Purāṇa which refers to Gautama 23.2. Kumārila in his Tantravārtika quotes over a dozen sūtras from Gautama which present the same text as we have⁶⁸. Gautama 11. 29 and 12. 4 are quoted by Śaṅkara in his *bhāṣya* on Vedāntasūtra III. 1. 8 and I. 3. 38 respectively. Viśvarūpa in his commentary on Yājñavalkya quotes numerous sūtras from Gautama. In Medhātithi's *bhāṣya* on Manu the writer more frequently quoted than any other is Gautama (e. g. on Manu II. 6, VIII. 125 &c.).

The foregoing discussion about the literature known to the Gautama Dh. S. and the authors and works that mention Gautama or quote the dharmaśāstra helps us in arriving at the approximate age of the dharmaśāstra. He is separated by a long interval from the Samavidhāna Brāhmaṇa. He is later than Yaska and wrote at a time when Pāṇini's system was either not in existence or had not attained a pre-eminent position. The extant text was known to Baudhāyana and Vasiṣṭha and was in the same state long before 700 A. D. The sūtra betrays no knowledge of the onslaught delivered on Brahma-

⁶⁷ प्रतिषेधः सूरूपाने मयस्य च नराधिप । द्विजोत्तमानामेवोकः सतनं गौतमादिभिः ॥

मविष्यत्सुराणं quoted by अपरार्क p. 1076.

⁶⁸ Vide JBBRAS vol. I (new series) for 1925, pp. 66-67.

nism by Buddha and his followers. He uses the term Bhikṣu (3. 10) instead of the term parivrājaka that occurs in Baudhāyana, Āpastamba and other sūtra works and lays down that a *bhikṣu* is to stay in one place in the rains, which reminds one of the Buddhist 'bhikkhu' and 'Vasso'. Gautama cites the opinion of some that Yavana is the offspring of a Kṣatriya male and a Śūdra female (4. 17). It is supposed by many scholars that the Yavanas became known to the Indians only at the time of Alexander's invasion and hence every work in which the word *yavana* occurs must be later than 320 B. C. Bühler (S. B. E. vol. II. Intro. lvi.) seems to suggest that the sūtra where the word Yavana occurs in Gautama may be an interpolation. This is not a satisfactory explanation. One may ask, if Bühler believes that the Indians borrowed their alphabet centuries before Alexander from the neighbours of the Greeks, why it is improbable that the Indians may not have heard of the word Yavana centuries before Alexander and why Yavanas may not have resided in India long before that date. Taking all these things into consideration the Gautama-dharmasūtra cannot be placed later than the period between 600-400 B. C.

Haradatta wrote a learned commentary on the Gautama-dharma-sūtra called Mitākṣarā. For an account *vide* sec. 87 below. In numerous places he quotes the explanations of other commentators of Gautama (e. g. 9. 52; 10. 12, 56, 66; 11. 17; 12. 32; 21. 9 &c.). The *bhāṣya* of Maskari, son of Vāmana, is also a learned one, but may probably be later than Haradatta, since the interpretations which he quotes as given by others are found to be those of Haradatta (*vide* on Gaut. 12. 30, 13. 20-22).

Asahāya seems to have written a *bhāṣya* on Gautama; *vide* sec. 59 below.

The Mitākṣarā, the Smṛticandrikā, Hemādri, Mādhava, and other writers quote a śloka-Gautama. *Vide* Parāśara-Mādhaviya, vol. I, part I, p. 7. Aparārka, Hemādri and Mādhava quote Vṛddha-Gautama, while the Dattakamīnāṁsā (p. 72) quotes Vṛddha-Gaut. and Brhad-Gaut. side by side on the same point. These are later works. Jīvananda publishes a smṛti of Vṛddha-Gautama in 22 chapters and about 1700 verses (part II, pp. 497-636), where it is said that Yudhiṣṭhira asked Kṛṣṇa about the *dharma*s of the four castes. This smṛti seems to have been originally taken from the Āśvamedhikaparva of the Mahābhārata, as Mādhava and others cite

verses occurring in it as from that parva (vide Parāśaramādhaviya vol. I, part I, pp. 108-110).

6. The Baudhāyana Dharmasūtra.

This has been edited several times (text by Dr. Hultsch at Leipzig in 1884, text in the Ānandaśrama collection of smṛtis and in the Mysore Government Oriental Series in 1907 with the commentary of Govindasvāmin; translated in S. B. E., Vol. 14, with an Introduction). The Mysore edition has been used in this work. Baudhāyana is a teacher of the Kṛṣṇayajurveda. A complete set of the Baudhāyanasūtras has not yet been recovered and has not been as carefully preserved as the sūtras of Āpastamba and Hiranyakeśin. Dr. Burnell arranges Baudhāyana's sūtras into six sūtras, the Śrautasūtra in 19 prāśnas (probably); Karmāntasūtra in 20 adhyāyas; Dvaidhasūtra in four prāśnas; Grhyasūtra in four prāśnas; Dharmasūtra in four prāśnas; Śulvasūtra in three adhyāyas. The commentators offer no indication as to the place originally assigned to the *grhya*, *dharma* and *śulva sūtras* in the whole collection. Dr. Caland in his monograph (A. D. 1903) 'Über das Rituelle sūtra des Baudhāyana' gives on p. 12 the contents of the Baudhāyanasūtra as follows:—Prāśnas I-XXI Śrauta, XXII-XXV Dvaidha, XXVI-XXXVIII Karmānta; XXIX-XXXI Prāyaścitta, XXXII Śulvasūtra, XXXIII-XXXV Grhyasūtra, XXXVI Grhyaprayaścitta; XXXVII Grhyaparibhāṣā, XXXVIII-XLI Grhyapariśiṣṭa; XLII-XLIV Pitrmedha, XLV Pravara, XLVI-XLIX Dharma. Dr. Caland edited nine prāśnas of the Śrautasūtra for the B. I. Series (A. D. 1904). Dr. R. Shamasastry published for the Mysore University (in 1920) the Baudhāyanagrhyasūtra with *paribhāṣā*, *grhyasāṣa*, *Pitrmedhasūtra*. The Grhyasūtra cites the view of Baudhāyana himself (I. 7). The Baudhāyana-dharma refers to the Grhya and presupposes it in several places (vide note 54). In the Baudhāyanagrhya (III. 9. 6) we have a reference to *padakāra* Ātreya, *Vṛttikāra* Kauṇḍinya, *pravacanakāra* Kaṇva Bodhāyana, and *Sūtrakāra* Āpastamba.^{68a} A similar passage

68a अथ दक्षिणतः प्रार्थनावीतिनो वैश्वामनाय फलिङ्गवे तित्तिरये उल्लाघोऽयथायात्रये आत्रेयाय पदकाराय कोण्डिन्याय वृत्तिकाराय कण्वाय बोधायनाय प्रवचनकारायपस्तम्बाय सूत्रकाराय सत्यायादाय हिरण्यकेशाय वाजसनेयाय याज्ञवल्क्याय भरद्वाजायामिवेश्यायाचायैभ्य ऊर्ध्वरेतोभ्यो वानप्रस्थेभ्यो वंशस्थेभ्य एकपत्नीभ्यः कल्पयामीति. The epithets must be understood as arranged above, since elsewhere the epithet सूत्रकार is specially appropriated to आपस्तम्ब. The हिरण्यकेशिगुप्त (II. 20. 1,

occurs in the Bhāradvāja Gṛhyasūtra. In the Baudhāyana-dharmasūtra (II. 5. 27 Ṛṣitarpana) we have Kaṇva Bodhāyana, Āpastamba sūtrakāra and Satyāśāṅha Hiraṇyakeśin one after another. These references show that Kaṇva Bodhāyana was an ancient sage when the Baudhāyana-dharmasūtra was written and that he could not have been the author of the gṛhya or the dharma sūtras of Baudhāyana. Baudhāyana may have been a descendant of this Kaṇva Bodhāyana. This surmise is supported by Govindasvāmin who explains Baudhāyana occurring in Baudhāyanadharmasūtra I. 3. 13, as Kāpvaṇya. In the dharmasūtra Baudhāyana is himself cited as an authority several times (e.g. I. 4. 15 and 24, III. 5. 8, III. 6. 20). In all these places the Mysore edition reads Bodhāyana, while the Ānandaśrama reads Baudhāyana. In one or two places he is styled 'bhagavān' (III. 6. 20). Several explanations are offered by the commentator Govindasvāmin (on I. 3. 13). He says that it is the practice of the Ācāryas to refer to themselves in the third person (as Medhātithi says on Manu⁶⁹) or that the author of the dharmasūtra is a pupil of Baudhāyana as the Manusmṛiti is promulgated by Bhṛgu, the pupil of Manu, or there was some other Baudhāyana whose works have not come down to us.

The following are the contents of the Baudhāyana-dharmasūtra:—*Praśna 1* :—Sources of *dharma*, who are *śiṣyas, pariśad*, different practices of northern and southern India, countries where *śiṣtas* reside and where mixed castes reside, *prāyaścitta* for visiting countries of the latter type; 2. Studenthood for 48, 24 or 12 years, time of *upanayana* and the girdle, skin, staff appropriate to each caste, duties of *brahmacārīn*, eulogy of *brahmacārya*; 3. The duties of the *śmātaka* who has completed his studies and observances but has not yet married; 4. directions about carrying the earthen jar (in the case of the *śmātaka*); 5. bodily and mental *śauca*, purification of various substances, impurity on birth and death, meaning of *sapinda* and *sakulya*, rules of inheritance, purification on touching a corpse or a woman in her menses or on dog-bite, what flesh and food was

ed. by Kirste in 1889) makes this clear. It reads 'आत्रेयाय पदकाराय कोण्डिन्याय वृत्तिकाराय सूत्रकारेभ्यः सत्यापाढाय प्रवचनकर्तृभ्य आचार्येभ्यः &c. भारद्वाजगृह्य (quoted by Dr. Caland in 'Über das Rituelle &c. p. 3, n. 2) reads 'बोधायनाय भरद्वाजाय सूत्रकारायापस्तम्बाय सर्वेभ्यः सूत्रकारेभ्यः &c.'

⁶⁹ 'मायेण ग्रन्थकाराः स्वमतं पराप्रदेशेन ब्रुवन्ते.'

allowed and forbidden ; 6. Purification from the point of view of sacrifice, purification of clothes, ground, grass, fuel, vessels, and articles used in sacrifice ; 7. Rules about the importance from the sacrificial point of view of sacrifice, of the sacrificial utensils, priests, the sacrificer and his wife, ghee, cooked offerings, the victim, *soma* and fires ; 8. The four *varyas* and the sub-castes ; 9. Mixed castes ; 10. the duties of kings, the five great sins and punishments for them, punishments for killing birds, witnesses ; 11. The eight forms of marriage, holidays ; *Praśna* II. 1. *Prāyaścittas* for *brahmacārya* and other great sins, *prāyaścittas* for a *brahmacārin* violating his vow of celibacy, for marrying a *sagotra* girl, for marrying before elder brother, sins lesser than the great ones, description of such penances as *Parāka*, *Kṛcchra*, *Atikṛcchra* ; 2. Partition of heritage, larger share for the eldest, the several substitutes for an *aurasa* son, exclusion from inheritance, dependence of women, *prāyaścitta* for adultery by men and women, rules about *nīyoga*, means of subsistence in distress, continuous duties of the house-holder such as *Agnihotra* &c. ; 3. The daily duties of the householder such as bathing, *ācamana*, *Vaiśvadeva*, giving food ; 4. *Sandhyā* ; 5. Rules about the manner of bathing, of *ācamana*, worship of the sun, and about the method of propitiating ('*tarpaṇa*') gods, sages and pitris ; 6. The five great daily *yajñas* ; the four castes and their duties ; 7. regulations about dinner ; 8. *Śrāddha* ; 9. eulogy of sons and spiritual benefit from sons ; 10. rules about *saṃnyāsa* ; *Praśna* III. 1 modes of subsistence for the two kinds of householders, *Śālina* and *Yāyavara* ; 2 the means of subsistence called '*Ṣaṇnivartani*' ; 3. the duties of the forest hermit and his means of livelihood ; 4. *prāyaścitta* for not observing the vows of *brahmacārin* or householder ; 5. method of reciting *Aghamarṣaṇa*, the holiest of texts ; 6. the ritual of *prasṭayāvaka* ; 7 the purificatory *homa* called *Kūṣmāṇḍa* ; 9. the penance called *cāndrāyana* ; 9 the recital of the Vedas without taking food ; 10. theories about purifications for sin, purifying things ; *Praśna* IV. 1. *prāyaścittas* of various kinds viz. for eating forbidden food or drink &c. ; 2. *prāyāyamas* and *Aghamarṣaṇa* as purifiers in case of several sins ; 3. secret *prāyaścittas* ; 4. Various Vedic texts as *prāyaścittas* ; 5. Means of securing *siddhi* by means of *japa*, *homa*, *īṣṭi* and *yantra* : the penances called *Kṛcchra*, *Ati-Kṛcchra*, *Sāntapana*, *Parāka*, *Cāndrāyana* ; 6 the muttering (*japa*) of holy texts, the *īṣṭis* ; 7 praise of *Yantras*, various Vedic texts used in *homa* ; 8 censure of those who enter on the means of *siddhi* out of great greed, permis-

sion to get these things done through another in certain circumstances.

The extant Dharmasūtra does not appear to have come down intact. The fourth *praśna* is most probably an interpolation. Most of the eight chapters of that *praśna* are full of verses, the portion in prose being very small. The last three chapters (6-8) are entirely in verse. The style is quite different from that of the first two *praśnas*. The first five chapters of the fourth *praśna* dealing with *prāyaścittas* are more or less superfluous, the same subject having been dealt with in II. 1 and III. 4-10. Some of the sūtras in the earlier *praśnas* are repeated *verbatim* in the fourth, e. g. II. I. 33-34 and IV. 2. 10-11 (avakīrṇi-prāyaścitta). The third *praśna* also is not free from doubt. The tenth chapter of the third *praśna* is as said above taken from Gautama. The sixth chapter of the third *praśna* agrees very closely in phraseology with the 48th chapter of the Viṣṇudharmasūtra. But it is rather difficult to say which is the borrower. Dr. Jolly (S. B. E. Vol. VII. p. XIX) is inclined to think that both borrowed from a common source. It seems more probable that Viṣṇu borrows from Baudhāyana, as the Viṣṇudharmasūtra uses the form 'punīta' in place of 'punatha' (in Baud.) and as the Viṣṇu-Dharmasūtra omits all reference to Rudra (Baud. III. 6. 12.) and omits the words "gaṇān paśyati, gaṇādhipatīm paśyati... bhagavān Bodhāyanah" (Baud. III. 6. 20.). In the Mysore edition all the four *praśnas* of the Dharmasūtra are divided into *adhyāyas*, but the Mss used by Böhler appear to have divided the first two *praśnas* into *kaṇḍikās* and the last two into *adhyāyas*. There are many repetitions even in the first two *praśnas*, which therefore make one rather doubtful about the authenticity of the first two *praśnas* also in their entirety. For example II. 6. 11 and 31 are identical; in II. 7, 22 and II. 10. 53 the same verse ("aṣṭau grāsa" &c.) is quoted. Such repetitions are frequent in the two last *praśnas* e. g. III. 2. 16 and III. 3. 23; III. 4. 5 and III. 7. 12. Some of the quotations ascribed to Baudhāyana in the Mitākṣarā and other works are not taken from the *dharmasūtra*, but from the Grhyasūtra or its supplements (e. g. the words 'ekāṁ śākhām-adhīte śrotriyah" quoted in the Mit. on Yaj. III. 24, which are cited by Hultsch (on p. 125) are taken from the Grhya (vide note 78 below).

The Dharmasūtra of Baudhāyana is somewhat loose in structure and is not concise. Govindasvāmin remarks (on L. 2. 19.) that

Baudhāyana does not aim at brevity.⁷⁰ Several subjects are treated of in two places and often without any logical connection with what precedes or follows. Rules of inheritance (dāya-bhāga) occur in the midst of rules about prāyaścitta (in II. 2.); rules about holidays (anadhyaḃya) occur immediately after the eight forms of marriage and the condemnation of the sale of a daughter (I. 11). Rules about *snātaka* occur in two places (I. 3 and II. 3. 10 ff.). Baudhāyana quotes at least 90 verses introduced by the words "athāpyudāharanti," more than 80 being from the first two praśnas alone. There are over two hundred other verses, about 80 of which occur in the first two praśnas and about ten are Vedic. Some of the verses even in the first two praśnas do not appear to be quotations e. g. I. 1. 16, II. 2. 1, II. 3. 50, II. 3. 52-54 and 56. A verse quoted is in the Vaiśāṣṭha metre (IV. 3. 14); there are two verses in the Upajāti metre taken as a quotation (II. 3. 18). There are some prose quotations introduced with the words "athāpyudāharanti" (e. g. II. 4. 5 and II. 6. 30 which refers to the *asura* Kapila, son of Prahlāda). The language of the Baud. Dh. S. is archaic and often departs from the Pāṇinian standard. Baudhāyana employs such un-Pāṇinian forms as "grhya" (for grhītvā in II. 5. 1), pūjya (II. 9. 5.), "adhigacchāṇaḥ" (in II. 9. 9.), ānayitvā (III. 3. 6), "punatha" (in III. 6. 5, probably a quotation), "tebhiḥ" (for taiḥ in III. 2. 16, a quotation). In several places Baudhāyana states opposite views and then gives his own opinion on the point, e. g. Baud. I. 5. 105-109 (about impurity on birth); II. 1. 49-51.

As regards the literature known to Baudhāyana the following points may be noted. All the four Vedas are mentioned by name in II. 5. 27 (*tarpaṇa*). He quotes very frequently the Taittirīya Saṁhitā, Tai. Brāhmaṇa and the Tai. Āraṇyaka (in the Āndhra recension). Well-known hymns of the R̥gveda such as the Aghamarṣaṇa, the Puruṣasūkta and also simple 'jks' are frequently referred to. In III. 10 (which is almost the same as Gautama 19) there is a sūtra enumerating the Upaniṣads, the Saṁhitās of all the Vedas and several *sāmans* as purificatory texts. There are long quotations taken from the Śatapatha-brāhmaṇa (XI. 3. 3. 1 ff and XI. 5. 6. 3) in Baud. (1.2.52 about *brahmacārī* and II.6. 7-9 about *brahmayājña*). It is noteworthy that in the *tarpaṇa* there is an invocation of the

⁷⁰ ननु द्विजातिषु स्वकर्मस्थेषु इति सूत्रयितव्ये किमिति सूत्रद्वयारम्भः । सत्यं, अयं स्वाचार्यो नातिव ग्रन्थलाघवाभिप्रायो भवति ।

Atharvaveda and immediately afterwards of the Atharvāṅgirasah. The same is found in the Baudhāyanagṛhya also (III. 2. 9 and 22). In the Upaniṣads (Bṛhadāraṇyaka II. 4. 10, IV. 1. 2) it is the word Atharvāṅgirasah that stands for the Atharvaveda. Baudhāyana quotes a gāthā of the Bhāllavins (I. 1. 29) about the geographical limits of Āryāvarta. Vasiṣṭha adduces the same verse (I. 15) and says that it is taken from the Nidāna work of the Bhāllavins. The Nirukta also mentions a school of Vedic interpretation called Naidānāḥ. It is difficult to say what Nidāna works contained. *Itihāsa* and *Purāṇa* occur in the *tarpaṇa* (II. 5. 27). The *aṅgas* of the Vedas occur in I. 1. 8 and the six *aṅgas* in II. 8. 2. Whether the word "rahasya" in II. 8. 3 means the Āraṇyakas (as Govindasvāmin explains) is doubtful. Baudhāyana mentions a Vaikṛāṇasa-śāstra in II. 6. 16, which appears to refer to the work of Vikhanas on hermits and speaks of Śrāmaṇaka (the rites prescribed by Vikhanas for initiation as hermit), just as Gautama does. Among the authors on *dharma* mentioned by name are : Aupajāṅghani (II. 2. 33 for the view that only *aurasa* son was to be recognised and not the other kinds of sons⁷¹), Kātya (I. 2. 47), Kāśyapa (or Kāśyapa in other editions, I. 11. 20 on the point that a woman bought cannot be a *patnī*), Gautama (I. 1. 23 and II. 2. 70), Prajāpati (II. 4. 15 about failure in Sandhyopāsana, and II. 10. 71 about *sannyāsa*), Manu (IV. 1. 14 and IV. 2. 16), Maudgalya (II. 2. 61, about observances of a widow being restricted only to six months after her husband's death), Hārīta (II. 1. 50). Baud. I. 2. 7 quotes a verse, which Vasiṣṭha ascribes to Hārīta (Vas. II. 6). As to Gautama, *vide* p. 17 above. Manu is only mentioned in the fourth *praśna*, the authenticity of which, as said above, is very doubtful. Baudhāyana II. 2. 16 (about the efficacy of *Aghamarṣaṇa*) closely agrees with Manu XI. 260. The first reference to Manu's teaching cannot be traced in the Manusmṛti. Prajāpati (in III. 9. 21) seems to stand for god Brahmā and not for any real or mythical writer on *dharma*. One remarkable piece of information contained in Baudhāyana (II. 6. 30) is that he quotes from a work (of the Brāhmaṇa class in language) a prose passage wherein the division into four āśramas is ascribed to an *asura* Kapila, son of Pralhāda. In II. 2. 79 Baudhāyana quotes a *gāthā* from the

71 One of the verses (अममत्ता रक्षत तन्नुमेनं) is referred to by शबरस्वामी 012

पू. मी. सू. I. 2. 13 (अपराधात् कर्तुंश्च पुत्रदर्शनम्).

dialogue between the daughter of Uśanas and the king Vṛṣaparvan⁷², which is nearly the same as Mahābhārata I. 78. 10 and 34. Baud. quotes the view of *Ācāryas* (II. 6. 29) as Gautama does. In several places he refers to the views of his predecessors on *dharma* as "others" (*eke, āpare*) e. g. I. 4. 23, I. 5. 16, I. 6. 105-106, II. 5. 2. In II. 3. 18 two verses in the Upajāti metre are quoted as sung by "anna" (food). From the numerous quotations in verse cited by Baudhāyana on topics of *dharma*, it follows that the Dharmaśāstra was preceded by a considerable number of works on *dharma* in verse. Bühler (SBE vol. XIV, p. XLIII) says that Viṇṇāneśvara was the first writer who quoted the Baud. D. S. But there are writers who flourished centuries before Viṇṇāneśvara that regarded Baudhāyana as a writer on *dharma* and either quoted his words or pointedly referred to them. Śābara in his *bhāṣya* on Jaimini, I. 3. 3 says that the rule in the Smṛtis about the period of Vedic study being 48 years is opposed to the Vedic injunction "one who has begot sons and whose hair are dark should consecrate the sacrificial fires"⁷³. This must be regarded as referring to the words of Baudhāyana (I. 2. 1). Śābara uses the same word "Vedabrahmacarya" that Baud. employs. It is true that Gautama and Āpastamba both refer to the rule about 48 years, but they do not employ the word "*veda-brahmacarya*." The Tantravārtike of Kumārila says that the words of Āpastamba (II. 6. 15. 1) which seem to accept the validity of local and family usages (even though opposed to Smṛti tradition) stand refuted by the words of Baudhāyana (I. 1. 19-24) who cites only such censured usages as are opposed to Smṛti. Kumārila appears to think that Baudhāyana attacks the extant work of Āpastamba, i. e. the present Baud. is later than the present Āpastamba. It is not necessary to follow

⁷² स्तुवतो बुद्धित त्वं वै याचतः प्रतिगृह्यतः । अथाहं स्तूयमानस्य ददतोऽप्रतिगृह्यतः ॥

⁷³ शबर's words are 'अष्टाचत्वारिंशद्वर्षाणि वेदब्रह्मचर्यचरणं जातपुत्रः कृष्णकेशोऽग्निना-
दधीत-इत्यनेन विरुद्धम्' on I. 3. 3, and again on I. 3. 4 'अगुंस्त्वं प्रच्छादयन्तस्या-
ष्टाचत्वारिंशद्वर्षाणि ब्रह्मचर्यं चरितवन्तः'. बोधायन's words are अष्टाचत्वारिंशद्वर्षाणि
पौराणं वेदब्रह्मचर्यम्. Compare गो. ध. सू. 2. 52 and आ. ध. सू. I. 1. 2. 12.

⁷⁴ तन्त्रवार्तिक p. 139 'आपस्तम्बवचनं तु बोधायनेन स्मृतिविरुद्धदुष्टाचारीदाहरणाम्नेव प्रय-
च्छता निराकृतम्'. The words in the बो. ध. सू. (I. 1. 22) 'तत्र तत्र देश-
प्रामाण्यमेव स्यात्' are opposed to the words of आपस्तम्ब 'एतेन देशकुलधर्मा
व्याख्याताः.'

Kumārila implicitly as regards chronological details, where he is speaking of writers that flourished over a thousand years before him. But his opinion deserves weight. The Tantravārtika quotes a Smṛti passage which bears a close resemblance to Baudhāyana (II. 3. 28)⁷⁵. In the commentary of Viśvarūpa (who as we shall see below flourished about 800 A. D.) on Yājñavalkya, Baudhāyana is quoted at least nine times in the chapter on *ācārā* alone. Vide Viśvarūpa on Yāj. I. 21, 26, 29, 53, 64, 69, 72, 79, 195 (Trivandrum edition), where Baud. I. 5. 14, I. 2. 30, I. 5. 5, I. 1. 17, IV. 1. 15, IV. 1. 18, IV. 1. 22, IV. 1. 20 and I. 5. 47 are respectively quoted. There are very few variations from the present text and the only serious variation is as regards the last (I. 5. 47) which is in prose (while Viśvarūpa quotes a verse). It is remarkable that Viśvarūpa quotes several verses from the fourth *prāśna*, which shows that even if the fourth *prāśna* be an interpolation, it is comparatively an ancient one. The Mit. also (on Yaj. III. 306) quotes a long passage from the fourth *prāśna* (IV. 1. 5-11). The words of the Śakuntala⁷⁶ that the first precept is that a girl is to be given away to a meritorious person are probably a reminiscence of Baud. IV. 1. 12. Medhātithi on Manu. V. 117 quotes Baudhāyana I. 5. 47 and on IV. 36 quotes Baud. I. 4. 2 (which is mutilated as printed). On Manu. V. 114 he says that all the rules about purification of substances are contained in Baudhāyana-smṛti. On Manu. V. 118, he quotes Baud. I. 5. 50.

About the home of Baudhāyana it is difficult to advance any positive conclusion. In modern times Baudhāyanīyas are mostly confined to the south. We know that Sāyaṇa, the great commentator of the Vedas, was a Baudhāyanīya. A grant of Nandivarman, a Pallava, of the 9th century mentions Brahmanas of the *pravacana-sūtra* as recipients.⁷⁷ As Baudhāyana is called *pravacanakāra* in the Gṛhya-sūtras Bühler thinks (S. B. E. vol. 14 p. XLII) that the Brahmanas

⁷⁵ तन्त्रवार्तिक p. 993 'तथा च स्मृतिः । ...धारयेद्वेणवं दण्डं शुभे रोक्मने च कुण्डले— इत्यादि सुपपत्त्यते ।' Baud. has 'वेणवं दण्डं धारयेद्वेण्वमकुण्डले च. Compare मनु IV. 36. It is probable that the तन्त्रवार्तिक combines बो. and मनु.

⁷⁶ 'गुणवते कन्यका प्रदेया इति तावत्प्रथमः कल्पः' शाकुन्तल 4th Act; while Baud. has 'दद्याद्गुणवते कन्यां नमिकान् मस्यचारिणे'.

⁷⁷ I. A. vol. 8, pp. 273-274.

belonged to the Baudhāyanacarāṇa. Bühler is probably right. In the grant most of the donees are students of the Āpastamba Sūtra. First the Gotra, then the Sūtra and then the name of the donee are introduced in the grant. Therefore as some of the donees are said to be students of "pravacanasūtra," it follows that "pravacana" stands for some sūtra school. It appears that *sūtra* and *pravacana* are two different things, whatever the latter term may mean. Baudhāyana is called pravacanakāra and Āpastamba is styled sūtrakāra. We are told by the Baudhāyana-grhysūtra⁷⁸ that a Brāhmaṇa who studied *sūtra* and *pravacana* was styled "bhrūṇa." Bühler was inclined to hold that Baudhāyana was a southern teacher for several reasons. Baudhāyana mentions customs of the south and includes sea-faring as a custom peculiar to the north (I. 1. 20), while in another place he places sea-faring at the head of sins (*patanīyas*) lesser than the mortal ones (II. 1. 41). Therefore it is said that he was not a northern teacher. But as against this we have to remember that Baudhāyana (I. 1. 29) quotes with apparent approval a verse in which the countries of Avanti (Ujjain), Aṅga, Magadha, Surāṣṭra (Kathiawar) and Dakṣiṇāpatha are declared to be the home of mixed castes. Dakṣiṇāpatha was generally supposed to be the whole peninsula south of the Narmadā. Baudhāyana, if he was a native of the south, would not have spoken of his country as the home of mixed castes only, unless he put a restricted meaning on the word Dakṣiṇāpatha (which sometimes meant in later days Mahārāṣṭra). Vide J. B. B. R. A. S. for 1917 p. 620.

The extant Baudhāyanadharmasūtra is certainly later than Gautama, as it mentions Gautama twice by name and as one quotation at least is found in the extant Gautama. Besides Baudhāyana quotes by name several teachers on *dharma*, while Gautama quotes only one, Manu. Baudhāyana is far removed from the times of the Upaniṣads. Baud. (II. 7. 15) quotes a verse which is itself an adaptation of a passage from the Chāndogya-upaniṣad.⁷⁹ He

78 The whole passage is interesting 'उपनीतमात्रो व्रतानुचारी वेदानां किञ्चिदधीत्य ब्राह्मणः । एकां शास्त्रमधीत्य श्रोत्रियः । अङ्गव्यवस्थानुचानः । कल्पाध्यायी कृषिकल्पः । सूत्रवचनाध्यायी भूषणः । चतुर्वेदादृषिः । अत ऊर्ध्वं देवः ।' बौ. श्र. सू. I. 7. 2-8.

79 Baud. 'अथाप्युदाहरन्ति- यथा हि तुल्यमेषीकर्मणो मोक्षं प्रदीष्यन्ते । तद्वत्स्वर्गानि पापानि दद्यान्ते स्वात्मयजिनः ॥'; compare छा.सू.गो.प.निषद् V. 24. 3. 'तस्य येषीकतुल्यमर्मो मोक्षं प्रदूयते वै हास्य सर्वं पाप्मानः प्रदूयन्ते' &c.

quotes Harita. It is uncertain whether the Hāritadharmaśūtra, a manuscript of which was discovered by the late Vaman Śastri Islampurkar at Nasik, is the one intended. Bühler thought that the work of Baudhāyana was earlier than that of Āpastamba by a century or two. His first reason was that Kāṇva Baudhāyana receives homage in the *torpāṇa* before Āpastamba and Hiraṇyakeśin and that the same order is observed in the Baudhāyana-grhyasūtra. But this reason is far from convincing. It may be conceded that Baudhāyana was regarded as the oldest (or the most authoritative or respectable) of the three schools of the Black Yajurveda. But from this it does not at all follow that the extant *dharmasūtra* of the Baudhāyanīyas is earlier than that of the Āpastambīyas. For aught we know the *sūtra* compiled for the school of Baudhāyana may be later than the *sūtra* manual of the Āpastambīyas. We saw above that orthodox opinion, represented by Kumārila, regards Baudhāyana's work as later than Āpastamba's. All the three founders of the three schools are mentioned in the Baudhāyanagrhyasūtra and dharmaśūtra. One may equally argue with good reason that both these works knew a *sūtra* work of Āpastamba and that the extant *dharmasūtra* of Āpastamba is that work. Another reason assigned for the priority of Baudhāyana's work over Āpastamba's is that, though both have numerous *sūtras* that agree almost word for word, a comparison of the views of the two writers shows that Āpastamba lays down stricter and more puritanic (and therefore later) views on certain points than Baudhāyana. Gautama, Baudhāyana and Vasiṣṭha mention several secondary sons, while Āpastamba is silent about them. Gautama, Baudhāyana (II. 2. 17, 62), Vasiṣṭha and even Viṣṇu approve of the practice of *niyoga*, while Āpastamba condemns it (II. 6. 13. 1-9). Gautama and Baudhāyana (I. 11. 1) speak of eight forms of marriage, while Āpastamba speaks of only six and omits *Prājāpatya* and *Paiśāca* (II. 5. 11. 17-20 and II. 5. 12. 1-2). Baudhāyana (II. 2. 4-6) allowed a larger share to the eldest son on a partition, while Āpastamba condemns such a procedure (II. 6. 14. 10-14). The Baudhāyana-grhyasūtra (II. 4. 6) allows *upanayana* to *ratnakāra*, while Āpastamba (grhya 4. 10. 1-4) does not do so (dharmasūtra I. 1. 1. 19). These points are hardly conclusive on the question of date. From very ancient times there was great divergence of opinion among the doctors of the law on most, if not on all, of these points. There is no hard and fast rule that these doctrines were up-

held by early writers and condemned by later ones. Baudhāyana himself quotes the views of an ancient writer, Aupajāṅhani, who condemned all secondary sons. The verses that Baudhāyana quotes on this point (II. 2. 34-36) are quoted by Āpastamba also but without the author's name (Āp. II. 6. 13. 6), there being variants only in the first verse. *Niyoga* was allowed by Manu (9. 56-63) and then condemned (9. 64-68) and Brhaspati refers to this attitude of Manu (vide Kullūka on Manu 9. 68). Even so late a writer as Yājñavalkya (II. 131) approves of *niyoga*. About the *ratibhāra* being allowed to consecrate the sacred fires there is a discussion in the sūtras of Jaimini (VI. 1. 44 ff). Vedic passages supported both methods viz. equal division among sons and the bestowal of a larger share on the eldest. Even Yājñavalkya (II. 118) allows a larger share to the eldest son. Therefore hardly anyone of the circumstances relied upon by Bühler as indicating a later age for Āpastamba is conclusive or convincing. The third ground for placing Baudhāyana before Āpastamba is that the style of the former is simpler and older as compared with the latter's. That Baudhāyana is simpler than Āpastamba may be admitted. But this may be due to the fact that Baudhāyana has been tampered with more than Āpastamba. On the other hand Āpastamba contains more un-Pāṇinian forms, more uncouth constructions, more words in an archaic sense than is the case with Baudhāyana. All that is almost certain about the age of the Baudhāyana-dharmasūtra is that it is later than the work of Gautama, that its style, its doctrines and its general out-look on different subjects do not compel us to assign it a later date than that of the other dharmasūtras. We have adduced evidence to show that long before the days of Śabara (whose latest date cannot be later than 500 A.D.) the Baudhāyana-dharmasūtra was an authoritative *smṛti*; it follows that the dharmasūtra must be placed somewhere between 500-200 B. C. Numerous sūtras are identical in Baudhāyana and Āpastamba e.g. Āp. I. 1. 2. 30 = Baud. I. 2. 40-41, Āp. I. 2. 6. 8-9 = Baud. I. 2. 39, Āp. I. 5. 15. 8 = Baud. I. 2. 31, Āp. I. 11. 31. 11 and 16 = Baud. II. 3. 39 and 32. There are several verses that occur in both e.g. Baud. II. 1. 42 = Āp. I. 9. 27. 11, Baud. II. 2. 34-36 = Āp. II. 6. 13. 6 (three verses condemning secondary sons), Baud. II. 10. 63 = Āp. 11. 9. 21. 10, Baud. II. 7. 22-23 = Āp. II. 4. 9. 13. (two verses), Baud. II. 6. 36 = Āp. II. 9. 24. 8. Besides these there are numerous Vedic quotations that are common to both. All this,

however, does not establish anything about their relative position. The Vasiṣṭha-dharmasūtra also has numerous quotations in common with Baud. Vide Vas. I. 15. = Baud. I. 1. 28, Vas. III. 5, 6, 11, 20, 56 = Baud. I. 1. 10, 12, 11, 8 and I. 5. 58 (respectively); Vas. 6. 20-21 = Baud. II. 7. 22-23; Vas. VIII. 17 = Baud. II. 2, 1; Vas. XI. 27-28 = Baud. II. 8. 21-22; Vas. XVI. 34 = Baud. I. 10. 35, Vas. XVII. 73 = Baud. IV. 1. 17, Vas. XVII. 86 = Baud. I. 5. 102; Vas. XXII. 10 = Baud. I. 1. 33. It is to be noted that some of these quotations (Baud. II. 8. 21-22, I. 10. 35) occur in the extant Manusmṛti also (III. 125-126 and VIII. 98). There are a few prose sūtras in Vas. that are transformed into verse in Baud. and *vice versa* e. g. Vas. III. 41 (prose) = Baud. I. 5. 20 (quoted as a verse), Vas. III. 57 (quoted as a verse) = Baud. I. 6. 19-20. It is not likely that one borrows from the other. There are two other possible explanations, viz. that both Baud. and Vas. (and Manu also) quote from or adapt a common source or that the three works have been tampered with and interpolations introduced at every step. The latter alternative is too sweeping as the number of verses is very large and makes all the old sūtras except that of Gautama valueless for all chronological purposes. One cannot subscribe to the view that such extensive interpolations took place as the latter theory demands. The first alternative appears more reasonable. What that common source was, whether it was a regular work in verse or whether there was a floating mass of such popular verses as Bühler holds, are questions that present very great difficulties. It is not easy to believe that there were hundreds of floating verses on *dharma* no body knew by whom composed, on which writers of the centuries preceding the Christian era drew for supporting their opinions. That does not sound as a very likely procedure. It is more probable that such verses were contained in a work or works now lost.

In the *tarpaṇa*, Baud. (II. 5. 21) mentions several appellations of Gaṇeśa, viz. Vighna, Vināyaka, Sthūla, Varada, Hastinukha,, Vakratuṇḍa, Ekadanta, Lambodara. But this affords no certain clue as to date. The worship of Vināyaka is found in the *Mānavagṛhya* also. In the *tarpaṇa* (II. 5. 23) we have the seven planets mentioned in the order of the days of the week and also Rāhu and Ketu; besides the twelve names of Viṣṇu occur in II. 5. 24. In II. 1. 44 Baud. speaks of the profession of an actor or of a teacher of dramaturgy (Nātyācārya) as an *apāpatāka*. Several

the Āpastambadharmasūtra (II. 2. 5. 17) is the same as Ap. Śrauta (III. 17. 8 and VIII. 4. 6). Oldenberg (S. B. E. vol. 30, p. XXXII) does not subscribe to Bühler's view (S. B. E. Vol. II, pp. XIII-XIV) that the authors of the Ap. Śrauta and Dharmasūtra were identical and gives it as his own view that another person of the same school might have imitated the style of the author of the Śrauta. Whatever may be said of the identity of the authorship of the Śrauta and Dharmasūtras, the Grhya and Dharmasūtra seem to be very closely related and both seem to be the compositions of the same author. The Āp. Grhya sūtra, as compared with the Āśvalāyana-grhya or Gobhila-grhya, is extremely brief and leaves out many rules that are given in other Grhya works. For example, about the choice of a girl Āp. grhya gives only a single rule (1. 3. 19⁸¹). While it is the Dharmasūtra that tells us that the bride must not be *sagotra* nor *sapiṇḍa* (Āp. Dh. S. II. 5. 11. 15-16). The Āp. Grhya is silent about the forms of marriage, about holidays, about the duties of *brahmachārins* and such other subjects which are generally treated of in other Grhyasūtras. These subjects are dealt with in the Āp. Dh. S. and there are several places where the Dharmasūtra presupposes the existence of the Grhya and refers to it. Compare Āp. Dh. S. II. 1. 1. 10-11⁸² with Āp. Gr. S. III. 7 (particularly sūtras 1, 17, 23). Vide note 54 above. Some sūtras are identical in the Grhya and Dharmasūtra, e. g. Āp. Dh. S. I. 1. 2. 38 and Grhya IV. 11. 15-16 (about the staff of *Brāhmacārin*); Āp. Dh. S. II. 4. 8. 7 and Grhya V. 13. 19. In some cases the Grhya-sūtra itself seems to refer to the teachings of the Dharmasūtra, e. g. Grhya 8. 21. 1 and Dharmasūtra II. 7. 16. 6-7. All these facts make it highly probable, if not certain, that the Grhya and Dharmasūtras were composed by the same author and that the details of certain topics were purposely omitted in the

81 बन्धुशीललक्षणसंपन्नमरोगामुपयच्छेत ।

82 'ब्रह्मयज्ञे स्थालीपाकः । तस्यैषाचारः पार्वणेन व्याख्यातः । आप. ध. सू. 'अथैतामन्त्रेभ्येन स्थालीपाकेन याजयति । एवमत ऊर्ध्वं दक्षिणावर्जमुपोषिताभ्यां पर्वसु कार्यः । पार्वणेनातोम्यानि कर्माणि व्याख्यातान्याचारान्यानि गृह्यन्ते । आप. गृ. सू. Vide also आप. ध. सू. II. 7. 17. 6 'सर्वेषु वृत्तेषु सर्वतः समवदाय शेषस्य याज्ञवल्कराख्यं प्राश्नीयाद्यथोक्तम्' and आप. गृ. सू. 8. 21. 9 'सर्वतः समवदायोत्तरेण यजुषा शेषस्य याज्ञवल्कराख्यं प्राश्नीयात्' 'उभयतः परिषेचनं यथा पुरस्तात्' आप. ध. II. 2. 3. 17 and आप. गृ. I. 2. 3. 'समावृत्तं चे... यथोपदेशं पूजयेत्' आप. ध. सू. II. 2. 5. 4 refers to आ. गृ. सू. V. 13. 2-19.

Grhya to avoid repetition. The *Smṛticandrikā* (III. p. 458) distinctly asserts that the author of the *Dharmasūtra* and the *Grhyasūtra* was the same.

The contents of the *Āp. dharma-sūtra* are :—

1. the authoritative sources of *dharma* are the Vedas and the usages of those who know *dharma* ; the four *varṇas*, their precedence ; definition of *ācārya* and his greatness, time for *upanayana* according to the *varṇas* and according to one's desire ; *prāyaścitta* if proper time for *upanayana* is gone ; he whose father, grand-father and great-grand-father have no *upanayana* performed becomes *patita*, but he can be purified by *prāyaścitta* ; the duties of *brahmacārin*, residence with teacher for 48 years, 36, 25 or 12 years ; rules of conduct for *brahmacārin*, his staff, girdle and garment, rules about begging for food, bringing fuel and offering to fire ; the vows of a *brahmacārin* are his *tapas*, rules about saluting teacher and others according to *varṇas* ; giving *dakṣiṇā* to the teacher at the end of study ; rules for *snātaka* ; rules about holidays and about the time and place for Vedic study ; rules about holidays apply to study of the Veda and not to the use of *mantras* in Vedic rites ; the five great daily *yajñas* to the *bhūtas*, men, gods, pitṛs, and sages, honouring men of higher castes, old men, parents, brothers and sisters and others, method of inquiring about one's health &c. according to *varṇas* ; occasions of wearing *yajñopavīta* ; times and manner of *ācamana* ; rules about forbidden and permitted food and drink ; the avocation of a *vaṣiṣṭh* not allowed to a *Brāhmaṇa* except in distress ; rules forbidding the sale or exchange of certain things ; grave sins (*patanīya*), such as theft, the murder of a *Brāhmaṇa* or other man, causing abortion, incest, drinking wine etc ; other sins are not so grave, though they make the perpetrator impure ; discussion of some metaphysical questions such as the knowledge of the soul, *Brahma*, the moral faults that lead to perdition such as anger, avarice, hypocrisy &c ; the virtues that lead to the highest goal, such as absence of anger or avarice &c. truthfulness, tranquility ; compensation for killing a *Kṣatriya*, *Vaiśya*, or *Śūdra* and women ; *prāyaścitta* for killing a *Brāhmaṇa* and an *Ātreya* *Brāhmaṇa* woman, for killing a *guru* or a *Śrotriya* ; *prāyaścitta* for violating the bed of a *guru*, for drinking wine and for theft of gold ; *prāyaścitta* for killing several birds, cows and bulls, and for abusing those who should not be abused, for sexual intercourse with a *Śūdra* woman, for taking forbidden food

and drink &c.; rules about Kṛcchra for twelve nights; what constitutes theft; how one should act towards a fallen (*patita*) guru and mother; various opinions about *prāyaścitta* for violating guru's bed; *prāyaścitta* for a husband who has intercourse with another woman and for wife's adultery; *prāyaścitta* for killing a *bhṛṇa* (a learned brāhmaṇa); Brāhmaṇa was not to wield arms, except in self-defence against bodily injury; *prāyaścitta* for *abhi-lasta*; *prāyaścittas* for lesser sins; various views about *snātaka* (*Vidyāsnātaka*, *Vratasnātaka* and *Vidyāvratasnātaka*); the observances (*vratas*) of *snātaka* as regards garments, answering calls of nature, about scandalous talk, about not seeing the rising or setting Sun, avoiding moral faults such as anger; II (*praśna*) the householder's observances commence on marriage (*pānigrabha*); rules of conduct for a householder about taking food and fasting, about sexual intercourse; all the *varṇas* attain unmeasured bliss by performing their duties and are re-born in conditions appropriate to their actions and by means of evil deeds are re-born in evil surroundings e. g. a Brāhmaṇa who is a thief or a murderer of a Brāhmaṇa becomes a Cāṇḍāla, a similarly guilty *rājanya* becomes a *pauḥkasa*; the three higher castes should after bathing perform *Vaiśvadeva*; Śūdras may cook food for their masters of higher castes under the supervision of Āryas; offerings (*bali*) of cooked food; guests (*atithi*) should be first offered food, then children, old men, sick persons and pregnant women (and then the householder himself); no one should be refused food when he comes at the end of *Vaiśvadeva*; rules of receiving guests, such as unlearned Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras; an householder should always wear an upper garment or his sacred thread may serve that purpose; in the absence of a Brāhmaṇa teacher, a Brāhmaṇa may learn from a Kṣatriya or Vaiśya teacher; duties of a married man when his teacher comes as a guest; duty of householder to teach and to observe the rules of conduct laid down for him; in case of doubt as to a guest's caste and character, how to proceed; who is an *atithi*; praise of honouring an *atithi*; procedure in case an *atithi* comes to a king or to one who has consecrated fires; to whom and when *madhuparka* is to be offered; the six *aṅgas* of Veda named; all including dogs and cāṇḍālas should be given food after *Vaiśvadeva*; all gifts to be made with water; one must not give at the expense of servants and slaves; one may subject himself, wife and sons to privations (but not servants); amount of food to be taken by

brāhmaçārin, householder, hermit &c.; occasions for begging are the teacher, marriage, sacrifice, maintenance of parents and avoidance of the cessation of some worthy observance (like *agnihotra*); the peculiar *karmans* of Brāhmaṇas and the other castes; rules of war; the king to appoint a *puṛobila* skilled in *dharmā* and art of government, who is to carry out punishments and penances; punishments including death sentence according to the gravity of the offences, but a Brāhmaṇa was not to be killed or injured or to be made a slave; rule of the road; a man of the lower caste by practising his duties rises higher and higher when re-born and a man of the higher castes goes lower by *adharma*; one should not marry another wife, when the first has children and is helpful in the performance of *dharmā*; rules about marriageable girl, i. e. she must not be *sagotra* and *sapitṛa* of the mother; six forms of marriage, *brāhma*, *ārṣa*, *daiva*, *gāndhārva*, *āsura*, *rākṣasa*; preference among the six; rules of conduct after marriage; sons born of wives of the same caste can perform the duties appropriate to the father's caste and inherit parent's property; the son of a woman who was once married or who is not married according to prescribed forms or who is not of the same caste is censured; whether the son belongs to the begetter (or to him on whose wife he is begotten); there can be no gift or sale of a child; partition during father's lifetime and equal division; exclusion from inheritance of the impotent, lunatics and sinners; the inheritance in the absence of son goes to nearest *sapitṛa*, then to the teacher and then to the pupil, or the daughter and ultimately to the king; the opinion of some that the largest share goes to the eldest son is opposed to the Vedas; no partition between husband and wife; usages of countries and families not to be followed if opposed to the Vedas; impurity on death of agnates, cognates &c; gifts to be made at proper time, place and to proper person; *śrāddhas*; times of *śrāddha*; materials required at *śrāddha*, food (including flesh) appropriate at *śrāddhas*; what Brāhmaṇas are to be called at *śrāddha*; the four *āśramas*; rules about *parivraj* i. e. *sannyāsin*; the duties of forest hermit; praise of the meritorious and condemnation of evil-doers; special rules about kings; founding of his capital and palace; position of the *sabha*; extirpation of thieves; gifts of land and wealth to Brāhmaṇas; protection of people; persons exempt from taxation, such as Śrotriya, women of all castes, students and ascetics; punishment of young men for adultery; punishment varied according as the woman wronged was Ārya or

Śūdra; punishments for abuse and for homicide; punishments for various breaches of conduct; dispute between cowherd and master; the perpetrator, the abettor and one who approves of the act are all guilty; who are to decide disputes; in case of doubt decision by inference and by divine proof (ordeals); punishment for perjury; all other *dharma*s should be learnt, according to some, from women and people of all castes.

Each of the two *prāśnas* of the Āpastamba-dharma-sūtra is divided into eleven *pañālas*, there being 32 and 29 *khaṇḍikas* in the two *pañālas* respectively. The Dharmasūtra is written in a more concise and compact style than that of Baudhāyana and has more archaic and un-Pāṇinian forms than any other extant Dharmasūtra. For example, the following are against the rules of Pāṇini; Adhāsana (for adha āsana) in I. 1. 2. 21, aglaṁśnu (I. 2. 3. 22), muhūṁśca (I. 2. 8. 22), agṛhyamāna (I. 4. 12. 8), sarvatopeta (for sarvata upeta) in I. 6. 19. 9, sakhim (for sakhīm) in I. 7. 21. 9. Haradatta points out in many places that the current reading was un-Pāṇinian and therefore he read differently (e. g. in II. 2. 5. 2 he reads 'viprakramaya', while the current reading was 'viprakramiṇa')⁸³. This makes it probable that in the original text there must have been many more un-Pāṇinian forms than in the one preserved by Haradatta. There are many unfamiliar or rare words used by Āpastamba, i. e. ananiyoga (I. 6. 19. 12), anaiścārika (I. 8. 22. 1), Kartaparya (I. 2. 5. 3), vyupatoda and vyupajāva (-'pa') in I. 2. 8. 15, brahmahasaṁstuta (I. 1. 1. 32). We meet with strange forms of certain words, such as paryānta (I. 3. 9. 21), praśāsta (II. 8. 19. 3), anātyaya (I. 1. 1. 21 for anatyaya), brahmojjham (for -ojjhaḥ) in I. 7. 21. 8, śvāviṭ (I. 5. 17. 37), ṣṭhevana (I. 11. 30. 19 for ṣṭhivana), ācāryadāre (for -dāreṣu) in I. 2. 7. 27. Though the *Āp. Dharmasūtra* is mainly in prose, there are verses here and there. Some of the verses are expressly stated to be taken from other sources by being introduced with the word "udāharanti" or with "athāpyudāharanti" e. g. I. 6. 19. 13 (two ślokas from a Purāṇa), I. 6. 19. 15 (compare Manu 8. 317 and Vas. 19. 44), I. 11. 31. 1, I. 11. 32. 24, II. 4. 9. 13 (two verses, same as Baud. II. 7. 22-23), II. 7. 17. 8, II. 6. 13. 6 (three verses almost the same as in Baud. II. 2. 34-36), II. 9. 23. 4-5 (two ślokas from a Purāṇa). Besides these there are several isolated verses, most of which

⁸³ 'प्रायेण मकारात्परमिकारमधीयते । तत्राप्येव एवार्थः । इकारस्तु छान्दसोपपादो वा ।'.

seem to be quotations, though not introduced with words like "udāharanti". They are I. 4. 14. 25, I. 6. 19. 14 (the first pāda of which is Manu 4. 212), I. 9. 27. 19, I. 9. 27. 11 (same as Baud. II. 1. 42), II. 2. 4. 14 (compare Manu III. 101). Some of these verses are defective in metre, there being nine syllables in one anuṣṭubh pāda as in I. 9. 27. 10, II. 9. 23. 4-5, II. 2. 4. 14. One of the verses is in the classical Upajāti metre (II. 7. 17. 18), while another closely approaches that metre (I. 9. 27. 11). Besides these there are a few half-verses, II. 5. 11. 5-6 (same as latter half of Vanaparvā 133. 1), II. 9. 21. 10 (Manu 6. 43 has the first pāda). Thus in all there are about twenty verses, of which at least six occur in Baudhāyana. Some sūtras that are printed as prose are parts of verses, e. g. I. 2. 5. 11. Besides these there are several verses in the pāṭalas dealing with metaphysics (I. 8. 22. 4-8 and I. 9. 23. 1-3) that are pieced together largely from Upaniṣad passages. Āpastamba in several places employs the first person plural about himself⁸⁴, e. g. I. 1. 1. 27, I. 8. 22. 3, I. 8. 23. 4. Haradatta points out that in his day there was difference in the text as handed down in Northern and in Southern India.⁸⁵

Āpastamba quotes, besides the *Saṁhitās*, the Brāhmaṇas very frequently (e. g., I. 1. 1. 10-11, I. 1. 3. 9, I. 1. 3. 26, I. 2. 7. 7, I. 2. 7. 11, I. 3. 10. 8). He quotes the Vājasaneyaka (I. 5. 17. 31) and the Vājasaneyi-brāhmaṇa (I. 4. 12. 3 on svādhyāya), he speaks of the Upaniṣads (II. 2. 5. 1), his quotations (II. 2. 3. 16-II. 2. 4. 1-9) from the Tai. Āraṇyaka agree, according to Bühler, with the text current in the Āndhra country. He speaks of the six *aṅgas* of the Veda (II. 4. 8. 10) and in the next sūtra enumerates Chandas, Kalpa, grammar, Jyotiṣa, Nirukta, Śikṣā, (phonetics) and Chandoviciti (metrics), which are seven (Śikṣā being probably intended to be included in grammar). There are passages in Āpastamba which agree with the Nirukta, e. g. the definition of *acārya*⁸⁶.

84 'आपोऽहं ब्राह्मणस्य... यथा वनेषु समर्थः स्वायानि वक्ष्यामः।' आप. I. 1. 1. 27; तत्रात्मलाभीयाञ्च श्लोकानुदाहरिष्यामः' I. 8. 22. 3; 'अथ भूतदाहीयाद्देवानुदाहरिष्यामः' I. 8. 23. 4.

85 On the sūtra अन्यत्र राहुदर्शनात् (II. 7. 17. 25) he says 'उदीच्यास्त्वैतस्माद्येन न पठामि। तथा च पूर्वैर्न व्याख्यातम्'.

86 'यस्माद्गमनाचिनोति स आचार्यः' आप. ध. सू. I. 1. 1. 14; 'आचार्यः कस्मादाचारं ग्राहयति आचिनोत्यथोनाचिनोति बुद्धिमिति वा' निरुक्त I. 4 and 'तस्मै न द्रुषेत्कतमचचाह' (quoted in निरुक्त II. 3).

He quotes the views of ten writers on *dharma* by name, viz. Eka (I. 6. 19. 7), Kāṇva (I. 6. 19. 3 and I. 10. 28. 1), Kāṇva (I. 6. 19. 7), Kunika (I. 6. 19. 7), Kutsa (I. 6. 19. 7), Kautsa (I. 6. 9. 4 and 7, I. 10. 28. 1), Puṣkarasādi (I. 6. 19. 7, I. 10. 28. 1), Vārṣyāyaṇi (I. 6. 19. 5 and 8, I. 10. 28. 2), Śvetaketu (I. 4. 13. 19 and I. 2. 5. 6), Hārīta (I. 4. 13. 11, I. 6. 18. 2, I. 6. 19. 12, I. 10. 28. 1, 5 and 16, I. 10. 29. 12 and 16). Some of the names (viz. Kautsa, Vārṣyāyaṇi, and Puṣkarasādi) occur in the Nirukta. He quotes the view of Śvetaketu in Śvetaketu's own words (in I. 4. 13. 20) that even a married man should every year stay with his teacher for two months to refresh his studies and gives it as his own opinion that Śvetaketu's view is opposed to the Śāstras (the Vedas). In another place (I. 1. 4. 5-6) he speaks of Śvetaketu as an *avara* (a person belonging to later ages) and as one who on account of the remnant of his meritorious actions done in a former life or lives was able to grasp the four Vedas in a short time. It is usual to see in this a reference to Śvetaketu in the Chāndogya Upaniṣad (VI. 1. 1-2), where it is stated that Śvetaketu mastered all the Vedas in twelve years. But this identification is somewhat of doubtful value. Āpastamba quotes Śvetaketu as a teacher of *dharma*. The quotation from Śvetaketu given by Āpastamba has nothing corresponding to it in the Upaniṣad. Besides the Chāndogya Upaniṣad appears to make a distinction between two Śvetaketu's (in VI. 1 and VI. 8), one being called Āruṇeya and the other Āruṇi (son of Aruṇa). Hārīta, whose views are cited so frequently, is quoted by Baudhāyana (II. 1. 50) and also by Vasiṣṭha (II. 6.). From the two sūtras (I. 6. 19. 3 and 7) it follows that Kāṇva and Kāṇva are two distinct writers. The Kum-bhakonam edition reads Kāṇva in I. 10. 28. 1, while Bühler reads Kāṇva there. Kāṇva Bodhāyana is a teacher, whose name occurs in the *ṛṣitarpaṇa* in many works. The view ascribed to Kāṇva by Āpastamba in I. 6. 19. 7 seems to be the same as that of the Baudhāyana-dharmaśūtra (I. 2. 19⁸⁷). It has been shown above that there are close parallels in thought and expression

87 'क आश्वानः । य ईप्सोदिति कण्वः । ... शुद्धा भिक्षा मोक्षव्यैककुणिको काण्वकुत्सो नथा पुष्करसादि.' आच.ध.सू. I. 6. 19. 2, 3 and 7. Here various views on the question as to whose food should be partaken by begging are set forth. Baudhāyana says 'ने ब्राह्मणायाः स्वकर्मस्थाः' which tallies with शुद्धा भिक्षा &c.

between Baudhāyana and Āpastamba. In several places Āpastamba seems to be controverting the views of Baudhāyana or similar views held by others. Āpastamba condemns the view of giving the paternal wealth to the eldest son as opposed to the Vedas and explains the Vedic text (Tai. S. II. 5. 2. 7 quoted above) about the eldest son being endowed with all wealth as a mere *anuvada* and not a *vidhi* (vide Āp. Dh. S. II. 6. 14. 6-13). Baudhāyana cites both the texts of the Tai. S. about equal division among sons and about the eldest son's larger share and seems to favour the latter view by putting it last (II. 2. 2-7.). Similarly the discussion in Āpastamba (I. 1. 4. 5-12) about a *brahmacārī* eating the leavings (*ucchiṣṭa*) of his *guru*, provided the things are not directly forbidden by Śruti, seems to be directed against Baudhāyana (II. 1. 25-26⁸⁸). Although Āpastamba does not expressly quote Gautama, he appears to have had before him the Gautama-dharma-sūtra. He speaks of a *smṛti* (II. 6. 15. 25) that lays down that *upanayana* confers *adhikāra* on a man for śāstric actions and that before *upanayana* one is free to do anything and to eat anything. This, as interpreted by Haradatta, refers to Gautama (II. 1)⁸⁹. There are striking coincidences between Gautama and Āpastamba, e. g. Gaut. I. 19 = Āp. I. 1. 1. 41 (about some teachers prescribing the yellow robe to a *brahmacārī*), Gaut. I. 3 = Āp. 11. 6. 13. 7 (about the violation of *dharma* by the great in former ages), Gaut. 9. 52 = Āp. I. 11. 31. 13), Gaut. 23. 9 = Āp. 1. 9. 25. 2; Gaut. 16. 19 = Āp. I. 3. 9. 14-15). Āpastamba frequently refers to the views of his predecessors in the words 'eke' (I. 1. 2. 37, 38, 41; I. 1. 4. 17; I. 2. 5. 20; I. 2. 6. 4; I. 3. 9. 3; I. 3. 11. 3 &c.) and 'aparam' (II. 6. 15. 22). It is somewhat remarkable that in many of these cases (where 'eke' occurs), the views are those either held by Gautama or ascribed by him also to others, e. g. Āp. I. 1. 2. 38 about the staff of a *brahmacārī* refers to Gaut. I. 23; Āp. I. 1. 2. 41 is almost same as Gaut. I. 19, Āp. I. 2. 5. 20 seems to refer to Gaut. 1. 54-59, Āp. 1. 3. 9. 3 (the view of some that Vedic study lasts for four months and a half) seems to refer to Gaut. 16. 2, and Āp. I. 3. 11. 3 (about not studying after dining at a sacrifice for deities that are *manuṣya-prakṛti*) pointedly refers to Gaut. 16. 34 which contains the word '*manuṣyayajñabhojana*'. Āpastamba twice

⁸⁸ अत्र ह्यधिकारः शास्त्रैर्भवति । सा निष्ठा । स्मृतिश्च । आप. ध. सू. I. 6. 15. 25-28;

⁸⁹ प्रागुपनयनात् कामचारः कामवादः कामभक्षः । अहुतत् । गो. ध. सू. II. 1-2.

quotes verses from a Purāṇa (I. 6. 9. 13, II. 9. 23. 3) and in one place gives in prose the view of a Purāṇa (I. 10. 29. 7)⁸⁹. Āpastamba (II. 9. 24. 6) speaks of the view of a Bhaviṣyat-purāṇa (about creation of the world after a periodic dissolution). In one place Āpastamba (II. 11. 29. 11-12) says that 'the knowledge that exists (traditionally) among women and śūdras is the furthest limit of *vidyā* and it is said to be a supplement of the Atharvaveda.' Here he probably refers to Arthaśāstra, which according to the caranavyūha, is the Upaveda of the Atharvaveda. Āpastamba refers (II. 7. 16. 1) to Manu as founder of the institution of śrāddha. But this appears to be a reference to Manu, the mythical progenitor of mankind, and not to the Manusmṛti. It is noteworthy that Āpastamba (II. 7. 17. 8) quotes a verse, which is the same as Anuśāsanaparva 90. 46 (sambhojani nāma &c.).

The Āpastambadharmasūtra stands in a peculiar relation to the Pūrvaśāstra. It is the only extant Dharmasūtra that contains many of the technical terms and doctrines of the Mimāṃsā. He says (I. 1. 4. 8) 'a positive Vedic text is more cogent than an usage which merely leads to an inference' (of its being based on a Vedic text now lost⁹⁰). This refers to Jaimini's rule (I. 3. 3) "if there is a conflict between an express Vedic text and Smṛti, the latter is to be disregarded: but if there be no conflict an inference (may be made that the Smṛti is based upon some Śruti)". In another place Āpastamba says (I. 4. 12. 11) 'where an action is done on account of finding pleasure therefrom (i. e. from a worldly motive), there is no (inference of its being based on) Śāstra'. This is the same as Jaimini's teaching (IV. 1. 2)⁹¹. He speaks of the

89 'यो हिंसार्थमभिक्रान्तं हस्ति मनुरेव मनुं स्पृशति न तस्मिन्दोष इति पुराणे' आप. ध. सू. I. 10. 29. 7; this seems to be a summary of a verse like the one in Baudhāyana (Dh. S. I. 10. 12) and Vasiṣṭha (III. 18) 'स्वाभ्यायिन् कुले ज्ञातं यो हन्यादाततायिनम् । न तेन भ्रूणहा स स्यान्मनुवुस्तं मनुमृच्छति ॥' (Baud. has अन्धापर्कं कुले and भ्रूणहा भवति).

90 'श्रुतिर्हि बलीयस्यानुमानिकादाचारात्' आप. ध. सू.; 'विरोधे त्वनपेक्षं स्यादसति ह्यनुमानम्' पू. मी. सू.
Vide also 'विप्रतिषेधे श्रुतिलक्षणं बलीयः' आप. ध. सू. I. 11. 30. 9 for the same position.

91 'यत्र तु मीत्युपलब्धितः प्रवृत्तिर्न तत्र शास्त्रमस्ति' आप. यस्मिन्प्रातिः पुरुषस्य तस्य लिप्ताथैलक्षणाविभक्त्यात्, पू. मी. सू. Vide also आप. ध. सू. I. 1. 4. 9-10 'दृश्यते चापि प्रवृत्तिकारणम् । प्रीतिर्दुर्लभ्यते' and 'हेतुर्दुर्लभाच्च' पू. मी. सू. I. 3. 4.

convention (*saṃaya*) of those who know Nyāya (i. e. Mīmāṃsā) that aṅgas (such as the Kalpasūtras are) cannot be designated the Vedas (which are the principal), which is clearly a reference to Pūrvamīmāṃsā (I. 3. 11-14)⁹² and he says that those who know Nyāya lay down that a mere *anuvāda* (affirming or reciting) of what is well-known to all is not a positive rule (a *vidhī*), which is similar to Jaimini's rule⁹³. The dictum of Āpastamba that the word "sale" (*kṛaya*) applied to a bride in some Vedic texts is merely figurative closely resembles Jaimini's⁹⁴ remarks on the same point. The remark of Āpastamba that the rules of *anadhyaṃya* only apply to Vedic study and not to the recital of *mantras* at sacrifices corresponds to a rule in Jaimini⁹⁵ almost in the same words. These examples show that in Āpastamba's day Mīmāṃsā doctrines had been far advanced and that works existed that dealt with Mīmāṃsā topics (Nyāyas). The correspondence in language with the Pūrvamīmāṃsāsūtra is so close that one is tempted to advance the view that Āpastamba knew the extant Mīmāṃsā-sūtra or an earlier version of it that contained almost the same expressions. It cannot be said that all these passages are later interpolations. They have all been explained by Haradatta and one of the sūtras referring to Mīmāṃsā topics occurs in so early a work as the commentary of Viśvarūpa (on Yaj. I. 7) who quotes "Brāhmaṇoktā vidhayaḥ", (Āp. I. 4. 12. 10). The last passage is quoted by Medhātithi also (on Manu II. 6).

The dharmasūtra of Āpastamba has been quoted from very ancient times as authoritative. Śābara in his *bhāṣya* on Jaimini VI. 8. 18 quotes one sūtra of Āpastamba and a paraphrase of another.⁹⁶ The Tantravārtika refers to the sūtras of Āpastamba about local and

⁹² 'अङ्गानां तु प्रधानैरेव्यपदेश इति न्यायवित्तमयः ।' आप. ध. सू. II. 4. 8. 13.

⁹³ 'अथापि नित्यानुवादमविधिमाहुर्यायविदः' आप. ध. सू. II. 6. 14. 13; 'अर्थवादो वा विधिशेषत्वात्तस्मिन्नित्यानुवादः' पू. मी. सू. VI. 1. 30.

⁹⁴ तस्या क्रयशब्दः संस्तुतिमात्रम् । धर्माद्धि सम्बन्धः । आप. ध. सू. II. 6. 13. 11-12; 'क्रयस्य धर्ममात्रत्वम्' पू. मी. सू. VI. 1. 15.

⁹⁵ 'विद्यां प्रत्यनव्यायः श्रूयते न कर्मयोगे मन्त्राणाम्' आप. ध. सू. I. 4. 12. 9; 'विद्यां प्रति विधानाद्वा सर्वकालं प्रयोगेः स्यात्कर्मार्थत्वात्प्रयोगस्य' पू. मी. सू. XII. 3. 19.

⁹⁶ "यथैव स्मृतिः 'धर्मे च अर्थे च कामे च नातिचरितव्या' इति, 'धर्मप्रजासंपन्ने दारे नान्यां कुर्वीत' इति च एवमिदमपि स्मर्यत एव 'अन्यतराशये अन्यां कुर्वीत इति ।' शबरः; आप. 8878 'धर्मप्रजासम्पन्ने दारे नान्यां कुर्वीत । अन्यतराभावे कार्या प्रागन्यायेयात्' II. 5. 11. 12-13.

family usages,⁹⁷ about drinking wine and about the conflict between the views of Baudhāyana and Āpastamba (vide above page 26 also). Śaṅkarācārya in his *bhāṣya* on Brahmasūtra IV. 2. 14 quotes Āpastamba I. 7. 20. 3 (about the planting of trees for fruit as a meritorious act and the collateral benefits of shade and fragrance). He also cites (on Brahmasūtra II. 1. 1.) about the supreme soul a half verse from Āpastamba (I. 8. 23. 2)⁹⁸. In his *bhāṣya* on Brhadāraṇyaka, he cites Āp. Dh. S. I. 5. 15. 1 (upāsane gurūṇām &c.). The two *paṭalas* of Āpastamba (I. 8. 22 and 23) dealing with *adhyātma* (philosophy) were commented upon by Śaṅkarācārya, who, from the general style and method of the commentary (vide Trivandrum edition of the *adhyātmapaṭala*), seems to be the same as the great ācārya. Sureśvara in his *Vārtika* (I. 1. 97) on Śaṅkara's *bhāṣya* on the Brhadāraṇyakopaniṣad quotes the sūtra about the planting of mango (Āpastamba I. 7. 20. 3⁹⁹) trees. Viśvarūpa, who according to Mādhaḥva, was the same as Sureśvara,¹⁰⁰ quotes (Trivandrum edition) in his commentary on Yājñavalkya (*ācāra* and *vyavahāra* only) Āpastamba's sūtras about twenty times. The quotations show that the text of Āpastamba was identical with the one printed, barring a few variations that are no more than mere slips on the part of the scribes of Mss. In his commentary on Yāj. III. 237 Viśvarūpa quotes eighteen sūtras of Āpastamba (I. 9. 24. 6-23) consecutively which are the same as those in the printed text. Medhātithi quotes Āpastamba II. 5. 11. 2, II. 4. 7. 16, II. 8. 19. 20, I. 4. 14. 30-31 on Manu II. 247, III. 102, III. 273 and VIII. 357 respectively and appears to refer to Āpastamba I. 4. 13. 6 (about "om") on Manu II. 83. The *Mitākṣarā* has several quotations and Aparārka contains

97 तन्त्रवार्तिक p. 138 'प्रतिदेशं व्यवस्थया । आपस्तम्बेन संहृत्य दुष्टदुष्टत्वमादृतम् ॥'. This has in view 'एतेन देशकालधर्मो व्याख्यातः' आप. ध. सू. II. 6. 15. 1; 'यापि चापस्तम्बस्मृतिपचनात्तुल्यबलत्वाद्यङ्गुल भवेत्सापि तस्माद् ब्राह्मणः सुरां न विवेदिति एतेन प्रत्यक्षश्रुतिविधिना निराकृतेति नेर्षं विप्रचारप्रामाण्यमाशङ्कितव्यम्.'

98 परमात्मानमेव ग्रहत्यापस्तम्बः पठति 'तस्मात्कायाः प्रभवन्ति सर्वे स मूलं शान्वातिकः स निम्नः'.

99 आग्ने कलाथे इत्यादि आपस्तम्बस्मृतेर्वचः । फलवर्षं समाचष्टे नित्यानामपि कर्मणाम् । बृहदारण्यकमाध्यवार्तिक. आपस्तम्ब's words are 'तद्यथा आग्ने कलाथे निमित्ते छाया गन्ध इत्यनूत्ययेते एवं धर्मं चर्यमाणमर्थान् अनुत्ययन्ते ।'

100 Vide my article in JBBRAS for 1922 pp. 205-206.

about two hundred sūtras of Āpastamba, though rather in a mutilated form. But it is not necessary to refer to these and other later works in detail, since Haradatta's commentary, as will be shown later on, was written about the time of Aparārka. Thus from the days of Śabara (500 A. D. at the latest) to 1100 A. D. we have a host of writers who vouch for the authenticity of the extant text of Āpastamba.

About the home and personal history of Āpastamba little is known. Āpastamba is not an ancient name. It does not occur in the Vedic texts. It occurs in the *gaṇa* "Bīdādi" in Pāṇini IV. 1. 104. He speaks of himself as belonging to later ages (*avara*). Vide Āpastamba¹⁰¹ I. 2. 5. 4. and II. 6. 13. 9. In the *tarpaṇa* he is generally mentioned after Baudhāyana and before Satyāśaḍha Hiranyakeśin (vide note 68a above). Therefore according to tradition his school was elder or more authoritative than that of Hiranyakeśin. In one place Āpastamba refers to a peculiar śrāddha usage of the *udīcya*s (II. 7. 17. 17).¹⁰² Āpastamba must be supposed to have embodied in his work the usages of his own country. If he specially mentions the usages of a particular locality, it would follow that he did not hail from that locality. But the exact meaning of "Udīcya" is doubtful. Haradatta quotes a verse of the grammarians, according to which the country north of the Śarāvati was called "Udīcya". According to the Mahārṇava quoted in the commentary on the *caranavyūha* the Āpastambīyas were to be found to the south of the Narmadā, in the south-east, that is, in Āndhra and the territory about the mouth of the Godāvarī. Therefore it is natural to suppose that Āpastamba's school had its origin in the south and probably in Āndhra. The Pallavas made land grants to Āpastambīyas. Vide I. A. vol. V. page 155.

The age of the Āpastamba-dharmaśūtra can be settled within only approximate limits. It is probably later than the Gautama Dharmaśūtra and also the Baudhāyanadharmasūtra and before 500 A. D. it was an authoritative smṛti work according to Śabara. Āpastamba is enumerated by Yājñavalkya as a writer on *dharma* (I. 5)

101 'तस्मादुष्योऽवरेषु न जायन्ते नियमातिक्रमात्' and 'तदन्वीक्ष्य प्रयुज्जानः सिद्धिचकार'.

102 उदीच्यवृत्तिस्त्वासनगतानां हस्तेषूपपात्रानयनम् । on this *हरदत्त* says शरावत्या उदीचिरवासिन उदीच्यास्तेषां वृत्तिराचारः.

and by Śaṅkha-Likhita. Its style and grammar (which is un-Papiuean in the extreme) entitle it to great antiquity. There is no clear reference to Buddhism and other schisms anywhere. It appears to look upon Svetaketu as not far removed from its own epoch. It was probably written at a time when Jaimini had founded his school. Hence we shall not be far wrong if we assign it to some period between 600-300 B. C. On several points his views are opposed to those of his predecessors, e. g. he rejects secondary sons, condemns *nijoga*, does not admit *Paśāca* and *Prājāpatya* as valid forms of marriage (vide above page 29). There are other points also wherein Āpastamba differs from Gautama and the other sūtrākāras. Gautama (IV. 14-17) and Baudhāyana (I. 8. 7-12) give long lists of mixed castes and Gautama includes Yavana among them. Āpastamba is silent on this point. But this has hardly any bearing on chronology. Even the Vedic works mention the *Niṣāda* and the *Pūrvamīmāṃsāsūtra* has a special *adhikaraṇa* (VI. 1. 51) devoted to him; the Br. Upaniṣad mentions (IV. 3. 22 and 37) such castes as *Cāṇḍāla*, and the *Gītā* mentions the *Śvapāka*. The Āp. Śrauta speaks of the *Niṣāda* (9. 14. 12-13). The Āp. Dh. S. (II. 1. 2. 6) mentions *Cāṇḍāla*, *Paulkasa* and *Vaiṇa*. Gautama (17. 30) forbids the eating of the flesh of cows and bulls, while Āp. (I. 5. 7. 30-31) seems to allow it and cites the *Vājasaneyaka* for support. In this connection it has to be noted that *Vasiṣṭha* also has a similar sūtra (14. 46). Āp. (I. 9. 27. 10) prescribes a penance for one who practises usury and lays down that one should not eat at the usurer's (I. 6. 18. 22), while Gautama appears to allow usury to a *Brāhmaṇa* as a calling if done through an agent (X. 6). Baudhāyana, on the other hand, quotes verses that condemn usury in strong language as even worse than *brahmadatyā*, holds that a *Brāhmaṇa* who is a usurer should be treated as a *śūdra* and allows the first two castes to practise usury only towards atheists, *śūdras* and such like persons (I. 5. 79-81). So these differences of Āp. from others are hardly conclusive as to his chronological position.

The commentary of Haradatta called *Ujjvala-vṛtti* is the only one so far recovered. For an account of Haradatta, vide sec. 86. The *Smṛticandrikā* (I, page 25) quotes a passage from the *bhāṣya* of Āpastamba (II. 6. 15. 19-20) and (II. p. 300) quotes the explanation of the *bhāṣvakāra* on Āpastamba II. 6. 14. 1. Both these passages

are not found in the commentary of Haradatta, though in the latter case, Haradatta holds the same view as that of the Bhāṣyakāra. Similarly the Viramirodaya (Vyavahāra, page 671) quotes the bhāṣyakāra of Āpastamba, but that quotation does not agree with Haradatta. Haradatta himself does not call his work *bhāṣya*, but *vṛtti*. Besides the Subodhinī on the Mitākṣarā (on Yāj. II. 132) quotes a passage from the Āpastambadharmavṛtti which is found in Haradatta on Āp. II. 6. 14. 1. Haradatta himself cites sometimes two or three other interpretations of the same sūtra (e. g. on Āp. I. 2. 5. 2; I. 3. 10. 6; I. 5. 15. 20; II. 2. 3. 16). So the *bhāṣyakāra* was probably one of his predecessors.

In Aparārka, Haradatta, Smṛticandrikā and other works there are numerous quotations in verse ascribed to Āpastamba. These quotations are concerned with topics of Āhnikā, Śrāddha, and Prāyaścitta. The Smṛticandrikā (III. pp. 423 and 426) quotes a Stotrāpastamba. Haradatta on Gautama (22. 18) quotes several verses on prāyaścitta from Āpastamba. Three of these verses are found in the Āpastamba-smṛti in verse (Jivananda's collection vol. I pp. 567-584 chap. I verses 16, 19, 31). The Smṛti printed by Jivananda contains about 207 verses in ten chapters on prāyaścitta and purifications. But the quotations from the Smṛticandrikā and Aparārka show that the verse Āpastamba was a much larger work and since they regarded the versified work as equally authoritative with the sūtra work, the versified smṛti must have been comparatively an ancient work.

8. Hiranyakeśi-dharmasūtra.

The Hiranyakeśi-dharmasūtra forms the 26th and 27th *prāśnas* of the Hiranyakeśi-kalpa. The Śrauta sūtra has been published by the Anandāśrama Press (Poona). The Hiranyakeśi-grhya-sūtra was edited with extracts from the commentary of Mātṛdatta by Dr. Kirste (Vienna, 1889). The Grhya forms the 19th and 20th *prāśnas* of the Kalpa, each *prāśna* being divided into eight *pāṭalas*. The Śrauta-sūtra is largely based on the Śrauta-sūtra of Āpastamba. The Grhya-sūtra is indebted to the Grhya-sūtra of Bhāradvāja. The Dharmasūtra of Hiranyakeśin can hardly be called an independent work. Hundreds of sūtras are borrowed word for word from the Āpastamba Dharmasūtra. The Dharmasūtra of Hiranyakeśin is therefore the oldest voucher for the authenticity of Āpastamba's text and is very valuable for checking the latter,

The Hiranyakeśins form a sūtra-carāṇa of the Khaṇḍīkeya section of the Taittirīyaśākhā and were formed later than the Āpastambīya School. In a grant of the Kongu kings dated in 454 A. D. Brāhmaṇas of the Hiranyakeśi School are mentioned (I. A. vol. V. page 136). According to the Mahārjava quoted in the commentary of the carāṇavyūha, the Hiranyakeśins were to be found in the south-west between the Sahya mountain and the ocean and near Paraśurāma (i. e. in the Konkan). There are at present many Brāhmaṇas in the Ratnagiri District who call themselves Hiranyakeśins. The Dattaka-mīmāṃsā of Nanda-panḍita twice quotes passages from the commentary of Śabarasvāmin on the sūtra of Satyāśādha. If he was identical with the great commentator of the Pūrva-mīmāṃsā (which is almost certain), then we have unimpeachable evidence for the existence of the works of the Hiranyakeśins long before the fifth century A. D.

Bühler in his second edition of the Āpastamba-dharmasūtra (1893) gave (in appendix II) the various readings of the Hiranyakeśi-dharmasūtra from two MSS. I secured a modern transcript of the Hiranyakeśi-dharmasūtra from the Deccan College collection (No 138 of 1881-82), which contains the text and also the commentary of Mahādeva thereon. There are 18 folios for the sūtra and 101 for the commentary. That ms. presents some readings which are not noticed by Bühler as found in the two mss. consulted by him. For example, the ms. reads "saptama āyusṣkāmamaṣṭame brahmavarca-sakāmam (reversing the order of years in Āp. I. 1. 1. 21-22), omits the words 'yadi snāyāt daṇḍavat plavet' (from Āp. I. 1. 2. 30.), reads 'vastrāpyeva vasitobhaya &c.' (Āp. I. 1. 3. 9 omits vasita), reads 'gurave' for 'ācāryāya' in Āp. I. 1. 3. 31. The ms. of the Hiranyakeśi-dharmasūtra contains certain additions to the sūtras of Āpastamba. For example, a sūtra 'kṣāralavaṇa-madhumāṃsāni ca varjayet' is added after Āp. II. 9. 22. 14, a sūtra 'reṣām pūjā śreyasyātmanah kāryā' occurs after Āp. II. 9. 25. 8, and the sūtra 'sarva-dharmāṇām svadharmānuṣṭhānānīyameṣu ca yuktaḥ syāt' occurs after Āp. II. 9. 25. 13. The manuscript contains a few verses, that are not found in the Āpastambadharmasūtra, introduced by the words 'athāpyudāharanti'¹⁰³, (except in one case

¹⁰³ पशवश्च मुखादाना अश्वा चालवणोधु (द्धु)तः । एतद् ग्राहणं ते पण्यं तन्तुश्वारजनी-
कृतः ॥ after आप. ध. सू. I. 7. 21. 4.; अथ्यापकं कुले जातं यो इत्यादाततापिनम् ।

viz. 'putreṇa, &c.') The manuscript also omits certain sūtras found in Āp. e. g. 'varṇajayāsāṃ cetarair varṇaiḥ' (Āp. II. 5. 11. 8), 'anyatra rāhudaśānāt' (Āp. II. 7. 17. 25), 'athopanayanam tata udakopasparśanam' (Āp. I. 1. 1. 36.). In the case of some sūtras the readings of Hiranyakeśin present a smoother and more classical Sanskrit than that of Āpastamba and are manifestly attempts to bring them in a line with the requirements of the śiṣyas at the time when the Āpastambasūtras were taken over into the Hiranyakeśi school. Hiranyakeśisūtra has 'pādonam' and 'ardhouam' for 'padūnam' and 'ardhena' of Āpastamba (I. 1. 2. 13-14), 'asandaśane' for 'asandarśe' (Āp. I. 1. 2. 29), 'aglaṇiḥ' for 'aglaṃsnuḥ' (Āp. I. 1. 3. 22), 'prakṣālayat' for 'prakṣālayita' (Āp. I. 1. 3. 36), 'kartṛpatyam' for 'kartapatyam' (Āp. I. 2. 5. 3) 'yathāśakti' for 'śaktiviśayeṇa' (Āp. II. 5. 12. 1). Another noticeable feature is that the arrangement of the sūtras into subsections is a good deal different in the two works. Bühler notes that from the 13th khaṇḍikā (6th pāṭala) of the second prāśna both the manuscripts consulted by him do not indicate the pāṭalas. The Deccan College manuscript does not number them from the second pāṭala in the second prāśna. The number of pāṭalas in the first prāśna of Hiranyakeśi is eight, while Āpastamba has eleven pāṭalas in each of the two prāśnas. The distribution of sūtras in the khaṇḍikās is therefore different in the two works. Hiranyakeśi has 31 khaṇḍikās in the first prāśna and 20 in the second. Besides a few of the khaṇḍikās are differently placed. The first khaṇḍikā of Hiranyakeśi (first prāśna) stops after Āp. I. 1. 2. 1, the third reaches up to Āp. I. 1. 4. 6; Āp. I. 8. 22 and 23 (the adhyātmapāṭala) come in Hiranyakeśi immediately after Āp. I. 6. 19 and are Hiranya. I. 6. 20; Āp. I. 7. 20 and 21 = Hir. I. 6. 21-22; Āp. I. 9. 24 and 25. 1-4 = Hir. I. 6. 23; Āp. I. 9. 25. 4-13 and I. 9. 26. 1-10 = Hir. I. 7. 24; Āp. I. 9. 26. 11-14 and I. 9. 27 = Hir. I. 7. 25; Āp. I. 10. 28 = Hir. I. 7. 26; Āp. I. 11. 31. 1-10 = Hir. I. 8. 29; Āp. I. 11. 31. 11-23 =

न तेन घृणह्य भवति मन्वुस्तं मन्वुमृच्छतीति । which is हिरण्यकेशि I. 7. 27. 8 and comes after आप. ध. सू. I. 10. 29. 7; पुत्रेण लोकाञ्जयति पौत्रेणामृतं सृते । अथ पुत्रस्य पौत्रेण भ्रात्रोति बन्धस्य विष्टपम् ॥ दौहित्रस्तत्पतिमुञ्चति यस्मात् महद्भयम् । ब्राह्मदेवास्त्वधिकारिणः ॥ after आप. II. 5. 12. 4; 'वेदाध्यायी पञ्चाभिस्त्रिमुपगौ ज्येष्ठ-सामिकः । ब्राह्मदेयानुसन्तानी पत्रेते पात्रेयावन्ताः ॥ ' after आप. ध. सू. II. 7. 17. 21. The verse अध्यापक is quoted in Baud. Dh. S. I. 10. 12 and Vas. III. 13 and for पुत्रेण &c. compare मनु 9. 137.

Hir. I. 8. 30. In the second *praśna* the variance in distribution of sūtras into khaṇḍikās is still greater. Besides Āp. II. 4. 8-9 are placed in Hiranyakeśi before Āp. II. 3. 6-7 and Āp. II. 6. 13-15 before Āp. II. 5. 10-11. Sometimes a single sūtra of Āpastamba is split up into two and placed in two different khaṇḍikās, e. g. Āp. I. 9. 25. 4 is split into Hir. I. 6. 23. 31 and I. 7. 24. 1 (the portion from 'rājānam gatvā' being the first sūtra of Hiranyakeśi's 24th Khaṇḍikā).

The com. of Mahādeva Dikṣita called Ujjvalā, is almost word for word the same as that of Haradatta's Ujjvalā. That one has borrowed from the other admits of no doubt and Bühler thinks that Mahādeva is the borrower. But there is hardly anything to turn the scale in favour of Haradatta. Sometimes Mahādeva's commentary contains more matter than Haradatta's (e. g. on the sūtras 'Saptame brahmarcasakamam &c.', 'Upanayanam vidyārthasya śrutitah', 'dvādaśa-varardhyam') and sometimes Haradatta contains more explanation (e. g. on 'tasmiṃśca vidyakarmāntam &c.'; on 'nāpsu ślāghamānaḥ snāyāt', on 'pāpisaṃkṣubdhenodakenaika &c.'). Mahādeva differs from Haradatta's explanation of the word 'atha', which the former takes in the sense of 'ānantarya or adbhikāra', while the latter takes it only in the sense of 'ānantarya'. That Mahādeva also is an early writer follows from the fact (noted by Bühler p. 117n) that portions of his commentary are contained in the Munich Ms. of Haradatta dated Vikrama-Saṃvat 1668 (1611-12 A. D.). It is to be noted that Haradatta after saluting Gaṇeśa at the beginning of his Ujjvalā does obeisance to Mahādeva (which may mean God Śiva or the author Mahādeva if he was the *guru* or father of Haradatta). Mahādeva often comments on the sūtras as found in Āpastamba and not on the readings of them as existing in the Hiranyakeśi school; e. g. he comments on 'padūnam', on 'adhāsanaśāyī' for ardhāsanaśāyī (the reading of the sūtra), on 'ātmasvastyayanārthena' (Āp. II. 5. 11. 9) for 'svastyayanārthena' of the ms. of Hir. The explanations of the two writers sometimes differ, as for example on 'ācaryādhīnas syād-anyatra patanīyebhyaḥ' (Āp. I. 1. 2. 19¹⁰⁴). One more circumstance that is worthy of note is that the Ujjvalā of Haradatta does not contain many quotations from Smṛtis as com-

104 हरदत्त explains 'आचार्याधीनो भवेत्युपनयनान्ते यत्संज्ञानं तस्मिन्नेवाचार्याधीनता-
नूपते,' while महादेव makes it a विधि 'आचार्याधीनतया स्थानव्यमितं विधिः'.

pared with his commentary on the Gautamadharmasūtra. Although one may be inclined to hold that it is Mahādeva who borrows, it must be clearly recognized that there is hardly any positive evidence in support of such a view. There is a commentary called Vaijayanti on the Hiraṇyakeśi-śrauta-sūtra. This Mahādeva is very likely identical with the Mahādeva who commented upon the dharmasūtra.

9. Vasistha-dharmasūtra.

This *dharmasūtra* has been printed several times. The collection of Jīvananda (part II, pp. 456-496) contains only 20 chapters and a portion of the 21st and so does the collection of Mr. M. N. Dutt (Calcutta 1908). The Ānandaśrama collection of smṛtis (1905, pp. 187-231) and the edition of Dr. Führer in the B. S. series (1916) contain thirty chapters. According to Dr. Jolly (R. u S., p. 6) some mss. give only six or ten chapters. The Vasisthadharmasūtra with the commentary called Vidvanmodinī was printed at Benares. In the following Dr. Führer's edition has been used.

Kumārila (vide note 55 above) tells us that the dharmasūtra of Vasistha was specially studied by the students of the Ṛgveda, but that along with other dharmasūtras it is authoritative for all *caranās*. No śrauta and grhya sūtras of Vasistha, if they ever existed, have come down to us. We have therefore to fall back upon one of two hypotheses, viz. either the dharmasūtra of Vasistha is the solitary remnant of a school that might have once possessed a complete *kalpa* or that it was composed as an independent work on *dharma* and was subsequently seized upon by the students of the Ṛgveda, who had only śrauta and grhya sūtras of Āśvalāyana. For reasons given elsewhere I incline to the latter view. The *dharmasūtra* of Vasistha cites quotations from all Vedas and beyond the name Vasistha there is hardly anything special in the dharmasūtra to connect it with the Ṛgveda. It is true that in the 17th chap. several verses of the Ṛgveda (such as I. 21. 5, I. 124. 7, V. 4. 10 which occur in sūtras, 3, 16 and 4 respectively) and several passages from the story of Śunahśepa in the Aitareyabrāhmaṇa are quoted by the sūtra and that several hymns of the Ṛgveda, such as the *asyavṛmtiṃ* (Ṛg. I. 164), *baviṣpantiṃ* (Ṛg. X. 88), *Aghamarṣana* (X. 190), are referred to in the 26th chap. But there is nothing remarkable in this as some of the verses and *suktas* are mentioned in the Bauddhāyanadharmasūtra also. Besides the Vas. Dh. S. quotes several

passages from the *Taittirīyasamhitā* (as in Vas. V. 7-9, which quotes Tai. S. II. 5. 1. 6 and Vas. XI. 48 which quotes Tai. S. VI. 3. 10. 5), the *Śatapatha-brāhmaṇa*, the *Maitrayaṇīya-samhitā* (in Vas. I. 37).

The contents of the Vas. Dh. S. are :— I Definition of *Dharma*, limits of *Āryāvarta*, who are sinners, the mortal sins, a *brāhmaṇa* can marry a girl of any of the three higher castes, six forms of marriage, the king was to regulate the conduct of people and to take the sixth part of wealth as a tax ; II. The four *varṇas*, the greatness of *ācārya*, before *upanayana* there is no authority for religious rites, the privileges and duties of the four castes, in distress a *Brāhmaṇa* could subsist by resorting to the calling of a *Kṣatriya* or *Vaiśya*, a *Brāhmaṇa* was forbidden to sell certain things, usury condemned, rates of interest allowed ; III. Censure of illiterate *Brāhmaṇa*, rules on finding treasure-trove, who are *ātatāyins*, when they could be killed in self-defence, who are *pañkṭipāvanas*, constitution of a *pariṣad*, rules about *ācamana*, *śauca* and purification of various substances ; IV. The constitution of the four castes is based upon birth and the performance of *samśkāras*, the duties common to all castes, honouring guests, *mādhuparka*, impurity on birth and death ; V. dependence of women, rules of conduct for a *rajasvalā* ; VI. usage is transcendental *dharma*, praise of *ācāra*, rules about answering calls of nature, moral characteristics of a *brāhmaṇa* and the peculiar characteristics of a *śūdra*, censure of partaking food at the houses of *śūdras*, rules of etiquette and good breeding ; VII the four *āśramas*, and the duties of a student ; VIII. Duties of an householder, honouring guests, IX. rules for forest hermits ; X. rules for *sannyāsins* ; XI. six persons who deserve special honour, viz. the priest at the sacrifice, son-in-law, king, paternal and maternal uncles and a *snātaka* ; order of precedence in serving food, guests, rules about *śrāddha*, times for it, the *brāhmaṇas* to be invited at it, rules about *agnihotra*, *upanayana*, the proper time, staff, girdle &c. for it ; method of begging for alms, *prāyaścitta* for those whose *upanayana* is not performed ; XII. rules of conduct for a *snātaka* ; XIII. rules about the beginning of Vedic study, rules about holidays for Vedic studies, rules about falling at the feet of the *guru* and others, guiding principles in precedence as regards respect (learning, wealth, age, relationship, avocation, each prior deserving more consideration than each succeeding one), rule of the road ; XIV. rules about forbidden and permitted food, rules about the flesh of certain birds and animals ; XV. rules of adoption,

about excommunication of those who revile the Vedas or perform sacrifices of śūdras and for other sins; XVI. About administration of justice, king as guardian of minors, threefold *pramāṇas*, viz. documents, witnesses and possession; rules about adverse possession and about king's advisers; qualifications of witnesses; perjury condoned in certain cases; XVII. praise of *aurāsa* son; conflicting views about *kṣetrāja* son, viz. whether he belongs to the begetter or to him on whose wife he is begotten; twelve kinds of sons; partition between brothers, grounds of exclusion from partition, rules of *niyoga*, rules about grown-up unmarried girl, rules of inheritance, king as ultimate heir; XVIII. *pratiloma* castes such as cāṇḍāla, no Vedic studies for śūdras or in their presence; XIX. king's duty to protect and to punish; importance of *purohita*; XX. about *prāyaścittas* for various acts unknowingly or knowingly done; XXI. *prāyaścitta* for adultery by Śūdra and others with women of the Brāhmaṇa caste or for cow-killing; XXII. *prāyaścitta* for eating forbidden food and sacred texts that purify in case of sins; XXIII. penances for *Brāhmacārin* having sexual intercourse, for drinking wine &c.; XXIV. *Kṛcchra* and *Atikṛcchra*; XXV. secret penances and penances for lesser sins; XXVI-VII. virtues of *pṛāṇāyāma*, Vedic hymns of *Gāyatrī* as purifiers; XXVIII. praise of women, eulogy of Vedic *mantras* like *aghamaṛṣaya* and of gifts; XXIX. rewards of gifts, *brāhmacārya*, *tapas* &c.; XXX. eulogy of *dharma*, truth and *brāhmaṇa*.

The Vas. Dh. S. resembles in several respects the other dharmaśāstras described above. It contains almost the same subjects and is similarly composed in prose interspersed with verses. The Vas. Dh. S. is in style like the Gautamadharmasūtra and has many sūtras identical with or closely resembling those of the latter. Vide p. 18 above. It has also several sūtras closely corresponding with the sūtras of Baudhāyana. Grave doubts have been entertained about the authenticity of the whole of the text of the Vas. Dh. S. as the mss. contain varying numbers of chapters from 6 to 30, and as the text is hopelessly corrupt in several places (e. g. vide note 108 below). The Vas. Dh. S. contains many verses which bear the impress of a comparatively late age. Chapters 25-28 are entirely in verse, while there are other chapters (like III. 2-12, VI. 1-13, XI. 20-42) which contain many verses interposed between prose passages. In this respect, Vasishṭha's work is on a par with Bau-

dhāyana's, in the fourth praśna of which there are chapters entirely consisting of verses. It has therefore been argued that the text of Vasiṣṭha was tampered with freely, particularly as regards the chapters at the end. But as shown below it will have to be admitted that the interpolations, whatever they may be, were made at a very early period. The Mitākṣarā quotes Vas. by name about 80 times and the quotations are taken from almost every chapter from the first to the last. For example, Mit. quotes Vas. 27. 1 on Yāj. III. 311, Vas. 27. 21 on Yāj. III. 324, Vas. 28. 7 on Yāj. III. 298, Vas. 28. 18, 19 and 22 on Yāj. III. 310. Even Medhātithi quotes Vasiṣṭha over twenty times. The quotations are mostly taken from the first chapter to the 21st. Only one quotation from the last few chapters (viz. 27. 16) has been found in Medhātithi (on Manu XI. 211) and that too is not quoted as Vasiṣṭha's, but is ascribed to 'others.' Viśvarūpa, who flourished about the first quarter of the 9th century quotes Vas. about thirty times in his commentary on the *ācāra* and *vyavahāra* sections of Yāj. These quotations hardly differ in any respect from the text of Dr. Führer's edition and are scattered over almost all chapters from the 1st to the 17th, six quotations being taken from chapters 3 and 17 each. In the *prtyaścitta* section Viśvarūpa quotes Vas. even more frequently. Besides several sūtras from the 1st, 4th, 10th and 11th chapters, he quotes here no less than 22 sūtras of the 20th chap. and 9 of the 21st. Moreover sūtras 37 and 39 of the 23rd chap. are quoted (on Yāj. III. 281-282). What is more remarkable is that two verses (2-3) of the 28th chapter are ascribed to Vasiṣṭha and explained in detail (on Yāj. III. 256), while Vas. 28. 4 is quoted without the author's name. These facts make it certain that the Vas. Dh. S. contained in Viśvarūpa's day all the chapters from the first to the 23rd and also the 28th. Śaṅkara in his bhāṣya in Br. Upaniṣad (III. 5. 1) quotes Vas. X. 4 and on Br. Up. IV. 5. 15 he quotes Vas. VII. 3. The Vas. Dh. S. quotes numerous verses preceded by the words 'athāpyudāharanti', which is the case with Baudhāyana also. Several verses occur without these words being prefixed, but most of them seem to be quotations (e. g. Vas. II. 3 which combines Manu. II-169 and 170, IV. 6 which is Manu 5. 41, VI. 6 and 8 which are Manu IV. 157 and 158). Some of these verses introduced with the words 'athāpi' &c. as well as some of those not so introduced are in the regular classical Upajātī, Upendravajrā or Indravajrā (vide. I. 38, X. 20 for verses with *athāpi* &c.

and VI. 9 and 25, X. 17, XVI. 36 for verses without them). Some of the verses are in the ancient Triṣṭubh form (e. g. VI. 3 and 30, VIII. 17, XVII. 71). In one verse (VI. 5) there are twelve letters in the first *pāda* and 11 in the rest. One quotation with the words "athāpi" &c. is in prose (II. 5). There are a few un-Pāṇinian forms like 'Vivadanti' in XIV. 47 (vide Pāṇini I. 3. 47). It looks as if the dharmasūtra once ended with the 24th chapter, where we have an injunction (in sūtra 6) against imparting the dharmasūtra to one who is not a son or pupil. The same sūtra occurs in Baudhāyana Dh. S. IV. 4. 9 and the succeeding sūtra is the same in both. But the words 'prāyaścitta has been described in the *rahasya* sections for playing false to the husband' (in Vas. V. 4) apparently refer either to chapters 25-28 (which contain *rahasya* penances) or to some prototype of those chapters now lost.

The Vas. Dh. S. quotes largely from the Ṛgveda and other Vedic *Saṃhitās*. Among the Brāhmaṇas, the Aitareya and Śatapatha are frequently cited. The Vājasaneyaka (Vas. 12. 31 and 23. 13) and the Kāthaka (Vas. 12. 24 and 30. 5) are mentioned by name. The Tai. Āraṇyaka is quoted in Vas. 23. 23. The Upaniṣads and Vedānta occur in 22. 9. Vasiṣṭha quotes a *gāthā* of the Bhāllavins from their Nidāna work about the extent of the home of Brāhmanism, which is quoted by Baudhāyana also (Dh. S. I. 1. 27). He speaks of the *angas* of the Veda (3. 23 and 13. 7) and gives their number as six (3. 19). Itihāsa and Purāṇa are mentioned in 27. 6. The science of words (grammar), of omens and portents and of astrology and astronomy (Nakṣatravidyā) are referred to in 10. 20-21. He prohibits the learning of the language of the Mlecchas (in 6. 41). Vas. quotes a verse that states that the view holding the *apramāṇya* of the Vedas leads to perdition (12. 41). In Vas. II. 8-11 occurs the Vidyāsūkta in four verses that we meet with in the Nirukta (II. 4). Vasiṣṭha calls his own work dharmasāstra (in 24. 6) and probably refers to other works on *dharma* in the words 'one who studies dharma' (in 3. 19). The study of dharmasāstra as a penance for even mortal sins is spoken of in 27. 19. Vas. quotes several authors on dharmasāstra. He quotes a verse from Hārīta (in II. 6) which occurs in Baudhāyana also with slight variations (Baud. Dh. S. I. 2. 7), though without the author's name. The two halves of this verse are almost the same as the latter halves of Manu. 2. 171-172. Bühler is therefore not quite accurate when he

says without qualification that the verse attributed to Hārita occurs in Manu (p. XX, S. B. E. vol. XIV). Vas. quotes Gautama twice (in 4. 35 and 37) about impurity on death, the first corresponding to Gautama (14. 41), while there is nothing in Gautama to correspond to the 2nd. Vas. quotes a verse (11. 20) which mentions Yama by name and embodies the latter's views. Vas. (18. 13-15) quotes three ślokas sung by Yama, one of which (14) is the same as Manu 4. 80 and another (15) is very similar to Manu 4. 81. Another śloka of Yama is quoted by Vas. (19. 48) which is almost the same as Manu 5. 93. From these facts and others Bühler draws the conclusion (S. B. E. vol. XIV, p. XX) that these verses were taken from the *Mānavadharmasūtra*, which occupied the same position in Vasiṣṭha's day as the *Manusmṛti* does at present. I demur to this conclusion, which will be discussed later on in detail (under *Manusmṛti*). Vas. (14. 30-32) quotes ślokas of Prajāpati, the first of which mentions Yama by name. Vas. 14. 16-19 and 24-27 are quoted as ślokas of Prajāpati, three of which (14. 16, 18 and 24) are practically the same as Manu. 4. 248, 249 and 5. 127. Vas. 14. 19 contains a *pāda* which occurs in Manu 4. 212. It is remarkable that the Vas. Dh. S. cites Vasiṣṭha himself with great reverence (as *bhagavan*) in 2. 50 (about the rate of interest), 24. 5 (about Kṛcchra penance), 30. 11. In numerous places the Vas. Dh. S. either refers to Manu by name or quotes the views of Manu (under the form 'iti Mānavam') or a śloka of Manu (with the words 'Mānavam ślokaṃ'). All these passages have an important bearing on the age of the *Manusmṛti* and on the supposed existence of a *Mānavadharmasūtra*. They therefore deserve to be carefully examined. Vas. I. 17 is in prose (about local, family or caste usages) and summarises the views of Manu. The absence of the word 'iti' before 'abrahvīn' Manuḥ' and the form of the sūtra itself clearly establishes that Vas. is not directly quoting a sūtra of Manu. That sūtra is only a summary of our Manu I. 118. Vas. 3. 2 (which is preceded by the words 'Mānavam ślokaṃ') is Manu II. 168. And so are Vas. 13. 16, 20. 18, which are Manu 4. 117 and 11. 151 (with very slight variations). That the latter existed in Vasiṣṭha's text is vouched for by Aparārka (p. 1075). Vas. 4. 5 is in prose and cites the view of Manu that animals may be sacrificed only for worshipping and honouring the

manes, deities and guests ¹⁰⁵. There is hardly anything to show that it is a direct quotation from Manu and not a summary of Manu's views. The sūtra briefly summarises the views that we find expressed in our Manu 5. 22, 32, 41 and 42 (the words of 42 'eṣvartheṣu paśuṁ hiraṇṣau' are interesting and bear a close resemblance to 'paśuṁ hiraṇṣyād' in Vas.). That sūtra is followed by a verse which is the same as Manu 5. 41. It is to be noted that the same verse occurs in the dharmasūtra of Viṣṇu (51. 64) which reads 'nānyatreti katharīcana' for 'nānyathetyabravīn Mauuḥ'. This change appears to have been purposely made to keep up the impression that the Viṣṇu-Dh. S. emanated from Viṣṇu himself and so could not have borrowed from a human author. Vas. 4. 7 is very similar to Manu 5. 48. Bühler (S. B. E. Vol. 25, p. xxxi) is wrong in taking Vas. 4. 8 as a quotation from the Mānavadharmasūtra. There is nothing to show that it is so taken. It is more probably a quotation from or a summary of a Brāhmaṇa passage (compare a quotation in Aparārka on Yāj. 1. 109, which is similar). Vide note 46. Vas. 23. 43 (where Manu is referred to as prescribing an easy penance called Siśukṛcchra for children and old men) corresponds more or less with Manu 11. 211 and 219 and Vas. 26. 8 has evidently Manu 11. 260 in view. There are only two places in Vasiṣṭha where the name of Manu occurs for which it is not possible to point out a corresponding verse in the Manusmṛti. They are Vas. 12. 16 and 19 37. The latter is cited as a Mānavasloka and is in the Upajāti metre. ¹⁰⁶ Because this is not found in our Manu, Bühler and other Western scholars seem to think that the verse is taken from the Mānavadharmasūtra which once existed in mixed prose and verse and is now lost. But as will be shown elsewhere this hypothesis is based, to say the least, on very slender foundations. Besides these two that are not found in our Manu, there are about forty verses that are common to the Vas. Dh. S. and the Manusmṛti and about a dozen verses which, though not strictly identical, are more or less similar. There are several prose sūtras of Vas. which correspond to the

105 पितृदेवातिथिपूजायामप्येव पशुं हिंस्यादिति मानवम् । वसिष्ठ 4. 5 ; वसिष्ठ 4. 8 18 अथापि ब्राह्मणाय वा राजन्याय वाभ्यागताय महोक्षणं वा महाजं वा पचेदेवमस्मा अतिथ्यं कुर्यातीति ।

106 शुल्के चापि मानवं श्लोकमुदाहरन्ति—न भिन्नकार्षापणमस्ति शुल्के न शिल्पवृत्तौ न शिशौ न दूते । न भिक्षुलब्धे न हृतावशेषे न श्रोत्रिये न प्रवर्जिते न यज्ञे ॥ The li. r. (p. 305) says वसिष्ठः शुल्के चापि मानवं श्लोकमुदाहरति न भिन्नम् &c.

verses of Manu almost word for word.¹⁰⁷ The hypothesis that commends itself to me is that Vas. contains borrowings from the Manusmṛti or its purer ancient original in verse.

In the words 'Śrāmapakenāgnimādhāya' (Vas. 9. 10), the sūtra of Vikhanas seems to be referred to. Gautama (Dh. S. 3. 26) contains the same words. Vasiṣṭha's 22nd chap. is the same as Gautama's 19th and Baudhāyana's tenth in the 3rd *prāśna* and seems to have been borrowed from Gautama. Vasiṣṭha refers to the views of others in the words 'eke' or 'anye' (Vas. 1. 12, 13, 25; 4. 10; 17. 66; 20. 2). Dr. Jolly (S. B. E. vol. VII, p. xviii) thinks that Vas. 28. 10-15 and 18-22 are borrowed from the Viṣṇudharma-sūtra chap. LVI and LXXXVII or its original the Kāthakadharmasūtra. Dr. Jolly is not right with regard to both the places. Bühler has already pointed out his mistake as to the second passage (S. B. E. vol. XIV p. XXII). The verses in Vas. 28. 10-15 occur in several smṛtis (vide Śaṅkha-smṛti, 10th chap. in Jivananda's ed. part II. pp. 356-357 for the same verses). Besides Vas. 28. 11 occurs in Baud. Dh. S. IV. 3. 7. Hence it is hardly proper for any scholar to make the dogmatic assertion that one particular smṛti must have borrowed from any other. The rather very corrupt passage in Vasiṣṭha (16. 21-23¹⁰⁸) very closely resembles a passage of Śaṅkha, which is cited by Viśvarūpa on Yāj. I. 305 and by the Kṛtya-kalpataru (I. O. Cat. Ms. No. 852, folio 8a).

Bühler is of opinion that the home of the school to which the Vas. Dh. S. belonged lay to the north of the Narmadā and the

107 वसिष्ठ 7. 3. 'तेषां वेदमधीत्य वेदो वेदान्वाविशिर्गणवत्सचर्यो यमिच्छेत्समावसेत् ।' compare मनु 3. 2; वसिष्ठ 13. 61 'तृणमूल्याम्बुदकवाक्स्मृतानुसृयाः सतां गृहे नोच्छ्रियन्ते कदाचन ।', compare मनु 3. 101; वसिष्ठ 16. 30 'स्त्रीणां साक्षिणः स्त्रियः कुर्याद् द्विजानां सदृशा द्विजाः शूद्राणां सन्तः शूद्राभ्यामन्यानामन्ययोनयः', compare with मनु 8. 68 'स्त्रीणां साक्ष्यं स्त्रियः कुर्याद्विजानां सदृशा द्विजाः । शूद्राभ्यः सन्तः शूद्राणामन्यानामन्ययोनयः ॥'.

108 The printed Vas. reads 'वेधसो वा राजा श्रेयान् गुधपरिवारं स्यात् । गुधपरिवारं वा राजा श्रेयान् । गुधपरिवारं स्वान्न गुधो गुधपरिवारं स्यात्'. This hardly makes any sense. The कृत्यकल्पतरु presents a good reading (from शङ्खालिखित) 'न गृध्नुपरिवारः स्यात् । कामं गुधो राजा श्रेयान् हंसपरिवारः । परिवारादि दोषाः प्रादुर्भवन्ति । तेऽहं विनाशाय ।'.

Vindhya (S. B. E. vol. XIV p. XVI). When it is extremely problematical whether the Vas. Dh. S. was the product of a school, it is idle to speculate as to the home of the Vas. Dh. S. Bühler's is no more than a mere conjecture and it is better to admit that we know nothing positive at present on the point.

The earliest work to refer to Vasiṣṭha as an authority on *dharma* is our Manu (8. 140), saying that Vas. allowed 1/80th of the principal as interest per month. This appears to refer to the rule in Vas. 2. 50. We saw above that Vas. borrows from the Manusmṛti, which in its turn quotes a rule of Vasiṣṭha. The explanation of this is twofold. Both the Manusmṛti and Vas. have received later additions and further it is possible that the present Vas. Dh. S. is the work of some one who had received the teachings of Vas. through a succession of teachers and disciples. Yaj. mentions (1. 4) Vasiṣṭha as a writer on *dharma*. The Tantravārtika as seen above (note 55) remarks that the Vas. Dh. S. was studied by R̥gvedins. The same work when speaking of works on *dharma* puts Manu, Gantama and Vasiṣṭha in the forefront.^{108a} Viśvārūpa, Medhātithi and other early commentators largely quote from Vas. The verse 'agnerapatyam' (Vas. 28. 16) occurs in the Raginī copperplate of Tivaradeva of the last quarter of the 8th century (Fleer's Gupta Inscriptions No. 81). Therefore the existence of a work of Vasiṣṭha on *dharma* at least in the first centuries of the Christian era is vouched for with certainty and the authenticity of its text is supported by eminent writers from the 7th century downwards. Aparārka quotes passages from the Bhaviṣyapurāṇa which have in view the present text of Vas.¹⁰⁹ Some of the views held by Vasiṣṭha are very ancient. For example, he speaks of the twelve secondary sons, assigns a very inferior position to the Dattaka son (17th chapter), allows *nijoga* (17. 56 ff) and the remarriage of child widows (17. 74); like Āpastamba he mentions only six

108a 'प्रायेण मनुगौतमवसिष्ठादिप्रणीताः समानेष्वर्थेषु धर्मसंहिता वर्तन्ते । तेनाविगानाच्चाभ्य एव श्रुतयः स्वनुमानाः । न च व्याकरणस्य तानिः समानार्थत्वम् ।' तन्त्रवार्तिकेन जैमिनि I. 3. 24.

109 'वसिष्ठेन समारुयातं ब्रह्महत्याव्यपोहनम् । द्वादशरात्रमम्भक्षो द्वादशरात्रमुपवसेत् ॥' अपराकं p. 1067 (this is वसिष्ठ 23. 38); 'वसिष्ठेन तथोक्तं वै प्रायश्चित्तं सुराणि । कामतो मद्यपाने तु न सुरायाः कदाचन ।' अपराकं p. 1075 (this is वसिष्ठ 20. 19).

forms of marriage (1. 28-29), *brāhma*, *daiva*, *arṣa*, *gāndharva*, *ṛṣātra* and *mānuṣa*. In some respects his views are different from those of early writers like Gautama and Baudhāyana. He prohibits the marriage of a Brāhmaṇa with a śūdra woman (I. 25-26). Vide Baud. Dh. S. I. 8. 2 for the contrary view. He elaborates rules of adoption (15th chapter) which are not found in Gaut. or Baud. or Āpastamba. He speaks of documents as one of the three means of proof (Vas. 16. 10-15), while Gautama, Āpastamba and Baudhāyana are silent on the point, though in Gautama (13. 4) there appears to be a reference to documents. Taking all these things into consideration it may be said that Vasiṣṭha is later than Gautama, Āpastamba and Baudhāyana, but much earlier than the beginnings of the Christian era and may tentatively be assigned to the period between 300-100 B. C. It has been asserted by an eminent authority (Cambridge History of India vol. I, p. 249) that Vasiṣṭha 18. 4 (vaiśyena brāhmaṇyām-utpanno Rāmako bhavatyāhuḥ) probably contains a reference to the Romans. This assumption is gratuitous and does not deserve serious consideration. The reading Romaka (on which the learned writer relies) is not supported by the best mss. and it is most hazardous to seize with avidity on a variant reading and to build an imposing structure of chronology thereon. The offspring of a Vaiśya male from a Brāhmaṇa woman is designated Rāmaka by Vasiṣṭha, while Gautama calls him Kṛta (4. 15) and Baud. Dh. S. (I. 9. 7) calls such an offspring Vaidehaka ; so Rāmaka has as much to do with the Romans as with Ramesses. In the *nibandhas* there are several quotations ascribed to Vasiṣṭha which are not found in the printed Dharmasūtra. For example, Haradatta on Gaut. (22. 18) quotes a verse in the Upajāti metre which is not found in the present text ¹¹⁰.

So early a writer as Viśvartpa cites (on Yaj. I. 19) the views of a writer called Vṛddha-Vasiṣṭha. The Mit. on Yaj. (II. 91) quotes the definition of a *jayapatra* (judgment) from Vṛddha-Vasiṣṭha and on III. 20 quotes him about impurity on niiscarriage. The Smṛticandrikā quotes about 20 verses from Vṛddha-Vasiṣṭha on *abnikā* and *śraddha* ; Bhaṭṭoji in his gloss on the *Caturvīṃśatimatā*

110 The verse is न नालिकेरण न शृण्वालेन चापि मोक्षेन न वधशृङ्खलेः । एतेस्तु गावो न निबन्धनीया वन्दुानुतिष्ठेत् परं प्रगृह्य ॥ The same verse is quoted in the *mitākṣara* (on Yaj. III. 264) without the author's name.

(p. 12) seems to quote a prose passage from Vṛddha-Vasiṣṭha. From the above it follows that Vṛddha-Vasiṣṭha was an early compilation and dealt with almost all such topics (including Vyavahāra) as are dealt with by Yāj. The Mit. also quotes a Brhad-Vasiṣṭha. The Smṛticandrikā (III. p. 300) quotes a few verses from a Jyotir-Vasiṣṭha. The I. O. catalogue (No. 1339 p. 392) speaks of a Vasiṣṭha-smṛti in ten *adhyāyas* about the religious observances and duties enjoined on devotees of Viṣṇu.

That Yajñasvāmin wrote a commentary on the Vas. Dh. S. follows from Govindasvāmin's comment on Baud. Dh. S. (II. 2. 51), where he quotes Vas. 21. 13 and Yajñasvāmin's comment thereon.

10. Viṣṇudharmasūtra.

The Viṣṇudharmasūtra has been printed several times in India, viz. by Jivananda in his Dharmasāstrasaṅgraha (1876 part I pp. 70-176), by the Bengal Asiatic Society (1881, ed. by Dr. Jolly with extracts from the commentary Vaijayantī), by M. N. Dutt (Dharmasāstra texts, vol. II. pp. 541-666, Calcutta, 1909) and translated by Dr. Jolly (in the S. B. E. vol. VII with an Introduction). In the present work Dr. Jolly's edition has been used. The sūtra contains one hundred chapters. Though the number of chapters is so large, the sūtra is not very extensive. There are several chapters such as 40, 42 and 76 that contain only one sūtra and one verse. The first chapter and the last two are entirely in verse; the remaining chapters are in mixed prose and verse, the versified portion being generally at the end of each chapter. As pointed out by the Vaijayantī the sūtra is in close relation to one of the oldest schools of the Yajurveda, viz. Kāṭha. It also stands in a peculiar relation to the extant Manusmṛti. According to the Carakavyūha, Kāṭha and Cārāyaṇīya are two of the twelve sub-divisions of Caraka-śākhā of the Yajurveda. Dr. Jolly (S. B. E. vol. VII p. XII) says that the Viṣṇudharmasūtra has four chapters (21, 67, 73 and 86) in common with the Kāṭhak-grhya (except the final parts in 21, 67, 86) and that both drew from a common source. Bühler points out (West and Bühler's digest, 3rd ed. p. 35) that the Kāṭhakagrhya found in Kashmir agrees closely with the Dharmasūtra of Viṣṇu and the *manthas* in the latter agree with the Kāṭhaka recension of the Yajurveda. But the Viṣṇudharmasūtra is not the work of the same author that composed the Kāṭhaka Śrauta or Grhya sūtras, nor does it appear that it formed part of the

Kāthaka Kalpa. Dr. Jolly (R. u. S. p. 7) says that Govindarāja (12th century) in his *Smṛtimanjari* cites a passage in prose from a Kāthasūtrakṛt on the penance for Brāhmaṇa murder which is wanting in our Viṣṇusmṛti (vide S. B. E. Vol. 25, p. xxi n for the passage).

The contents of the Viṣṇu-dharma-sūtra are :-1. The earth being lifted out of the surging ocean by the great Boar, went to Kāśyapa to inquire as to who would support her thereafter, and was sent by him to Viṣṇu who told her that those who would follow the duties of *varṇas* and *āśramas* would be her support, whereupon the earth pressed the great God to impart to her their duties ; 2. the four *varṇas* and their *dharma*s ; 3. the duties of kings (*rājadharmāḥ*) ; 4. the Kārṣāpaṇa and smaller measures ; 5. punishments for various offences ; 6. debtors and creditors, rates of interest, sureties ; 7. three kinds of documents ; 8. witnesses ; 9. general rules about ordeals ; 10-14. ordeals of balance, fire, water, poison and holy water (*kośa*) ; 15. the twelve kinds of sons, exclusion from inheritance, eulogy of sons ; 16. offspring of mixed marriages, and mixed castes ; 17. partition, joint family and rules of inheritance to one dying sonless, re-union, *strīdhana* ; 18. partition among sons of a man from wives of different castes ; 19. carrying the dead body for cremation, impurity on death, praise of Brāhmaṇas ; 20. the duration of the four Yugas, Manvantara, Kalpa, Mahākalpa, passages inculcating that one should not grieve too much for the departed ; 21. the rites for the dead after period of mourning, monthly *śrāddha*, *sapindikarṇa* ; 22. periods of impurity on death for *sapindikarṇa*, rules of conduct in mourning, impurity on birth, and rules about impurity on touching various persons and objects ; 23. purification of one's body and of various substances ; 24. marriage, forms of marriage, inter-marriages, guardians for marriage ; 25. the *dharma*s of women ; 26. precedence among wives of different castes ; 27. the *samśkāras*, *garbhādhāna* and others ; 28. the rules for *brahmacārins* ; 29. eulogy of *ācārya* ; 30. time for the starting of Vedic study and holidays ; 31. father, mother and *ācārya* deserve the highest reverence ; 32. other persons deserving of respect ; 33. the three sources of sin, viz. passion, anger, greed ; 34. kinds of *atipātakas*, deadliest sins ; 35. five *mahāpātakas* ; 36. *anupātakas*, that are as deadly as the *mahāpātakas* ; 37. numerous *upapātakas* ; 38-42. other lesser sins ; 43. the twenty one hells and the duration of hell torments for various sinners ; 44. the various low births to which sinners are consigned for various sins ; 45. the

various diseases suffered by sinners and the low pursuits they have to follow by way of retribution ; 46-48. various kinds of *kṛcchras* (penances), *sāntapana*, *cāndrāyaṇa*, *prasṭiyāvaka* ; 49. actions prescribed for a devotee of Vāsudeva and the rewards thereof ; 50. *prāyaścitta* for killing a *brāhmaṇa* and other human beings, for killing cows and other animals ; 51-53. *prāyaścittas* for drinking wine and other forbidden substances, for theft of gold and other articles, for incest and sexual intercourse of other kinds ; 54. *prāyaścittas* for miscellaneous acts ; 55. secret penances ; 56. holy hymns like *Aghamarṣaṇa* that purge sin ; 57. whose society should be avoided, *Vrātyas*, unrepentant sinners, avoiding gifts ; 58. the pure, variegated (mixed) and dark kinds of wealth ; 59. The duties of house-holders, *pākayajñas*, the five daily *mahayajñas*, honouring guests ; 60. the daily conduct of a householder and good breeding ; 61-62. rules about brushing the teeth, *ācamana* ; 63. means of livelihood for a householder, rules for guidance, good and evil omens on starting on journey, rule of the road ; 64. bathing and *tarpaya* of gods and Manes ; 65-67. worship of Vāsudeva ; flowers and other materials of worship, offering of food to deities and *piṇḍas* to ancestors and giving food to guests ; 68. rules about time and manner of taking food ; 69-70. sexual intercourse with wife and about sleep ; 71. general rules of conduct for a *snātaka* ; 72. value of self-restraint ; 73-86. *śrāddhas*, the procedure of *śrāddhas*, *aṣṭakā śrāddha*, the ancestors to whom *śrāddha* is to be offered, times of *śrāddha*, fruits of *śrāddha* on the several week days and the 27 *nakṣatras* and the *tithis*, materials for *śrāddha*, *brāhmaṇas* unfit to be invited at *śrāddha*, *brāhmaṇas* who are *pañkṭi-pāvana* ; countries unfit for *śrāddha*, *tīrthas*, letting loose of a bull ; 87-88. gifts of antelope skin, or a cow ; 89. *kārtika snāna* ; 90. eulogy of gifts of various sorts ; 91-93. works of public utility such as wells, lakes, planting gardens, embankments, gifts of food, flowers &c. ; difference in merit according to the recipient ; 94-95. rules about forest hermit (*vānaprastha*) ; 96-97. about *sahnyāsa*, anatomy of the bones, muscles, veins, arteries &c. ; concentration in various ways 98-99. praise of Vāsudeva by the Earth and of Lakṣmī ; 100. rewards of studying this Dharmasāstra.

The Viṣṇudharma-sūtra somewhat resembles the Dharma-sūtra of Vasīṣṭha. Like the latter it is full of verses. But one feature which is peculiar to the Viṣṇu-dharmasūtra is that it professes to be a revelation by the supreme Being. None of the other dharmas-

sūtras so far described assumes this role. The style of the Viṣṇudharmasūtra is easy and somewhat diffuse. It presents hardly any ungrammatical forms. The printed text is corrupt only in a few cases; the verses occur generally at the end of chapters. Sometimes the number of verses in a chapter is very large e. g., in chapter 20 there are 21 sūtras and 32 verses, in chapter 23 there are 24 verses, in chap. 43 there are 14, in chap. 51 there are 20 verses. Some of the verses are in the classical *Indravajrā* (19. 23-24) and the *Upajāti* metres (23. 61 and 59. 30) and a few are *Triṣṭubhs* (29. 9-10, 30. 47, 72. 77). The three *Triṣṭubhs* (29. 9-10, 30. 41) are three out of the four verses of the *Vidyā-sūkta* occurring in the *Nirukta* (II. 4). There is one verse (72. 6) which has eleven letters in the first *pada* and twelve in the remaining three.

In determining the age of the Viṣṇudharmasūtra one is confronted with a difficult problem. Some of the chapters undoubtedly contain material which is comparatively old and on a level with the ancient *Dharmasūtras* of Gautama and Āpastamba. Such are the chapters about *rājadharmā* and punishments (3 and 5), the rules about twelve sons and the mixed castes (15-16), funeral rites and mourning (21 and 22). But there are very large portions of the work that bear a clear impress of a later date. The Viṣṇudharmasūtra and the *Manusmṛti* have at least 160 identical verses. But this is not all. There are hundreds of sūtras which are merely the prose equivalents of verses from the *Manusmṛti*. For example, Viṣṇu 2. 3 and Manu 2. 16, Viṣṇu 3. 4 and 6 and Manu 7. 69-70, Viṣṇu 3. 7-10 and Manu 7. 115, Viṣṇu 3. 11-15 and Manu 7. 116-117, Viṣṇu 4. 1-13 and Manu 8. 132-137, Viṣṇu 5. 4-7, and Manu 9. 237, Viṣṇu 20. 1-21, and Manu 1. 67-73, Viṣṇu 51. 7-10 and Manu 4. 209-212, Viṣṇu 59. 21-25 and Manu 3. 70, Viṣṇu 62. 224 and Manu 2. 59, Viṣṇu 71. 48-52 and Manu 4. 80, and Viṣṇu 96. 14-17 and Manu 6. 46 agree almost word for word. The verses that are identical in both are found in all the chapters of the *Manusmṛti* from the second to the last, the largest number (about 47) occurring in the 5th and chapters eleven, two, and three respectively contributing 25, 24, and 19 verses. Therefore the question whether the extant Viṣṇudharmasūtra borrows from Manu or *vice versa* or whether both borrow from a common original assumes very great importance. As the correspondence extends over several hundred verses of the *Manusmṛti*, the last hypothesis of borrowing from a common original does

not recommend itself to me. No such common source is known to have existed and to say that there were hundreds of floating popular verses whose authorship was unknown and which were drawn upon by both works appears to me to be an extremely gratuitous and unsatisfactory assumption. In my opinion it is the extant Viṣṇudharmasūtra that borrowed the verses *ad hoc* or adapted them from the Manusmṛiti. There are several lines of reasoning that strengthen this hypothesis. There are some verses that are identical in both, in which the name of Manu occurs, which the Viṣṇudharmasūtra omits by making slight verbal changes. For example, Viṣṇu 23. 50 substitutes 'tat parikīrtitam' for 'Manu-abravīt' in Manu 5. 131 and Viṣṇu 51. 64 reads 'nānyatreṭi kathāmicāna' for Manu 5. 41 'nānyatretyabravīn-Manuḥ' (this last occurs in Vas. 4. 6). The reason for these changes is obvious. The Viṣṇu-dharmasūtra professes to be a direct revelation from Viṣṇu and it is in keeping with this assumed role that not one human author is mentioned by name in the sūtra. Therefore where the name of Manu occurred in any verse, it was purposely omitted. Another reason why the sūtra must be presumed to be the borrower is the character of the extant work itself. It is a kind of hotchpotch and contains verses that are identical with those of other works. For example, several verses of the Bhagavatgītā occur in the Viṣṇudharmasūtra. Viṣṇu 20, 48-49 and 51-52 are the same as Gīta 2. 13, 23, 24, 28; Viṣṇu 72. 7 and Gīta 13. 14-18 are almost identical. Viṣṇu 96. 97 and the first half of 98 are the same as Gīta 13. 1-2, except that in keeping with its character of a revelation to the Earth, the Viṣṇudharmasūtra substitutes 'vasudhe' for 'kaunteya' and 'bhāvinī' for 'bhārata.' Several verses of the Yājñavalkya-smṛiti are identical with those of the Viṣṇudharmasūtra. For example, Viṣṇu 6. 41 and Yāj. 2. 53, Viṣṇu 8. 38 and Yāj. II. 79, Viṣṇu 9. 33 and Yāj. 2. 97, Viṣṇu 17. 17 and Yāj. 2. 138, Viṣṇu 17. 23 (first half) and Yāj. 2. 210 (latter half), Viṣṇu 62. 9 and Yāj. 1. 21, Vi. 63. 51 and Yāj. 1. 117 are identical. Besides these there are hundreds of prose sūtras that are identical with passages of Yājñavalkya. For example, Vi. 3. 72-74 = Yāj. II. 1-4; Vi. 3. 82 = Yāj. 1. 318-320 (rules about land grants); Vi. 5. 65-69 = Yāj. II. 217-220, Vi. 5. 73 = Yāj. II. 221; Vi. 45. 3-12 = Yāj. 3. 209-211 (about diseases suffered by sinners); Vi. 60. 24 = Yāj. 1. 17; Vi. 96. 55-79 = Yāj. 3. 84-90 (about 360 bones of the body); Vi. 96. 80-88 = Yāj. 3. 100-102 (about the number of arteries, veins, muscles etc.); Vi. 96. 89-92 = Yāj. 3. 93-99. Dr. Jolly

thinks that Yājñavalkya borrows from Viṣṇu the whole of the anatomical section (vide S. B. E. vol. VII, p. XX). With great respect I differ from this opinion. There is nothing to show that the anatomical details were first given to the world by Viṣṇu. They must have first been embodied in works on medicine such as those of Caraka and Suśruta¹¹¹ and were probably copied by Dharmasūtra writers. But if there is any borrowing between Viṣṇu and Yājñavalkya I think from the character of the Viṣṇudharmasūtra that it is the sūtra that must be regarded as borrowing from Yājñavalkya. There are several matters in the extant Viṣṇudharmasūtra which are wanting in Yājñavalkya and which induce one to place the extant sūtra later than Yājñavalkya, viz. the name 'Jaiva' for Thursday (Vi. 78. 5), the long list of tirthas (Vi. chap. 85) which include Śrīparvata and the five rivers of the south called southern Pañcanada, the importance of the conjunction of the moon and Jupiter on a full moon day (Vi. 49. 9-10), the vague definition of Āryāvarta¹¹² (Vi. 84. 4). The verse in Viṣṇu 54. 33 (about half prāyaścitta for boys and old men) is ascribed to Aṅgiras by the Mitākṣarā (on Yāj. III. 243).

Therefore the most probable conclusion is that the extant Viṣṇudharmasūtra borrows from the Manusmṛti, Yājñavalkya and other authors. It would be too much to assume that the Manusmṛti, the Bhagavatgītā and Yājñavalkya borrow from such a comparatively unimportant work as the Viṣṇudharmasūtra.

The above conclusion is further strengthened by certain other considerations. The Manusmṛti has been quoted with utmost reverence by a host of writers from the fifth century downwards, such as Śabara, Kumārila and Śaṅkarācārya. Yājñavalkya was commented upon by Viśvarūpa in the first half of the 9th century. Viśvarūpa in his commentary quotes scores of sūtras from Gautama, Āpastamba, Baudhāyana, Vasiṣṭha, Śaṅkha and Hārīta. But it is significant that Viśvarūpa in his commentary on Yājñavalkya does not quote even a single sūtra of Viṣṇu by name. It is true that Viśvarūpa (on Yāj. III. 66) says that

111 *Vide चरक, शारीरस्थान chap. 7 and सुश्रुत, शारीरस्थान chap. 5; in the अष्टाङ्ग-हृदय of वाग्भट, शारीर chap. 3, we find 360 bones and 700 muscles.*

112 *चानुर्वर्ण्यवस्थानं यस्मिन्देशे न विद्यते । स म्लेच्छदेशो विज्ञेय आर्यावर्तस्ततः परः ॥*
It is to be noted that Yāj. (I. 2) lays down *dharma*s for the country in which the black deer moves about, following Baud. I. 1. 28 and Vas. I. 13.

B. D. 9.

the four forms of asceticism (*pārvirājya*) should be understood from other smṛtis like those of Viṣṇu¹¹³. This probably refers to chap. 97 of the extant Viṣṇudharmasūtra. Medhātithi (on Manu 3. 248) quotes Viṣṇu (21. 12) and on Manu 9. 76 quotes a sūtra of Viṣṇu which I could not trace in the printed Viṣṇu.¹¹⁴ The Mitākṣarā mentions Viṣṇu about thirty times. The quotations are taken from chapters 19, 21, 22, 35-42, 50, 51, 52, 75 and 79 of the Viṣṇudharmasūtra, 18 sūtras of chap. 22 (on āśauca and kindred topics) being quoted on Yāj. III. 23, 24, 27, 29-30. But it is a remarkable fact that not one of the verses in the extant Viṣṇudharmasūtra is cited as Viṣṇu's in the Mitākṣarā. The only exception is a verse cited as Viṣṇu's on Yāj. III. 265, which has the same purport as Viṣṇu 52. 14 (a verse) and the first *pāda* of which is identical with that of the verse in the Viṣṇudharmasūtra.¹¹⁵ A few verses that are quoted as Viṣṇu's in the Mitākṣarā could not be traced in the extant dharmasūtra.¹¹⁶ It is not unlikely that the sūtra first contained mostly prose sūtras based on Manu and the Kāthakagrhya and verses were tacked on later. Among later writers of *nibandhas* Aparārka quotes Viṣṇu most profusely and the Smṛticandrikā also quotes Viṣṇu about 225 times.

113 स्मृत्यस्तरेभ्यश्च विष्णुवादिभ्यो विशेषतश्चतुर्विधः पारिव्राज्यमकारभेदोभ्युपगन्तव्यः ।

114 The quotation is 'अहौ विप्रसूताः षट् राजन्याश्चतुरो वैश्या द्विगुणं प्रसूतेति न भूद्रायाः कालनियमः स्यात्संवत्सरमित्येके'; compare for a somewhat similar rule Vas. 17. 78.

115 यथाह विष्णुः । दत्तैवापहृतं द्रव्यं स्वामिने व्रतमाचरोदिति । while विष्णुधर्मसूत्र reads 'दत्तैवापहृतं द्रव्यं धनिकस्याप्युपायतः । प्रायश्चित्तं ततः कुर्यात्कर्मण्यस्यापनुचये ॥ . '

116 The verse are : ओष्ठौ विलोमकौ स्पृष्ट्वा वातो विपरिधाय च । quoted on Yāj. I. 195;

'अप्रशस्तास्तु कालीनयुद्धोत्पन्नसहोदजाः । पौनर्म्यश्च नैवेते पिण्डरिक्षावाग्भागिनः ॥' quoted on Yāj. II. 132; अपुत्रपौत्रसन्ताने दोहित्रा धनमाप्नुयुः । पूर्वेषां तु स्वधाकृते पौत्रा दोहित्रका मताः ॥ on Yāj. II. 135; आरुहस्ताडितो वापि धनेवा विप्रयोजितः । यमुद्दिश्य त्यजेत्प्राणस्तमार्हुर्वासातकम् ॥ ज्ञातिमित्रकलत्रार्थं तुह्यक्षेत्रार्थमेव च । यमुद्दिश्य त्यजेत्...यातकम् ॥ उद्दिश्य कुपितो हत्वा तोषितः श्रावयेत् पुनः । तस्मिन् मृते न दोषोस्ति द्वयोरुच्छ्रावणे कृते ॥ on Yāj. III. 227; स्त्रीणामर्थं मदातव्यं वृद्धानां रीतिणां तथा । पादो बालेषु दातव्यः सर्वपापेष्वर्थं विधिः ॥ on Yāj. III. 243; गोप्यस्य पञ्चगव्येन मासमेकं पलत्रयम् । मत्पदं स्यात्पराको वा चान्द्रायणमथापि वा ॥ on Yāj. III. 265.

Many of the verses found in *Vi.* are quoted by Aparārka as Viṣṇu's, e. g. *Vi.* 84. 4 on *Yāj.* 1. 2; 68. 46-47 on *Yāj.* 1. 106; 67. 33 on *Yāj.* 1. 107; 5. 183 on *Yāj.* 2. 60; 10. 9-11 on *Yāj.* 2. 102. But there are numerous verses quoted as Viṣṇu's by Aparārka which are not found in the sūtra, e. g. on *Yāj.* I. 21, 53, 89, 100. Aparārka quotes almost whole chapters of Viṣṇu, e. g. *Vi.* 68 on *Yāj.* I. 106 and 90 on *Yāj.* I. 208, 70 on *Yāj.* I. 114. It is to be noted that *Vi.* 70. 17 (a verse) is quoted by Aparārka as a prose sūtra (on I. 114) with slight verbal changes. All these facts make one feel naturally sceptical about the authenticity of most of the verses in the extant Viṣṇudharmasūtra. They probably formed no part of the sūtra at the time when the *Mitākṣarā* was composed. At all events it cannot be gainsaid that the verses are a very late part of the sūtra.

The Viṣṇudharmasūtra contains quotations from all the Vedic saṁhitās and from the Aitareya-brāhmaṇa (as in *Vi.* 15. 45). It mentions the Vedāṅgas very frequently (30. 3 and 38. 28, 35, 83. 6), it speaks of Vyākaraṇa (83. 7), of Itihāsa (3. 70, 30. 38, 83. 7), of Dharmasāstras (3. 70, 30. 38, 73. 16, 83. 8), of Purāṇa (3. 70, 30. 38 &c.). About the close correspondence between *Baud.* III. 6 and Viṣṇu. 48 and between *Vas.* 28. 10-15 and 18-22 and Viṣṇu 56 and 87 vide remarks made above pp. 23, 57. The sūtra quotes several verses (called gāthās) and says they were sung by pitṛs; vide 78. 52-53, 80. 14, 83. 21, 85. 65-67. They bear close resemblance to the gāthās sung by the pitṛs quoted in the *Anuśāsana-parva* 88. 11-15 and a half verse 'eṣṭavyā bahavaḥ putrā yadyekopi Gayāṁ vrajet' is the same in *Vi.* 85. 67 and *Anu.* 88. 14. The Viṣṇusmṛti enumerates twenty one hells (43. 1-22), which are almost the same as Yājñavalkya's (3. 222-224). It mentions the names of the seven days of the week (78. 1-7), Thursday being called *Jaiva*, while Yājñavalkya mentions only the seven planets (with *Rāhu* and *Ketu*) in the same order (I. 296). It recommends the practice of *satī* (25. 14), speaks of *pustakas* (18. 44, 23. 56), a word which is not used by the other dharmasūtras so far described. It gives a long list of good and evil omens at the time of starting on a journey (63. 33-39). Among evil omens it includes the sight of yellow-robed ascetics (i. e. Buddhists probably) and *Kāpālikas* (63. 36). It prohibits speech with *Mlecchas*, *Antyajās* (71. 59) and journeys to *Mleccha* countries (84. 2). It contains special directions about the worship of *Vāsudeva* in chap. 49

and speaks of Śvetadvīpa as the reward of devotion to Vāsudeva (49. 4). Here and there, there are eulogies of Vāsudeva (1. 50-57, 65. 1, 97. 10, 98 which gives one hundred names of Viṣṇu). It speaks of the four vyūhas of Vāsudeva (67. 2) and of the Varāha incarnation. It gives a vague location of Āryāvarta as a country where the four varṇas exist (84. 4). It enumerates numerous sacred places (85. 1-52), among which Śrīparvata, Saptārṣa (modern Satara ?), Godāvari and southern Pāñcanada deserve to be specially noted. Though it does not specifically enumerate the eighteen titles of law just as Yājñavalkya does not, yet it contains rules (in chapters 5-6) on almost all of them.

As Yājñavalkya enumerates Viṣṇu among the propounders of dharmaśāstras, it follows that a work of Viṣṇu existed in comparatively early times. What matters that work embraced it is difficult to say. It probably contained the topics found in the works of Gautama, Āpastamba and others. It may have included portions borrowed from the Kāthakagrhya. When Dr. Jolly says that certain chapters of Viṣṇu agree closely with the Kāthakagrhya, all that is meant is that some of the sūtras of Viṣṇu are the same or almost the same as those of the Kāthakagrhya (e. g. compare Viṣṇu 21, 73 and 86 with Kāthakagrhya V. 12, V. 9, and V. 3 respectively). But in all these places Viṣṇu contains more details than the Kāthakagrhya. It may however be noted that in a few cases the views of the Kāthakagrhya differ from those of Viṣṇu. For example, Viṣṇu (30. 1) speaks of Vedic studies for $4\frac{1}{2}$ months only in the year when once they are started on the full-moon day of Śrāvaṇa or Bhādrapada, while the Kāthakagrhya (I. 9. 10) gives three alternatives, viz. $4\frac{1}{2}$, 5 or $5\frac{1}{2}$ months ; Viṣṇu prescribes that the proper year for the upanayana of a kṣatriya is the 11th from conception (27. 16), while the Kāthaka prescribes the 9th, without specifying whether it is from conception or birth (IV. 1. 2) ; Viṣṇu enumerates eight forms of marriage (24. 18), while the Kāthaka (II. 3 and 4) speaks of only two, Brāhma and Āsura, and is silent about the rest ; Viṣṇu (46. 19-20) defines Śāntapana and Mahāśāntapana differently from the Kāthaka (I. 7. 3-4), but agrees with Yājñavalkya (III. 315-316). Here the recent Lahore edition of the Kāthakagrhya by Dr. Caland has been used. As it used Kāthaka *mantras* and borrowed from the Kāthakagrhya, the dharmaśāstra may have been a text-book of the Kāthaka school and probably originated in Kashmir and Punjab which is the home

of the Kāṭhas. The date of the older portion of Viṣṇu may be placed between 300 B.C. to 100 B.C. But this is no more than a mere conjecture. It is to be noted that Kumārila does not mention the Viṣṇudharmasūtra among the sūtras studied by particular schools. Then several centuries later on the whole of the sūtra was recast from the Vaiṣṇavite point of view and received large additions both in prose and verse. When these additions were made we have no exact means of determining. It is probable that they were not made very long before Viśvarūpa. At all events the additions were made long after the Yājñavalkyasmṛti and after the 3rd century. The mention of the week days makes the sūtra comparatively a late work. The earliest epigraphic mention of a week day is in the Eran inscription of 484 A. D. (vide Fleet's Gupta inscriptions pp. 88-89) and Varāhamihira (6th century) knew the week days well. The Brahmapurāṇa (28. 55) mentions Sunday and the Padmapurāṇa mentions Thursday (Brahmakhaṇḍa chap. 11. 34). The Sūrya-siddhānta (XII. 6 and 78) speaks of the lords of days. Thus although the extant Viṣṇu-dharmasūtra is a late recast, it contains a few doctrines that were held in ancient times. For example it allows a Brāhmaṇa to marry a girl of anyone of the four castes (24. 1) and does not inveigh against *nīyoga* as Manu does.

A few of the sūtras agree closely with Nārada. Vide Vi. 7. 10-11 and Nārada (R̥ṇādāna verses 136-137).

The Mitākṣarā quotes all the prose passages of chapters 35-42 and ascribes them to Br̥hadviṣṇu (on Yāj. 3. 242). Similarly on Yāj. 3. 261 it ascribes Vi. 35. 3-5 to Br̥hadviṣṇu. Similarly the Smṛticandrikā (II. p. 298) ascribes Vi. 17. 4 ff to Br̥had-Viṣṇu. The Mitākṣarā (on Yāj. 3. 267) quotes a verse of Vṛddha-Viṣṇu which summarises some sūtras of Viṣṇu ¹¹⁷ (50. 6 and 12-14).

In the Ānandāśrama collection of smṛtis there is a Laghu-Viṣṇu-smṛti in five chapters and 114 verses dealing with the duties of the *varṇas* and the four āśramas. Aparārka in his commentary on Yāj. 3. 258 quotes four verses from Laghu-Viṣṇu, which are not found in the Ānandāśrama text. So Aparārka used some other work or perhaps a larger work. The Parāśara-Mādhaviya often quotes gadya-

117 The verse of बृहद्विष्णु is विप्रैः नृ सफलं देयं पादोनं क्षत्रिये स्मृतम् । वैश्येऽर्धमेक-
पादस्तु शुद्रजातिषु शस्यते ॥ The sūtras are ब्राह्मणं हत्वा द्वादशसंवत्सरं कुर्यात् ।
पादोनं क्षत्रियवधे । अर्धं वैश्यवधे । तदर्धं शुद्रवधे ।

Viṣṇu and padya-Viṣṇu. The former from a quotation in vol. I. part 2, p. 234 seems to be the Viṣṇu-dharmasūtra itself. In the Sarasvativilāsa numerous sūtras of Viṣṇu with the explanations of Bhārucci thereon are quoted, which are not found in the printed Viṣṇu.¹¹⁸

The Viṣṇu-dharmasūtra was commented upon by Nandapaṇḍita, author of several works on dharmasāstra, who wrote at Benares the commentary called Vaijayanti (according to certain mss.) in 1679 (i.e. 1622-23 A.D.) of the Vikrama era. Dr. Jolly publishes extracts from this commentary in his edition of the sūtra.

From the fact that the Sarasvativilāsa quotes several times the sūtras of Viṣṇu with Bhārucci's explanation, it looks probable that Bhārucci commented upon the Viṣṇudharmasūtra. For further information on Bhārucci vide sec. 61.

So far only the printed and well-known dharmasūtras have been passed under review. But there were numerous other dharmasūtras which are either now extant in rare mss. or are not yet discovered but are only to be reconstructed from quotations. It is now time to discuss them.

11. The Dharmasūtra of Hārīta

That Hārīta was an ancient sūtrakāra on *dharma* is quite patent from the fact that the dharmasūtras of Baudhāyana, Āpastamba and Vasiṣṭha quote him as an authority (vide pp. 25, 39, 54). Āpastamba quotes Hārīta more frequently than any other author. From this it may

118 e.g. para 637 यथाह भारुचिरेतद्विष्णुवचनस्याख्यानावसरे बीजशब्दः पिण्डवाचीति । (Viṣṇu's sūtra seems to have been बीजग्रहणानुविधायमंशं गृह्णीयात्); para 719 अत्र भारुचिः (on विष्णु's सूत्र 'पितृव्यपितृभ्रातृभिरिव संसर्गा नाम्न्येः) वैकल्पिकोप संसर्गविधिरिति; para 736 अत्र भारुचिः भिन्नोदराणामिति निर्धारणे दक्षी (on विष्णु's सूत्र 'भिन्नोदराणां संसृष्टिनो गृह्णीयुः'); para 847 contains a long sūtra of Viṣṇu 'अपिष्यं गार्भं धामं मेत्रं वेद्यमाकस्मिकमादशाब्दं प्रविभाज्यमत ऊर्ध्वं सर्वमविभोज्यम्' and para 848 contains भारुचि's explanation of it.

Vide pp. 32, 50, 165, 166, 243, 244 &c. of the recently published Mysore edition of the सरस्वतीविलास for sūtras of Viṣṇu which are not found in the printed text of Viṣṇu. It appears that the सरस्वतीविलास had a very much larger version of the sūtra before it.

be concluded that they belonged to the same Veda. The Tantravārtika (vide note 55 above) mentions Hārīta along with Gautama and other sūtrakāras on dharma. From Viśvarūpa down to the latest writers on dharmaśāstra Hārīta is most profusely quoted. From the quotations it appears that his dharmasūtra was perhaps the most extensive of all dharmasūtras.

The late Pandit Vamansastri Islampurkar discovered at Nasik a ms. of the Hārīta-dharmasūtra. It was not possible for me to make use of it for the present work. Dr. Jolly (in R. und S. pp. 8-9) gives an account of the ms. from which I give a summary. It is so faulty that an edition based on it alone cannot be thought of. The ms. contains thirty chapters. So far as the language and contents are concerned the work impresses one as ancient, but the material citations ascribed to Hārīta in later digests on court procedure and the law of crimes &c. are not found in the ms. The prose is mixed up with verses in Anuṣṭubh and Triṣṭubh metres, which are often introduced with the characteristic words "athāpyudāharanti" as in other dharmasūtras. The ms. quotes 'bhagavān Maitrāyaṇī' and the verse "Ṣatadāyo viro" which is Maitrāyaṇīya Saṁhitā I. 7. 5. Dr. Caland points out remarkable correspondence between the citations of Hārīta and the Maitrāyaṇīya Pāṇīyā and Mānavaśraddha-kalpa. All this tends to show that he was a sūtrakāra of the Black Yajurveda. The numerous quotations from Hārīta in Āpastamba and Baudhāyana are not however found in the ms. The ms. was found at Nasik, which is also the source of two mss. of the Maitrāyaṇīya Saṁhitā. The Kashmirian word 'kaphella' is cited in Hārīta and so the Hārīta-dharmasūtra probably originated there. Hemādri (caturvarga III. 1. p. 559) mentions a commentator (bhāṣyakāra¹¹⁹) of Hārīta.

From the numerous quotations from Hārīta in the *nibandhas* it appears that the dharmasūtra dealt exhaustively with the same topics as are dealt with in other dharmasūtras, viz. sources of dharma, brahmachārīn of two kinds (upakurvāṇa and naiṣṭhika), *snātaka*, the householder, the forest hermit, prohibitions about food, impurity

119 The sūtra of Hārīta is 'पालङ्क्या-नालिका-पौतीक-शियु-सुसुक-वाताकि-भूरुण-कफेह-माप-मसुर-रुतलवणानि च शब्दे न द्यात्' on which हेमाद्रि says, 'कफेहः आरुण्यविशेषः काश्मीरेषु मसिद्ध इति हारीतस्मृतिभाष्यकारः'.

on birth and death, śrāddha, the pañktipāvana, general rules of conduct, the five yajñas, Vedic study and holidays, duties of kings, rules of statecraft, court procedure, the various titles of law, duties of husband and wife, various kinds of sins, prāyaścittas, expiatory prayers &c.

According to Kullūka (on Manu 2. 1) the Hārta-dharmasūtra opened with the words 'now then we shall explain *dharma*; *dharma* is based upon revealed texts (śruti); revealed texts are of two kinds, the Vedic and the Tāntric.¹²⁰' The quotations show that this very style was pursued in the body of the work. Aparārka (on Yaj. III. 322) quotes a sūtra¹²¹ in similar style about a penance 'tulāpuruṣa' said to have been promulgated by Śiva himself. The sūtra often introduces verses as quotations with the words "an author says thus" (evam hyāha; vide Aparārka on Yaj. I. 83, I. 154, III. 135, Vivāda-ratnākara pp. 443, 626). Numerous passages quoted as Hārta's are identical with passages from other dharmasāstra works. The sūtra 'Jāyāpatyorna vibhāgo vidyate' is quoted as from Hārta by the Smṛticandrikā (II. p. 268), which is the same as Ap. Dh. S. II. 6. 14. 16. The same work quotes 'pratyakṣavidhānād gārhasthyasya' as from Hārta which is part of Gautama 3. 35. A verse about the enormity of usury quoted in the Smṛticandrikā (I. p. 177) as Hārta's is almost the same as Baudhāyana (I. 5. 79) and Vasiṣṭha¹²² (2. 42). A verse about atipātakins (quoted by Aparārka on Yaj. III. 231) is the same as Viṣṇu 34. 2. Manu is mentioned by name in several verses (vide Smṛticandrikā III. p. 426, Vivāda-ratnākara p. 552-553). Two verses are cited in the Vyavaharatatva of Raghunandana as found in Hārta, Baudhāyana (I. 10. 30) and Manu (8. 18-19). A verse quoted by the Smṛticandrikā (II. p. 21) is almost the same as Manu 8. 95. Several times we have the words 'Prajāpativaco yathā' (vide Aparārka on Yaj. I. 154 and Smṛticandrikā I. p. 181). Hārta seems to have relied upon the views

120 'अथातो धर्मं व्याख्यास्यामः । श्रुतिप्रमाणको धर्मः । श्रुतिश्च द्विविधा वैदिकी तान्त्रिकी च ॥'. The Brahmayajña probably takes the words अथातो... स्यामः' from हारित and not from the Vaiśeṣika-sūtra.

121 अथातस्त्रिनयनोक्तस्य तुल्यपुरुषस्य कल्पं व्याख्यास्यामः ।

122 The verse is 'वसुधैव कुटुम्बकम्' च तुलया समतुल्यत्वं । अतिप्रहं मस्यहा कोटयां बुद्धिजीवस्त्वनकम्पत ॥

of 'ācāryas' in several places.¹²³ He often quotes the views of others (eke, अपरे¹²⁴) and sometimes refutes them.¹²⁵

Hārīta refers to the Vedas, the Aṅgas, dharmasāstra, metaphysics, and other branches of knowledge.¹²⁶ The quotations do not show that he belonged to any particular Veda, as he quotes from all the Vedas promiscuously. In this connection it is worthy of note that though Kumārila mentions Hārīta as an ancient dharmasūtrakāra, he does not assign him to any particular school, while he assigns Āpastamba and Baudhāyana to the Taittirīya school.

Some of the doctrines of Hārīta are worth noting. He speaks of eight forms of marriage, but two of them are styled Kṣatra and Mānuṣa, while Ṛṣa and Prājāpatya are omitted (vide Viramitrodaya, Satiskāraprakāśa, p. 84). Vasiṣṭha has the same nomenclature (I. 29). Hārīta speaks of two sorts of women (*brahmadāntins* and *sadyodāntins*) and states that the former were entitled to have the Upanayana performed, to keep the sacred fire and to study the Vedas.¹²⁷ He speaks of the twelve kinds of sons (vide Haradatta on Gautama 28. 32). He looks down upon the profession of an actor and forbids the employment of a Brāhmaṇa actor in any śrāddha or rite for gods.¹²⁸ Aparārka (on Yāj. II. 332) quotes from Hārīta a lengthy passage in mixed prose and verse, where the worship of Gaṇeśa comes in.¹²⁹

123 विश्वरूप on Yāj. I. 195. 'तन्मात्रच्छेदनेके वाससाम् । न वा साधारणत्वात् । साधारणं हि वास इत्याचार्याः । तस्मात्सर्ववाससामुपधातापनोदनादिव शुद्धिः ।' अपरार्क on Yāj. I. 154. 'आह्वारशुद्धौ सत्त्वशुद्धिरित्याचार्याः' मैद. पा., p. 704. 'न ह्यशुद्धानामप्यं लोको न पर इत्याचार्याः'.

124 Vide मैद. पा. pp. 607, 706; स्मृतिच. III. p. 422, अपरार्क on Yāj. II. 127.

125 अपरार्क on Yāj. I. 183. 'यान्वायनान्यपरिहार्याण्येके मन्यन्ते । तन्न । वर्णविशेषात् शुक्लमलिनसंसर्गदर्शनात् पापसंसर्गयोगाच्च तस्मात् पृथक् शौचाच्छेयांसः ।

126 स्मृतिच. III. p. 290. वेदा अङ्गानि धर्मोऽव्यात्मं विज्ञानं स्थितिश्चेति षड्विधं भूतम् ।

127 द्विविधाः स्त्रियः । ब्रह्मवादिन्यः सद्योवन्धव्य । तत्र ब्रह्मवादिनीनामुपनयनमग्नीध्नं वेदाध्ययनं स्वगृहे च भिक्षाचार्या । quoted in स्मृतिच. I. p. 24. and चतुर्विंशतिमत-व्याख्या (Benares ed.) p. 113.

128 कुशीलादीन् दैवे पित्र्ये च वर्जयेत् । quoted by अपरार्क on Yāj. I. 222-224.

129 We have there the names सालकटंकट, कृष्णान्दराजपुत्र, महाविनायक, वक्रतुण्ड, गणधिपति. For the first two vide मानवसूत्र II. 14 and याज्ञ. I. 285 ff.

A very interesting question is the relation of the verse quotations from *Hārīta* with the prose quotations from *Hārīta*. The *dharmasūtra* was probably interspersed with verses as is the case more or less with all *dharmasūtras* except that of *Gautama*. But there are numerous verses ascribed to *Hārīta* in the *nibandhas*, which are manifestly modern. Both the *Mitākṣarā* and *Aparārka* (on *Yāj. I. 86*) quote *Hārīta's* verses eulogising the *sati*. The *Smṛticandrikā* (III. p. 344) quotes his verses that refer to the signs of the Zodiac. There are numerous verses containing elaborate rules of procedure, ascribed to *Hārīta*, which are quite foreign to the general atmosphere of the ancient *dharmasūtras*. All such verses must be ascribed to a comparatively later date. In the *Suddhimayūkha* it is said that certain verses quoted from the *Mahābhārata* by *Hārīta* are not found in several copies of the *Mahābhārata*.

Dr. Jolly (in 1889) collected together most of the prose and verse citations from *Hārīta* on the *Vyavahāra* section. In *Jivananda's* collection, we have a *Laghu-Hārīta smṛti* (I. pp. 177-193) and a *Vṛddha-Hārītas-mṛti* (I. pp. 194-409). The former contains seven *adhyāyas* and about 250 verses, dealing with the duties of the four castes and the *āśramas* and with *Yoga*. The latter is professedly a *Vaiṣṇavite* work, said to have been proclaimed by *Hārīta* to *Ambarīṣa*; it is divided into eight chapters and contains about 2600 verses, dealing with the *nitya* and *naimittika* rites of the *varṇas* and *āśramas*, the nature of the individual and supreme self and the means of attaining *mokṣa*. In the *Ānandaśrama* collection of *smṛtis*, *Vṛddha-Hārīta* is divided into eleven chapters, the first two of *Jivananda's* being split up into five. The *Ānandaśrama* collection contains a *Laghu-Hārīta-smṛti* in 117 verses which is different from the *Laghu-Hārīta* of *Jivananda*. The former deals with purification from pollutions of various kinds, with *prāyaścittas*, rules about impurity on birth and death, *śrāddha* and a few rules about inheritance, partition &c.

It is noteworthy that *Aparārka* (on *Yāj. III. 254*) quotes *Vṛddha-Hārīta* and *Hārīta*, both in prose, one immediately after another.

That the *Vṛddha-Hārīta* in verse is comparatively a late work follows from the fact that it distinctly recites that the *smṛtis* of *Manu*, *Yājñavalkya*, *Nārada* and *Kātyāyana* were known to it as authorities

on rāja-dharma.¹³⁰ Some of the quotations ascribed to Laghu-Hārīta in Aparārka and other works are found in the Laghu-Hārīta, e. g. the verse 'vinā yajñopavitena' (Laghu-Hārīta, Ānandaśrama, verse 23) is quoted by Aparārka on Yāj. III. 289. Some verses that are ascribed to Hārīta are found in the Laghu-Hārīta, for example, the verse 'śnānam kṛtvā tu ye', cited by the Smṛticandrikā (I. p. 203), occurs in the Laghu-Hārīta (Ānandaśrama, verse 41). It appears that several compilations were made at different times, embracing different topics of *dharma* and ascribed to Hārīta, probably because they were based more or less on the Hārītadharmaśūtra.

That some of the verses ascribed to Hārīta are very ancient follows from several considerations. For example, Viśvarūpa quotes (on Yāj. III. 246) a verse from Hārīta. The Sarasvativilāsa quotes from Hārīta a brief passage which appears to be a portion of a verse and Kātyāyana's explanation thereon.¹³¹ It follows that long before the sixth century A. D. Hārīta existed in verse.

For Hārīta on Vyavahāra, vide sec. 56.

12. The Dharmasūtra of Śaṅkha-Likhita

From the Tantravārtika we learn (note 55 above) that the Dharmasūtra of Śaṅkha-Likhita was specially studied by the Vājasaneyins (the followers of the white Yajurveda). The Tantravārtika also quotes a few words from that dharmasūtra which constitute an Anuṣṭubh *pāda*.¹³² The Mahābhārata (Śānti. chap. 23) contains the story of the two brothers Śaṅkha and Likhita. In the Śānti-parva (130. 29 and 132. 15-16) the word Śaṅkha-Likhita seems to be used in a double sense, Śaṅkha also meaning the forehead. Yājñavalkya (1. 5) mentions Śaṅkha-Likhita among the writers on dharmasūtra. The Parāśarasmr̥ti says (1. 24) that in the four ages of Kṛta, Tretā, Dvāpara and Kali, the ordinances of Manu, Gautama, Śaṅkha-Likhita and Parāśara are respectively of paramount authority

¹³⁰ राजधर्मोद्यमित्येवं प्रसङ्गात् कथितो मया । कात्यायनेन मनुना याज्ञवल्क्येन धीमता ॥
नारदेन च संगोत्रं विस्तरादिदमेव हि । तस्मान्मया विस्तरेण नोकमत्र नृपोत्तम ॥
(Jivananda I, 4th chap. p. 265; Ānandaśrama, 7th chap. 270-272).

¹³¹ हारीतेनापि केचन भेदा उक्ताः । एकमुल्लो द्विरुत्थानो द्विस्कन्धो द्विफलः । कात्यायनस्तु तान् व्याचष्टे । 2nd उल्लास, p. 61 (Mysore edition).

¹³² तन्त्रवार्तिक, p. 139. 'स्मर्तव्यमाधिकारे हि शङ्खलिखिताभ्यामुक्तम्—आम्नायः स्मृति-
प्राक्कः'

in matters of *dharmā*. Viśvarūpa (on Yāj. III. 248) quotes a verse from an ancient author which says that Śaṅkha and Likhita pondered deeply over the *dharmā* promulgated to the sages by Manu and drew upon the Veda¹³³ also. Commentators and *nibandhakāras* from Viśvarūpa downwards profusely quote Śaṅkha-Likhita. A considerable portion of these quotations is in prose. Hence it is quite clear that the *dharmasūtra* of Śaṅkha-Likhita is an ancient one, that it was largely if not entirely in prose and that it was once easily accessible though it has not yet been discovered. In the Annals of the Bhandarkar Oriental Research Institute (vol. VII-VIII) I made an attempt at a reconstruction of Śaṅkha-Likhita.

Jivananda (collection of *smṛtis*, part II., pp. 343-374) prints in 18 chapters and about 330 verses a *smṛti* of Śaṅkha and a *smṛti* of Likhita in about 93 verses (part II., pp. 375-382). The Ānandāśrama collection also prints the same text of the two *smṛtis*. The latter also contains a *Laghu-Śaṅkha-smṛti* in 71 verses and a *Śaṅkha-Likhita-smṛti* in 32 verses. All these, except perhaps the Śaṅkha-*smṛti* in 18 chapters, are late compilations. The *smṛti* in 18 chapters seems to have been compiled very early. About fifty verses from it are quoted by the *Mitākṣarā*. In the 11th and 12th chapters occur a few prose passages, one of which is quoted even by *Medhatithi*. The numerous prose quotations ascribed to Śaṅkha-Likhita do not however occur in these *smṛtis*. One point deserves special notice. Comparatively early writers sometimes ascribe the same text to Śaṅkha-Likhita or to Śaṅkha simply. The well-known *sūtra* about succession to a son-less man (*athāputrasya svaryātasya bhrātṛgami dravyam &c.*) is ascribed to Śaṅkha by Viśvarūpa and the *Mitākṣarā*, but to Śaṅkha-Likhita by Aparārka (on Yāj. II. 135-136). Similarly the *sūtra* 'pitaryasakte kuṭumbavyavahārān jyeṣṭhaḥ' &c. is ascribed to Śaṅkha by Aparārka and to Śaṅkha-Likhita by the *Vivāda-ratnākara*, *Dāyatattva* and *Madanapārijāta*. Quotations ascribed to Likhita are few and far between. Some passages are ascribed by some writers to Śaṅkha and by others to Likhita. For example, a prose passage 'Uddhṛtya parikṣitābhiḥ' &c. is ascribed to Likhita by Aparārka (on Yāj. I. 18) and to Śaṅkha by Viśvarūpa (on Yāj. I. 20) and by the *Viramitrodaya* (*Āhnikapraśāsa* p. 68). Similarly the *sūtra* 'ubhābhyāmapī hastābhyāṃ prāṇmukho devatīrthena kuryāt' is ascribed to Śaṅkha-Likhita by the *Pārāśaramādha-*

133 समीक्ष्य निपुणं धर्ममृषिभ्यो मनुभाषितम् । आम्नायास्तस्यगुदृत्य शङ्खश्च लिखितस्तथा ॥

viya (I. 1. p. 352) and to Likhita by Aparārka (on Yaj. I. 101). The relation of the Śaṅkha-smṛti in verse to the dharmasūtra of Śaṅkha seems to be this. The former is based upon the latter and is a versified paraphrase or adaptation of portions of the dharmasūtra.¹³⁴

The versified Śaṅkha shows a tendency towards greater strictness. The dharmasūtra allows a Brāhmaṇa to marry a woman of any of the four castes, while the verse Śaṅkha restricts him to the first three castes.¹³⁵ It is not unlikely that the dharmasūtra contained a few verses as is the case with Baudhāyana, Āpastamba and Vasiṣṭha. Even so early a writer as Viśvarūpa looked upon the prose and verse portions as the composition of the same author (vide his comment on Yaj. III. 237, and Aparārka pp. 1149, 1154, 1161).

The dharmasūtra of Śaṅkha-Likhita was commented upon early. Lakṣmīdhara in his Kalpataru (Ghose's Hindu Law vol. II., p. 504) draws attention to the fact that the bhāṣyakāra of Śaṅkha read a well-known sūtra as 'sa yadyekāḥ syāt' instead of 'sa yadyekaputrah syāt'. Lakṣmīdhara flourished between 1100-1160 A. D. as he was a minister of Govindacandra of Kanauj. The Vivādaratnākara (1314 A. D.) also cites the bhāṣyakāra of Śaṅkha-Likhita. The Vivāda-cintāmaṇi (p. 67) quotes from the bhāṣyakāra of Śaṅkha-Likhita.

The dharmasūtra of Śaṅkha-Likhita would appear, from the quotations in the *mībandhas*, to have closely resembled the other extant sūtras on dharma in style and contents. It embraced almost all the topics treated of in Gautama or Āpastamba. It agrees very closely with the words of Gautama and Baudhāyana in several places.¹³⁶ It is curious to note that a quotation from Śaṅkha

134 Compare उद्धृत्य परिपुलाभिरद्विर्विबोक्षिताभिरक्षारभिरनविथिताभिरकेनाभिरुद्धृताभिः (quoted as Śaṅkha's by the वीर, आह्निकप्रकाश, p. 68) with शङ्खस्मृति 9. 6 'आद्विः समुद्धृताभिस्तु हीनाभिः केनचुद्धृतेः । वक्षिना चाप्येवम्भिरङ्गुलीभिरुपस्थेत् ॥

135 The दायभाग (ed. of 1829, p. 210) quotes 'भार्याः कार्यः स्वजातीयाः श्रेयस्यः सर्वेषां स्मृतिरिति पूर्वकल्पः । ततोऽनुकल्पश्चतस्रो ब्राह्मणस्यानुपूर्व्येण'; the शङ्खस्मृति (4. 7) says 'ब्राह्मणी क्षत्रिया वैश्या ब्राह्मणस्य प्रकीर्तिता ॥

136 Compare 'नाब्राह्मणोतिथिर्ब्राह्मणस्य' (quoted in वीर, आह्निक, p. 452) with गौ. ध. सू. 5. 39-42; 'दन्तवहस्तलमेतु' (quoted by अपराक on याज्ञ. I. 195) with गौ. ध. सू. I. 41-43; 'न तिष्ठन्न प्रणतो नाङ्गुलीभिः' (चतुर्वर्ग, III. 1, p. 977) with गौ. ध. सू. I. 5. 15.

containing the names of writers of *smṛtis* cites Śaṅkha-Likhita as authority.¹³⁷

The dharmasūtra seems to have permitted *niyoga*, speaks of twelve secondary sons, and did not favour (like Āpastamba) the claims of females to succeed to males. On certain points the dharmasūtra of Śaṅkha marks a more advanced state of opinion than is the case with Gautama or Āpastamba. Śaṅkha speaks of several kinds of ordeals and appears to have contained elaborate prose rules about them (vide Aparārka on Yāj. II, 95 ; *Smṛticandrikā* II., p. 112, Viramitrodaya, p. 270). As regards partition and inheritance, Śaṅkha-Likhita gives more detailed information than Āpastamba or Baudhāyana. The limits of Āryāvarta¹³⁸ stretched over wider areas according to Śaṅkha (i. e. to the east of Sindhu-Sauvira and to the west of Kāmpilya) than is the case with Baudhāyana (I. 1. 25) or Vasiṣṭha (I. 8-9). The style of Śaṅkha reminds one of Kautilya rather than of Gautama. The quotations hardly exhibit any ungrammatical forms. It is noteworthy that Yājñavalkya is included among the authors of *smṛtis* by Śaṅkha (vide note 137 above). If it is the extant Yājñavalkya-*smṛti* that is meant to be referred to, then the dharmasūtra of Śaṅkha will have to be assigned to a late date. But this does not seem to be likely. From the fact that the Yājñavalkya-*smṛti* itself enumerates Śaṅkha-Likhita among ancient authors on *dharma*, from the general style of the work, from the development of the legal conceptions it presents and from its doctrines about the rights of women, it appears almost certain that the extant Yājñavalkya-*smṛti* is much later than the dharmasūtra of Śaṅkha. There are close correspondences between Śaṅkha and Yājñavalkya.¹³⁹

137 ' स्मृतिर्धर्मशास्त्राणि तेषां प्रणेतारो मनुयमदक्षविष्णवज्जिरोबृहस्पत्युशनआपस्तम्ब-
गौतमसंवत्त्रिहारीतकात्यायनशङ्खलिखितपराशरव्यासशालातपप्रचेतोयाज्ञवल्क्यादयः ।
quoted in चतुर्वर्ग, I. p. 527 ; वीर० परिभाषा०, p. 16 and स्मृतिच.

138 ' देश आयौ गुणवान् ... प्राक् सिन्धुसौवीरादक्षिणेन हिमवतः पश्चात्काम्पिल्या उदक्
पारियात्रादनवयं ब्रह्मवर्चसम् । ' quoted in वीर०, परिभाषा०, p. 57.

139 compare ' वष्टेष्टमे वा समिन्तः ' शङ्ख quoted in चतुर्वर्ग० III. 2., p. 734 with
याज्ञ. I. 11 ; ' ब्रूडाकर्म यथाकुलम् ' शङ्ख (quoted in चतुर्वर्ग० III. 2., p. 743)
with याज्ञ. I. 12 ; ' दारानाहरेस्तदृशानसमानापर्ययानसम्बन्धानासप्तमपञ्चमात् पितृमातृ-
बन्धुभ्याः ' शङ्ख (quoted in उज्ज्वला on आप. ध. सू. II. 5.11.16) with
याज्ञ० I. 53.

The prose quotations from Śaṅkha-Likhita refer to the Vedāṅgas, Śaṅkha, Yoga, dharmasāstra. Śaṅkha recognised eight forms of marriage. The views of Śaṅkha about the status of the offspring of mixed marriages differed from those of Baudhāyana (I. 8. 6) and Manu (X. 6) and were intermediate between the latter two.¹⁴⁰ The *tarpaṇa*¹⁴¹ (which resembles the one in Baudhāyana, though it is more elaborate) refers to the six Vedāṅgas, Bhārata (but not Mahā-bhārata), to twenty writers on *dharma* and contains numerous details about geography, mythology, and cosmogony which are generally found in the Purāṇas. The dharmasūtra frequently cites the opinions of others. It mentions by name the views of Prajāpati, Āṅgīrasa and Uśanas (Vivādaratnākara p. 537), Prācetasas (Vivādarat. p. 557-560), Vṛddha-Gautama (Madana-pārijāta pp. 701-2). The verse quotations ascribed to Śaṅkha further mention Yama, Kātyāyana, and Śaṅkha himself. But in drawing chronological conclusions it is better to leave the verse quotations out of account. The same verses are ascribed to Manu and Śaṅkha¹⁴² and a few sūtras closely resemble the Manusmṛti.¹⁴³ Six identical verses occur in the Vasiṣṭha-dharmasūtra (28. 10-15) and in the Śaṅkha-smṛti (10th chap.).

All these circumstances lead to the conclusion that the dharmasūtra of Śaṅkha is probably later than Gautama and Āpastamba but earlier than the Yājñavalkya-smṛti and so must be assigned to some date between 300 B. C. to 100 A. D.

13. Mānavadharmasūtra—Did it exist?

Following the orthodox view of Western Sanskrit scholars that most of the dharmasūtras are older than almost all, if not all, the metrical smṛtis, I gave the first place of honour to the dharmasūtras of Gautama and others. But my own views differ to a great extent from those of the orthodox school of Sanskritists represented by Max Müller and Bühler. It is high time to state here my views about

140 ' ब्राह्मणेन क्षत्रियायामुत्पन्नो क्षत्रिय एव भवति ' शङ्ख quoted in मिताक्षरा on Ys. I. 91.

141 *Vide* चतुर्वर्ग. III. 1. pp. 950-955 and वीर०, आह्निक, p. 356. ff. for तर्पण.

142 The verse गर्भाष्टमे वै कुर्वति in चतुर्वर्ग. III. 1. 112 is मनु. 2. 36; ' भुतका-ष्वापको यस्तु स उपाध्याय उच्यते ' quoted in स्मृतिच. I, p. 34. is मनु II. 141.

143 ' इषुं गृह्णाति राजन्या प्रतोदं वैश्या दशान्ते शूद्रा ' quoted in परा. मा. I. 2., p. 98. Compare मनु 3. 44.

the existence of a Mānava-dharma-sūtra supposed to be the original of our extant Manu.

Some western scholars, particularly Max Müller and Weber, started the ingenious theory that the extant Manusmṛti was a recast or remodelling of an ancient Mānavadharmasūtra. Max Müller went so far as to enunciate the bold generalisation "There can be no doubt, however, that all the genuine dharma-śāstras which we possess now, are *without any exception* nothing but more modern texts of earlier sūtra works on *kuladharmas* belonging originally to certain Vedic caranās" (H. A. S. L. pp. 134-135). For this sweeping generalisation there were very few data when it was made, as is admitted by Bühler. This theory of Max Müller was as hasty, as unfounded and as uncritical as several other theories of his such as that about the renaissance of Sanskrit Literature in the early centuries of the Christian era, about the absence of the art of writing in India before Pāṇini and about the uniform employment of the śloka for literary purposes in his so-called sūtra period and earlier. Western Scholars had to give up such theories before the stern logic of facts, but they have tenaciously clung to the theory about the Manusmṛti being a recast of the Mānavadharmasūtra. One of the main planks of Max Müller's edifice was the now exploded theory about the non-employment of the *anuṣṭubh* during the sūtra period (which he tentatively placed between 600 B. C.-200 B. C.) for continuous composition. In spite of the fact that one of the main planks has totally collapsed Bühler makes strenuous efforts to rehabilitate Max Müller's theory by additional *a priori* arguments (S. B. E. vol. 25, pp. xviii-xxiii and xxxi-xxxix). The main points brought forward by Bühler are:-(I) The Vasiṣṭha Dh. S. (IV. 5-8) contains four sūtras, the first of which is 'The Mānava says that one may kill an animal only in honouring the Manes, gods and guests.' There follow two verses and a passage in prose with *iti* at the end. Bühler argues that all the four sūtras are quotations and as the extant Manusmṛti is in verse, they must be regarded as taken from the Mānavadharmasūtra. (II) There are other quotations in Vasiṣṭha attributed to Manu which either contradict the present Manusmṛti or have no counterpart in the latter. Bühler draws special attention to the fact that Vasiṣṭha (19. 37) quotes a Mānava śloka which is not in the *anuṣṭubh* metre and which has nothing corresponding to it in the extant Manusmṛti.

(III) A fragment of Uśanas quotes an opinion of Manu about impurity, which is in prose.¹⁴⁴ Bühler himself points out that here one ms. reads 'Sumantuh' for 'Manuh'. Therefore this argument is of very little use in establishing the existence of a Mānavadharmasūtra. Besides, it is possible that the mutilated passage is not a quotation at all, but a mere summary of Manu's views. There is no 'iti' at the end to show that it is a quotation. (IV) Kāmandakiya-nīṭisāra (II. 3) says that according to the Mānavas the *vidyās* to be studied by a king are three, viz. the three Vedas, Vārtā, and Daṇḍanīti and that what is called Ānvikṣiki is but a branch of *trayī*; while the Manusmṛti (7. 43) appears to regard the four as distinct *vidyās*.¹⁴⁵ Kāmandaka (XI. 67) says that Manu prescribed that the council of ministers should consist of twelve;¹⁴⁶ while Manu (7. 54) says that the '*sacivas*' should be seven or eight. Bühler therefore argues that Kāmandaka has in mind the Mānavadharmasūtra and not the Manusmṛti and on the word 'Mānavāh' makes the following observations 'It is a very common practice of Indian authors to refer in this manner to the books restricted to special schools. But I know of no case where the doctrines of the Mānavadharmasāstra or of any other work, which is destined for all Aryans and acknowledged as authoritative by all, are cited in the same or similar way' (S. B. E. vol. 25, p. XXXVIII). In the first place it has to be noted that Kāmandaka is only paraphrasing the words of Kauṭilya in the above two places.¹⁴⁷ Further it is note-

144 In No. 644 of Viśrambag (I) in the Deccan College there is a fragment of Uśanas where we read उपसृश्य... (gap) मनुराह । बाले देशान्तरस्थे चानमिके बोरान्धाने (I) अनाशकेभिर्मवेशे युद्धते च सयः शौचम्. The words बाले देशान्तरस्थे occur in Manu 5. 78 in the same connection. For the rest, compare Manu 5. 93 and 95. We must probably read देशान्तरस्थे च सामिके. No. 191 of A 1881-82 is another fragment of Uśanas which contains the same passage, Bühler's mss. read सयः शौचानुपपत्तितामितनिन्दिताचौरैर्न सह संबसेत् and he proposes शौचमिष्टमिति.

145 The words of the मनुस्मृति are त्रैविध्यम्यख्यं विद्यां दण्डनीतिं च शास्त्रदीपम् । आन्वीक्षिकीं चात्मविद्यां वातारम्भाश्च लोकतः ॥

146 कामन्दक says 'द्वादशेति मनुः प्राह षोडशेति बृहस्पतिः । उचनां विंशतिरिति मन्त्रिणां मन्त्रिमण्डलम् ॥

147 'त्रयी वार्ता दण्डनीतिश्चेति मानवाः । त्रयीविशेषो आन्वीक्षिकीति' कौटिल्य I. 2; 'मन्त्रिपरिषद् द्वादशमात्म्यान् कुर्वतीति मानवाः षोडशेति बृहस्पत्याः विंशतिमित्यौशनसाः' कौटिल्य I. 15.

worthy that Kāmandaka employs the word 'Manuḥ' while Kauṭilya uses the word 'Mānavāḥ' (about the number of ministers). Therefore according to the Kāmandakiyanitisāra there was no difference between the two, viz. the words 'Manuḥ' and 'Mānavāḥ' denoted the same thing, a work. What Bühler means by his emphasis on the word 'Mānavāḥ' is not quite clear. Early writers like Kumārila and Viśvarūpa employ the word 'Mānavam' with reference to the Manusmṛti just as they use the word Vasiṣṭham to denote the Vasiṣṭha-dharmaśūtra (vide Tantra-vārtika pp. 80, 115, 642 and Viśvarūpa on Yaj. III. 245 and 257). Śaṅkara in his bhāṣya on Br. Upaniṣad I. 4. 17 applies the word 'mānava' to the Manusmṛti 'mānava ca sarvā pravṛttiḥ kāmaheturkyeveti' (referring to Manu II. 4). Besides, there is hardly any conflict between the views of the Mānavas and the Manusmṛti on the point of the number of the *vidyās*. The Mānavas knew that Ānvikṣiki was counted as a fourth *vidyā* but said that it was really comprehended in the study of the Vedas. The Manusmṛti only lays down from whom the *vidyās* were to be learnt. As regards the number of ministers, we cannot afford to forget that the Manusmṛti (7. 60) allows more ministers than seven or eight. Another explanation also is possible. In the final remodelling of the Manusmṛti from its original in verse it is not unlikely that a few changes were made. (V) On the strength of the preservation of the complete set of the sūtra works of Āpastamba on śraṇta, grhya and dharma (also of Baudhāyana and Hiranyakeśin), it is urged that the Mānava *caraṇa* had a sūtra on dharma. The Mānavasrautasūtra (parts 1-5 edited by Dr. Knauer and the *chayana* by Miss Gelder at Leipzig in 1921) and the Mānava-grhyasūtra (edited by Dr. Knauer in 1897 and recently in the Gaikwad Oriental Series) are extant. Bühler admits (S. B. E. vol. 25, p. XXXVIII) that the main pillars of his arguments are the quotations ascribed to Manu in the Vasiṣṭhadharmaśūtra.

The four sūtras of Vasiṣṭha (IV. 5-8) which are the sheet anchor of Bühler's argument have been dealt with above under Vasiṣṭha (pp. 53-56). If, as Bühler says, the four sūtras are one quotation, since 'iti' occurs at the end of the 8th sūtra, then we have here a quotation within a quotation, as 'iti' occurs also in sūtra 5. But this would be absurd. Besides sūtra 8 is really summarised from some Brāhmaṇa passage, as indicated above. The proper construction of the four

sūtras is as follows :— The fifth sūtra merely summarises the views of the Manusmṛti to be gathered from Manu V. 41 and 48. The word 'Mānavam' stands for the Manusmṛti just as it does in the Tantravārtika and in Viśvarūpa. Then the two verses of Manu are quoted. In the 8th sūtra a Brāhmaṇa passage is cited in support of the position that sacrificing an animal is not 'killing' (that leads to sin).

As regards the few quotations which cannot be found in the extant Manusmṛti the following points deserve consideration. The Vasiṣṭhadharmasūtra contains numerous verses identical with those of the Manusmṛti. Most of the quotations attributed to Manu are found in the Manusmṛti. Hence even if a few quotations are not found in our Manu, we cannot at once jump to the conclusion that Vasiṣṭha had before him not the Manusmṛti, but the Mānavadharmasūtra. Besides Bühler is not right in saying that Vasiṣṭha 11. 23, 12. 16 and 23. 43 either contradict or find no counterpart in our Manu (S. B. E. vol. 25 p. XXXIV). Vasiṣṭha 11. 23 corresponds with Manu 3. 245-246.¹⁴⁸ None of the three contradict anything contained in the Manusmṛti. Vasiṣṭha 23. 43 (about Śiśukṛcchra) has nothing corresponding to it word for word in our Manu, but it seems to be an echo of Manu 11. 211.¹⁴⁹ In Vasiṣṭha 12. 16 (paryagnikarapaṭh

148 'प्राक्स्स्कारात्मनीतानां स्ववश्यानामिति स्थितिः । भागधेयं मनुः प्राह उच्छिष्टो-
च्छेपणे उभे ॥ वसिष्ठ 11. 23. Should we not read स्ववश्यानाम्, which would
correspond to the word दासवर्ग in Manu? मनु reads 'अस्सकृतमनीतानां
त्यागिनां कुलचोपिताम् । उच्छिष्टं भागधेयं स्याद् दमेषु विकिरिथ यः ॥ उच्छेपणं
भूमिगतमजिह्वस्याशुटस्य च । दासवर्गस्य तपिच्ये भागधेयं प्रचक्षते ॥' 3. 245-246.
The close correspondence between Vas. and Manu in ideas and phrase-
ology should be specially marked.

149 वसिष्ठ (23. 48) 'अहः प्रातरहर्नक्षमहोरकमयाचितम् । अहः पराकं तन्वैकमेवं
चतुरहो परौ ॥ अनुग्रहार्थं विप्राणां मनुर्धर्ममृतां वरः । बालवृद्धातुरेष्वेव शिशुकृच्छ-
नुवाच ह ॥ ; मनु 11. 245. 'व्यहं प्रातस्सुहं सायं व्यहमयादयाचितम् । व्यहं परं च
नाशनीयात्प्राजापत्यं चरन् द्विजः ॥. It would be noticed that the शिशुकृच्छ
comes to one-third of the प्राजापत्यकृच्छ, as the शिशुचान्द्रायण (मनु.
11. 218) is a milder edition of the चान्द्रायण. The प्रायश्चित्त for minors and
women was one half or one third of that for adult males (vide बौ. ध. सू.
II. 1. 51. and आङ्गिरसस्मृति verse 33). बौ. ध. सू. (II. 1. 65) describes the
four day's observance as the कृच्छ्र for women, minors and old men. याज्ञ.
III. 319 calls it पादकृच्छ्र.

hy-etan-manurāha Prajāpatiḥ) there is nothing that contradicts our Manu; that half and the preceding verses bear a close correspondence to Baudhāyana Dh. S. I. 4. 2. Similarly Bühler's argument about Mānava śloka in the Triṣṭubh metre is not quite sound. The text of Vasiṣṭha is far from satisfactory. On the non-occurrence of that verse or a corresponding śloka in our Manu no superstructure can be built. Vasiṣṭha quotes (4. 37) a sūtra or opinion of Gautama which is not found in the extant Gautamadharmasūtra. Verses ascribed to Vasiṣṭha in the nibandhas are not found in the printed text of Vasiṣṭha (vide n. 108 above.)

The analogy of the works of the schools of Āpastamba and others can furnish no proof. There are on the other hand weighty grounds for discarding that analogy altogether. It is a remarkable fact that excepting the three *carayas* (of the Black Yajurveda) of Āpastamba, Baudhāyana and Hiranyakeśin that arose and flourished in the southern portion of India, no *caraya* of any of the other Vedas has an extant dharmasūtra ascribed to the founder of the *sūtra-caraya*. An explanation is suggested in the following lines. The Brahmanas in southern India were in the very early days of their colonisation surrounded by an alien culture and by alien customs. It was necessary therefore to formulate distinctly the rules of general conduct for the Aryan community in southern India, that studied the Black Yajurveda. The same necessity did not exist in northern India, where the members of the *sūtracarayas* knew their ordinary every day duties very well, and were more or less a homogeneous community with the same ideals and culture. Therefore in the beginning when manuals of śrauta and grhya ceremonies were first composed, it was not thought necessary to compose set treatises on *dharma* for each *caraya*. Some of the rules of conduct were embodied in the grhya sūtras because they were germane to the subjects treated of in them (such as the duties of Brahmacārins and householders, holidays etc.). Works, however, dealing with the general usages prevalent among the Aryan community in various parts of northern India must have been composed early enough. When the knowledge of the existence of the complete set of the sūtra works in the Āpastamba and other *carayas* of the Yajurveda in southern India permeated to northern and central India, the leaders of the *carayas* cast about for works that would complete the works of their *carayas* and bring

them in a line with those of Āpastamba and others. Therefore the various *carayas* seized upon several dharmasūtras and adopted them in their schools for study. This must have occurred at a comparatively early date. For Kumārila, as we saw above, enlightens us as to what dharmasūtras were specially studied in which Vedic schools. The fact that, though Gautama and Vasiṣṭha are said to have been specially studied by the students of the Sāmaveda and the R̥gveda respectively, there is hardly anything in these dharmasūtras that specially connects them with the two Vedas affords some corroboration of the above hypothesis. This assimilation of independent dharmasūtras into individual *sātracarayas* probably took place before or in the first centuries of the Christian era. Śabara (on Jaimini I. 3.4) seems to make fun of the dharmasūtras when he says that the direction to observe *brahmacarya* for forty-eight years was a device of those who wanted to hide their impotence (Gautama 2. 52, Āp. Dh. S. I. 1. 2. 11-12, Baud. Dh. S. I. 2. 1. speak of *brahmacarya* for 48 years). This shows that these dharmasūtras could not have been regarded as very authoritative by all early writers. Jaimini I. 3.11 (according to Śabara) denies the independent authority of Kalpasūtras. It appears that the Mānava school, which according to the *caranavyūha* was a subdivision of the Maitrāyaṇīya, dwindled in numbers very early. Kumārila, who was a most learned and profound student of the various branches of Sanskrit literature, nowhere mentioned the Mānavadharmasūtra as studied by followers of the Black Yajurveda, though he mentions Baudhāyana and Āpastamba as studied by them. He places the Manusmṛti even higher than the Gautamadharmasūtra and betrays no knowledge of the existence of the Mānavadharmasūtra. Viśvarūpa who is generally identified with Sureśvara, the pupil of Śaṅkara, remarks that the Mānavacaraya is not existent (or found).¹⁵⁰

The foregoing discussion will, it is hoped, induce every impartial critic to endorse the conclusion that on the materials so far available the theory that the Mānavadharmasūtra once existed and that the extant Manusmṛti is a recast of that sūtra must be held not proved.

14. The Arthashastra of Kauṭilya

This epoch-making work was first published by Dr. Shamasastri in 1909 in the Mysore Sanskrit Series and was also translated by him. Pandit T. Ganapati Sastri of Trivandrum has published the work

¹⁵⁰ 'न च मानवादिचरणोपलब्धिरस्ति' p. 18 of विश्वरूप's comment on आचार section.

with his own commentary called Śrīmūla. Dr. Jolly and Dr. Schmidt edited the text with a valuable introduction and the commentary, called *Nayacandrikā*, of Mādhavayajvan on portions of the text in the Punjab Sanskrit series at Lahore. In this work the edition of 1919 by Dr. Shamasastri has been used. This work has given rise to frequent and furious controversies about its authorship, its authenticity and its age and it cannot be said that we have heard the last of this din of controversy. Moreover this work has inspired besides numerous articles in journals several monographs, some of which have somewhat high sounding titles, such as Narendranath Law's 'Studies in Ancient Indian Polity,' Dr. P. Banerji's 'Public Administration in Ancient India,' Ghosal's 'History of Hindu Political Theories,' Majumdar's 'Corporate Life in Ancient India,' Benoy Kumar Sarkar's 'Political Institutions and Theories of the Hindus,' Jayasval's 'Hindu Polity,' Prof. S. V. Visvanathan's 'International Law in Ancient India (1925)'. It is not possible to discuss at great length all the problems about Kautilya here. Only a brief statement can be attempted. For fuller study reference may be made to the following works and papers :— Hillebrandt's 'über das Kautilyasāstra und Verwandtes' (Breslau 1908), Z D M G vol. 67, pp. 49-96 (Dr. Jolly), Z D M G vol. 68, pp. 345-359 and vol. 69, p. 369 ff; J R A S 1916, pp. 130-137 (Prof. Keith), I. A. for 1918, pp. 157-161 and pp. 187-195 (Dr. Jacobi translated by Dr. Sukthankar), Dr. Kalidas Nag's 'Les Théories Diplomatiques de l'Inde ancienne et l'Arthasāstra' (Paris 1923) and its translation in 'Journal of Indian History' vol. V, Dr. Otto Stein's 'Megasthenes und Kautilya' (Vienna 1922), K. V. Rangasvami Ayyangar's lectures on Ancient Indian Polity (Madras 1916), Dr. Winternitz in *Calcutta Review* 1924 and in his *history of Indian Literature* (vol. III, pp. 509-524), I. A. for 1924, pp. 128-136 and 141-146 (Dr. Jacobi translated by Prof. Utgikar); Dr. Johann J. Meyer's 'Das altindische Buch vom Welt- und Staatsleben des Arthasāstra des Kautilya' (Leipzig, 1925) and Prof. N. C. Bāndopadhyaya's exposition of the social ideal and political theory of Kautilya. The *Indian Antiquary* for 1925 (pp. 175 and 201) gives an exhaustive bibliography on the date of Kautilya.

The Kautilya is the oldest extant work on Arthasāstra. Though Arthasāstra and Dharmasāstra are often contradistinguished on account of the difference of the two śāstras in ideals and in the

methods adopted to reach them; Arthashastra is really a branch of Dharmaśāstra as the former deals with the responsibilities of kings for whom rules are laid down in many treatises on *dharma*.¹⁵¹ For this reason and the further reason that the Kauṭilya contains two sections (called *dharmaśāhiya* and *kaṇṭakaśodhana*) on the administration of justice, the Arthashastra of Kauṭilya deserves careful consideration in this work. According to the *Carapavyūha* of Śaunaka, Arthashastra is an Upaveda of Atharvaveda. The purpose of this Śāstra as stated in the Kauṭilya itself is 'to prescribe means for securing and preserving (power over) the earth'.¹⁵² Yājñavalkya distinctly states (II. 21) that in case of conflict between Dharmaśāstra and Arthashastra, the rule is that the former prevails.¹⁵³ Nārada also (I. 39) says the same thing.¹⁵⁴ From comparatively ancient times Cāṇakya *alias* Kauṭilya or Viṣṇugupta has been credited with the composition of a work on Arthashastra. The Kāmandakīyanītiśāra¹⁵⁵ pays a glowing tribute of praise to Viṣṇugupta, who, singlehanded, brought about the downfall of Nanda, bestowed the earth on Candragupta and distilled from the ocean of Arthashastra the quintessence, his work on politics. Kāmandaka further tells us that he looked upon Viṣṇugupta as his *guru*.¹⁵⁶ The *Tantrākhyāyikā* (H. O. S. vol. 14) which is certainly not later than 300 A. D. pays homage to Cāṇakya the Great as one of the authors of treatises on Politics.¹⁵⁷ Daṇḍin in his *Daśakumāracarita*

151 'धर्मशास्त्रान्तर्गतमेव राजनीतिलक्षणमर्थशास्त्रमिदं विवक्षितम्' निता० on Yāj. II. 21.

152 तस्याः पृथिव्या लाभपालनोपायः शास्त्रमर्थशास्त्रमिति । को. 15. 1. So also the very first sentence is 'पृथिव्या लाभे पालने च यावन्वयर्थशास्त्राणि पूर्वार्चैः प्रस्थापितानि प्रायशस्तानि संहृत्यैकमिदमर्थशास्त्रं कृतम् ।'

153 अर्थशास्त्रानु बलवद्धर्मशास्त्रमिति स्थितिः ।

154 यत्र विप्रातिपासिः स्याद्धर्मशास्त्रार्थशास्त्रयोः । अर्थशास्त्रोक्तमुत्तमं धर्मशास्त्रोक्तमाचरेत् ॥

155 यस्याभिचारवर्जणं वज्रज्वलनतेजसः । पपात मूलतः श्रीमान् सुपर्वा नन्दपर्वतः ॥ एकाकी मन्त्रशक्त्या यः शक्त्या शक्तिधरोपमः । आजहार नृचन्द्राय चन्द्रगुप्ताय मेदिनीम् ॥ नीतिशास्त्रामृतं धीमानर्थशास्त्रमहोदधेः । समुद्रदधे नमस्तमे विष्णुगुप्ताय वेधसे ॥ काम. I. 4-6.

156 'विद्याभ्यस्तस्य एवेता इति नो गुरुदर्शनम् ।' काम० II. 6; 'यतस्त एव विद्या इति कौटिल्यः' कौटिलीय I. 2.

157 मनवे वाचस्पतये शुक्राय पराशराय समुताय । चाणक्याय च महते नमोस्तु नृपशास्त्रकर्तृभ्यः ॥ verse 2.

(section VIII, p. 131, 2nd edition B. S. Series) says that the teacher Viṣṇugupta compressed Daṇḍanīti for the sake of the Maurya king into six thousand śloka and quotes passages from Cāṇakya.¹⁵⁸ Bāṇa associates the work of Kauṭilya with harsh and cruel expedients.¹⁵⁹ The Pañcatantra identifies Cāṇakya and Viṣṇugupta and speaks of Cāṇakya as the author of Arthaśāstra (vide part I. p. 2 ed. by Kielhorn part II. p. 65 and part III. 50 ed. by Bühler). Kauṭilya figures very largely in the Purāṇas (vide Pargiter's 'dynasties of the Kali age' pp. 69-70 and Viṣṇupurāṇa 4. 24. 26-28). He has a prominent place in the Brhatkathā of Guṇādhya, as appears from the works of Kṣemendra and Somadeva. The Mr̥chhakaṭikā (I. 39 B. S. series) refers to Cāṇakya. The Mudrārākṣasa identified Cāṇakya and Kauṭilya and suggests the derivation of the latter name from 'Kūṭila' (crooked).¹⁶⁰ Some of the above items of information are supported by the personal references contained in the Arthaśāstra itself. At the end of the first chapter of the first *adbhikaraya*, Kauṭilya is said to be the author of the Śāstra and at the end of the 10th chapter of the second *adbhikaraya* Kauṭilya is said to have laid down the rules for royal edicts for the sake of the king.¹⁶¹ The last verse¹⁶² tells us that he who impatiently wrested the earth from the Nanda king composed the work and after the colophon a verse tell us that seeing the differing interpretations of bhāṣyakāras on the Arthaśāstra, Viṣṇugupta himself composed the sūtra and the bhāṣya.

The first question that arises for consideration is the authenticity of the work, that is, the question whether it can be the work of the

158 'इयमिदानीमाचार्यविष्णुगुप्तेन मौर्येणैष श्लोकसहस्रैः संक्षिप्ता' दशकुमार० VIII; सत्यमाह चाणक्यः 'चित्तज्ञानानुवर्तिनोऽन्या अपि मियाः स्युः । दक्षिणा अपि तद्वाव-
वहिष्कृता द्वेष्या भवेयुः' दशकुमार VIII. Compare कौटिलिय V. 4 verses at the end.

159 'येषामतिगुणसमायोपदेशनिर्गुणं कौटिल्यशास्त्रं प्रमाणम्' कादम्बरी p. 109 (Peterson).

160 कौटिल्यः कुटिलमतिः स एष येन क्रोधात्प्रो प्रसभमदाहि नन्दवंशः । मुद्राराक्षस I.

161 सुसप्तद्वयविज्ञेयं तत्त्वार्थपदनिश्चितम् । कौटिल्येन कृतं शास्त्रं विमुक्तयन्त्रविस्तारम् ॥
कौटिलिय L 1; सर्वशास्त्राण्यनुक्रम्य प्रयोगमुपलभ्य च । कौटिल्येन नरेन्द्रार्थं शास्त्र-
नस्य विधिः कृतः ॥ कौटिलिय II. 10.

162 येन शास्त्रं च शास्त्रं च नन्दराजगता च भूः । अमर्षेणाद्भुताभ्यां तेन शास्त्रमिदं कृतम् ॥
दृष्ट्वा विप्रतिपत्तिं बहुधा शास्त्रेषु भाष्यकाराणाम् । स्वयमेव विष्णुगुप्तश्चकार सूत्रं च
भाष्यं च ॥

famous minister of Candragupta Maurya, who was a contemporary of Alexander, and who must therefore have flourished about 320 B.C. This question very largely depends upon the age of the work. But other considerations, more or less of a subjective character and depending upon the absence of certain things from the Kauṭilya, must be dealt with first. Jolly, Keith and Winternitz hold that the extant Kauṭilya is not the work of the Maurya minister. One argument, viz. that a person like Cāṇakya who had to build a vast empire such as that of Candragupta and who was bent down with the cares of the empire could not have found time to write such a work, may be brushed aside as entirely futile, being a purely subjective argument. Some persons may say that he could have found time, just as Śaṅkara and Mādhava could find in later days, to write such a work in the midst of all cares, while others may deny the possibility of such a thing. Similarly most of the arguments from the silence of the Kauṭilya are also quite unconvincing and lead to no certain and universally acceptable conclusion. The non-mention of Pāṇiniputra or of the empire of Candragupta is of very little use in deciding the question of the authenticity of the work. The argument of Stein and Winternitz that in Megasthenes' account of India no great person named Cāṇakya or Kauṭilya appears and that the former's account of the condition of India does not tally with that presented by the Kauṭilya is of very little weight. We have no means for finding out what proficiency Megasthenes had acquired in the languages of India so as to be able to hold conversation with all sorts and conditions of men. Besides it is well known that Megasthenes' writings have been handed down in a fragmentary state and that he often spins his own yarns. Megasthenes declares the Indians to be unacquainted with writing. But no Western scholar would now subscribe to the view that writing was unknown in India about 320 B. C. Dr. Jolly himself has to remark that the idealising tendency in Megasthenes greatly impairs the trustworthiness of his statements (p. 40, Introduction to Kauṭilya). This question of the authenticity of the work is bound up with the question whether it can be the work of an individual author or whether it is the product of a school. Hillebrandt vehemently argues that it is the product of a school and Jacobi as vehemently repudiates that hypothesis. The great stumbling block according to many scholars in the way of regarding Kauṭilya as the author of the work is the fact that the views of Kauṭilya are cited by name about 80 times in the work.

itself almost always in opposition to the views of other teachers. But there is nothing specially to be wondered at in this. In order to avoid looking too egotistic, ancient authors generally put their own views in the third person as said by early writers like Medhātithi and Viśvarūpa.¹⁶³ It has to be admitted that the first person singular also is used by ancient writers, though rarely.¹⁶⁴ Jacobi (I. A. for 1918 p. 188) and Keith are both wrong in thinking that the view of Kauṭilya is criticized by Bhāradvāja in V. 6. Kauṭilya states his position first and then mentions the view of his predecessor.¹⁶⁵ Dr. Jolly (Intro. to Kauṭilya p. 44) is wrong in his explanation of Apadeśa (in XV. 1.¹⁶⁶). That word is applied to passages which mean 'this or that author says this or that' and the Kauṭilya cites from his own work a case of the statement of various views on a certain point. These words do not at all indicate that according to the Arthaśāstra Kauṭilya was a stranger. Keith thinks (J. R. A. S. 1916 p. 135) that as Kauṭilya is derived from Kuṭila, an author will not cite his own views under such an epithet. It is not unlikely that Cāṇakya acquired the epithet Kauṭilya on account of his methods in dealing with the Nandas and that as he did so from no purely selfish motives but for ridding the country of such tyrants as the Nandas are represented to have been, he might have come to relish the name given to him by the people. It has to be noted in this connection that many of the writers quoted in the Kauṭilya bear nicknames (such as Piśuna, Vāṭavyādhi, Kauṇapadanta). This leads to the question as to whether the name is Kauṭilya or Kauṭalya. Hillebrandt seems to imply that all mss. employ the first form, while Pandit T. Ganapatisastri says his mss. support the latter form though in the first few pages he prints Kauṭilya. Mss. of the Kādambari, the Pañcātāntra and other works support the form Kauṭilya and the Mudrārākṣa does the same by pointedly hinting at the etymology.

163 'प्रायेण ग्रन्थकाराः स्वमतं परापदेशेन भुवन्ते' मेघानिधि, on याज्ञ. I. 2 विश्वरूप says 'किं तु भगवतैव परोक्षीकृत्यात्मा निर्दिश्यते स्वप्रशंसानिषेधात् ।'

164 यास्क says 'तान्यप्येके सामानन्ति ... तत्समानान्ते' निरुक्त VII. 13; vide याज्ञ. I. 56. (न तन्मम मतं यस्मात् &c.) and II. 133.

165 एवमेकैश्वर्यमात्म्यः कारयेदिति कौटिल्यः । नैवमिति भारद्वाजः ।

166 एवमसाक्षाद्व्यपदेशः । 'मन्त्रिपरिषद् द्वादशमात्म्यान् कुर्वतीति मानवाः षोडशेति बार्हस्पत्याः विंशतिमिथौशनसाः, यथासामर्थ्यमिति कौटिल्यः' इति.

A com. on the Kāmandakiyanitisāra styles the Kauṭīliya as Kuṭāla-bhāṣya and Kuṭāla is said to be a *gotra*. The form Kauṭālya is said to occur in an inscription at Ganesar in Dholka dated Vikrama Saṁvat 1291 (i. e. 1234-35 A. D.). Vide Indian Historical Quarterly vol. I. p. 786. It is very difficult to decide between the rival claims of the two forms, but it appears that the form of the name, Kauṭālya, is due to a later attempt to solve the difficulty of an author parading his views as those of a man nicknamed "crooked". Whether Kuṭāla or Kauṭālya was known as a *gotra* ṛṣi in ancient times is extremely doubtful. Neither the Āśvalāyana-śrauta-sūtra (Uttaraṣaṭka, 6th chap., 10th Kaṇḍika) nor the Āpastamba-śrauta-sūtra (24. 5-10) mentions Kuṭāla among the several *gotra* groups. In later works on *gotras*, we find the name in several forms. In the Pravaraḍarpapa of Kamalākara Kauṭāli is said to be one of the Jāmadagnya-Vatsa group of the Bhṛguṣ (p. 156, edited by P. Chentsalrao, Mysore) and Kauṭīliya is assigned to the Yaska group of the Bhṛguṣ (p. 158). The Pravaramaṇjari enumerates the Kauṭīliyas (p. 32, of the edition by P. Chentsalrao, Mysore) among the Yaska group of the Bhṛguṣ, also among the Śaraḍvanta group of the Gautamas, a branch of the Āngirasas, (p. 161) and Kauṭīli as one of the Bhṛguṣ (p. 42). We have to remember that so early a writer as Kāmandaka (who was well known to Bhavabhūti and Vāmana's Kāvya-lāṅkārasūtra-vṛtti) who is assigned to the third century A. D., and the Tantrākhyāyikā distinctly assign a work on politics to the minister of Candragupta. No weighty arguments have been advanced so far why this tradition vouched for so early should be disregarded. Keith finds it impossible that in the words 'six thousand ślokas' used by Daṇḍin the word śloka could mean a unit (in prose) of 32 letters. But Daṇḍin is evidently repeating the words that occur in the Arthaśāstra itself at the end of the first chapter.¹⁶⁷

Before proceeding to discuss the age of the Kauṭīliya, it is advisable to say a few words on the form, style and contents of the work. The work is divided into 15 *adhikaraṇas*, 150 chapters, 180 topics and contains 6000 ślokas (i. e. units of 32 letters). The work is in prose interspersed with a few verses. Each chapter has

¹⁶⁷ शास्त्रसमुद्देशः पञ्चदशाधिकरणानि सप्तश्लोकाध्यायशतं सप्तशतित्पकरणशतं षट्श्लोक-सहस्रगणोति । These words of the Kauṭīliya must mean 6000 units of 32 letters and nothing else.

at the end at least one verse and sometimes more. A few verses occur also in the midst of some chapters as in I. 8, I. 15, II. 10, II. 24, V. 6, VII. 5, VII. 6, VII. 9, VII. 13, X. 3, XIII. 4. There are about 340 verses excluding *mantras*. Almost all these verses are in the Anuṣṭubh metre, only eight verses being in the classical Indravajrā or Upajāti metres (in II. 9, II. 10 and X. 3). In our utter ignorance about the literature on Arthaśāstra prior to Kauṭilya it is impossible to say how many of these verses are borrowed and how many are of his own composition. There can be no doubt that some of these verses were composed by him (e. g. the two verses in I. 10, where the views of Ācāryas are given, and the words 'etat Kauṭilya-darśanam' occur). It appears that some verses are clearly quotations. For example, the verse 'nāśya guhyam' at the end of I. 15, and the verse 'sāhvasareṇa patati' at the end of IV. 7 are Manu 7. 105 and 2. 180 respectively. The last occurs in Baud. Dh. S. II. 1. 62 and also in Vas. I. 22. The two verses in the Upajāti metre in X. 3 'yān yajñasaṅghaiḥ' and 'navarṇ śarāvam' occur respectively in the Parāśaradharmaśāstra (chap. III. p. 12 of Jivānanda, part II) and in the Pratijñā (IV. 3¹⁶⁸). It is noteworthy that they are introduced with the words 'apiha ślaṅkau bhavataḥ' and follow a quotation from or summary of a Vedic passage. Twelve verses in VII. 9 are introduced with the words 'tatraitad bhavati' and may be quotations. A few of the verses bear a close resemblance to verses of other works; e. g. the verse 'prṣṭaḥ priyahitam brūyāt' (in V. 4) which is very similar to Manu. 4. 138. In some cases he connects verses with his own words, e. g. the words 'kurvataśca' with 'nāśya guhyam' (at the end of I. 15) and the last verse of II. 25. The style of the Kauṭilya is simple and direct. It is not concise like that of the Vedānta or Vyākaraṇa sūtras. It resembles the dharmaśāstras of Gautama, Hārita and Śaṅkha-Likhita, but is not as archaic as that of Āpastamba. According to the commentaries the several headings of the prakaraṇas are sūtras and the contents of them the bhāṣya (vide Nayacandrikā pp. 137, 143-44 &c., edited by Dr. Jolly). It abounds in numerous technical and rare terms. It is generally in

168 The manner in which the गान्धर्वक brings in this verse does not show that it is the author's own. The verse is preceded by the words शुभदन्तु भवन्तः and is probably put in as a weighty utterance from some ancient source.

accordance with Pāṇini's grammar, though such un-Pāṇinian words as 'pāpīṣṭhatama' (in VII. 11) rarely occur. It employs the word 'avyaya' in the masculine (II. 10), while Pāṇini (I. 1. 37) employs 'avyayam'.

The whole work on account of its careful arrangement of topics and unity of design impresses one as the product of a single brilliant mind. The Kauṭīliya sheds such valuable light on the social, economic, political and religious life of ancient India and contains information on so many topics that it is not possible to convey any idea of its contents in a brief summary. The subjects of the fifteen *adhiḥkaraṇas* are :— I. the discipline of the king, sciences to be learnt by him, the place of Ānvikṣiki and politics, qualifications of ministers and purohita and their temptations, the institution of spies, council meetings, ambassadors, protection of princes, duties towards harem, king's personal safety ; II. about superintendents of various state departments, founding villages, pastures and forests, forts, duties of the chamberlain (*sannidhātā*), the commissioner for revenues from forts, country, mines, forests, roads &c. ; accountant-general's office ; embezzlement of public funds ; royal edicts ; examination of precious stones for the treasury and mines ; superintendent of gold (i. e. of coins issued from the mints) ; superintendent of store-house (of agricultural produce &c.), of commerce, of forests, of arms, of weights and measures, of tolls, of weaving, of liquor houses, of slaughter houses, of prostitutes, of shipping, of cows and horses, of the capital and cities ; III. Administration of justice, rules of procedure, forms of marriage, duties of married couples, *stridhana*, twelve kinds of sons ; other titles of law ; IV. removal of thorns, protection of artisans, merchants, remedies against national calamities such as fires, floods, pestilence, famines, demons, tigers, snakes, etc ; suppression of those who live by foul means ; detection of juvenile crime ; arrest of criminals on suspicion, accidental or violent deaths, torture to extort confessions ; protection of all kinds of state departments ; fines in lieu of cutting off of limbs, sentence of death with or without torture ; intercourse with maidens ; punishment of fine for various wrongs ; V. conduct of courtiers, award of punishment for treason, replenishing of treasury in case of emergency ; salaries of state servants, qualifications of courtiers, consolidation of royal power ; VI. constitution of the *maṇḍala*, seven elements of sovereignty, qualities of king, peace and arduous work

as the source of prosperity; sixfold royal policy; threefold *śakti*; VII. circle of states is the field for the employment of the six lines of policy; the six *guṇas* (*saṁdhi*, war, neutrality, marching, taking shelter and *dvaiddhibhāva*); causes leading to the dwindling and disloyalty of armies; combination of states; *saṁdhi* for the acquisition of a friend, gold or land; an enemy in the rear; recouping of lost strength; a neutral king and a circle of states; VIII. about *vyasanas* (vices and misfortunes) of the several elements of sovereignty; troubles of the king and the kingdom; troubles of men and of the army; IX. work of an invader, proper time for invasion, recruitment of the army, accoutrements, internal and external trouble, disaffection; traitors, enemies and their allies; X. about war; encamping the army, march of the army, battle-fields, work of infantry, cavalry, elephants &c.; array of troops for battle in various formations; XI. concerning corporations and guilds; XII. concerning a powerful enemy; sending an envoy; intrigues, spies with weapons, fire and poison and destruction of stores and granaries; capture of the enemy by stratagems; final victory; XIII. capture of forts; sowing dissensions; enticing of king by stratagem; spies in a siege; restoring peace in a conquered country; XIV. secret means, stratagems for killing an enemy, producing illusive appearances; medicines and incantations; XV. division of this work into sections and their illustrations.

It would be interesting to say a few words separately on the chapter about judicial administration. Dr. Jolly has collected together the passages of the Kauṭīliya on judicial administration that bear a very close resemblance to the several works on ancient Indian Law (vide Z. D. M. G. vol. 67, pp. 51-90). It will be seen therefrom that there is the greatest correspondence between the Kauṭīliya and Yājñavalkya. It is no doubt true that many passages from Manu and Nārada agree closely with those of the Kauṭīliya but not to the same extent as those of Yājñavalkya. A few striking examples are quoted below.¹⁶⁹ The question then arises whether there is

169 (a) अभियुक्तो न प्रत्यभियुञ्जीत अन्यत्र कलहसाहससाथैस्समवायेभ्यः । न चाभियुक्तेऽभियोगोस्ति । को. III. 1; अभियोगमनिस्तीर्ये नेनं प्रत्यभियोजयेत् । कुर्यात्प्रत्यभियोगं च कलहे साहसेषु च ॥ याज्ञ. II. 9-10; (b) प्रतिरोधकव्याधिदुर्भिक्षभयमतीकारे धर्मकार्ये च पत्युः । को. III. 2; दुर्भिक्षे धर्मकार्ये च व्याधौ संप्रतिरोधके । गृहीतं स्त्रीधनं भर्ता न स्त्रियै दातुमर्हति ॥ याज्ञ. II. 147; (c) सोदर्याणामनेकापितृकाणां पितृनो दापविभागः । को. III. 5; अनेकापितृकाणां तु पितृतो भागकल्पना । याज्ञ. II. 150;

borrowing and if so who the borrower is. The agreement in phraseology is so close that it must be regarded as a case of borrowing and in my opinion it is the Yājñavalkyaśmṛti that borrows. The reasons are many. Yājñavalkya represents on numerous points of law a very great advance upon the doctrines of Kauṭilya. Kauṭilya does not contain distinct directions upon the four stages of a law suit (plaint, reply, proof and judgment) nor upon the threefold aspects of proof (documents, witnesses, prescription). Yājñavalkya goes into all these matters. The Kauṭilya does not recognise the widow or mother as heir to a sonless man; Yājñavalkya does so. Kauṭilya does not mention the *bandhus* as heirs; he hardly says anything about re-union.¹⁷⁰ The Kauṭilya divides the stridhana of a woman dying during her husband's lifetime among her sons and daughters, while Yāj. prefers the daughters to the sons.¹⁷¹ It is not necessary to multiply examples. It goes without saying that Yājñavalkya represents a far too advanced stage of juristic principles than the Kauṭilya and so must be later than the latter by several centuries. The Kauṭilya agrees very closely with Manu also, but considerations of space prevent me from going into the points of agreement. There are however numerous fundamental points on which Manu and the Kauṭilya disagree.

Kauṭilya allows *niyoga* even in the case of Brāhmaṇas (last verse of III. 6 and at the end of I. 17 about kings). Manu first speaks of *Niyoga* and then condemns it (vide 9. 57-63 and 9. 64-68). As Brhaspati refers to this fact in Manu's work,¹⁷² it appears that the

(d) नष्टपट्टमासाद्य स्वामी धर्मस्थेन ग्राहयेत् । देशकालातिपत्तो वा स्वयं गृहीत्योपहरेत् ।
को. III. 16 ; नष्टपट्टमासाद्य हतारं ग्राहयेन्नरम् । देशकालातिपत्तो च गृहीत्वा स्वय-
मपयेत् ॥ याज्ञ. II. 169 ; (e) दानप्रस्थयतिब्रह्मचारिणामाचार्यशिष्यधर्मभ्रातृसमान-
तीर्थ्या रिक्थभाजः । को. III. 16 ; दानप्रस्थयतिब्रह्मचारिणा रिक्थभागिनः ।
क्रमेणाचार्यसाच्छिष्यधर्मभ्रात्रिकतीर्थिनः ॥ याज्ञ. II. 137.

170 But see 'अपितृद्रव्या विभक्तपितृद्रव्येः सह जीवन्नः पुनर्विभजेरन्' को. III. 5.
This contains a reference to reunion.

171 जीवति भर्तरे भूतायाः पुत्रा दुहितरश्च स्त्रीधनं विभजेरन् । अपुत्राया दुहितरः । तद्भावे
भर्ता । को. III. 2 ; अप्रजःस्त्रीधनं भर्तुर्वाह्नादिषु चतुष्पदि । दुहितृणां प्रसूता
चेच्छेषेषु पितृगामि तत् ॥ याज्ञ. II. 145.

172 बृहस्पति's word are 'उक्तो नियोगो मनुना निषिद्धः स्वयमेव तु' ; vide कुल्लूक on
मनु 9. 68 for the whole quotation.

passages condemning *niyoga* were put in probably earlier than the first centuries of the Christian era. Though Kauṭilya speaks of almost the same 18 titles as those in Manu (8. 4-7) almost under the same names, there is a slight difference. Manu has no such title as *Prakirya*. Kauṭilya speaks of *upanidhi* and extends the same rules to *Nikṣepa*, while Manu speaks of the title as *Nikṣepa*. The ancient dharma-sūtras do not give the technical names of the eighteen titles of law, though some of them do occur therein. *Vāk-pāruṣya* and *daṇḍapāruṣya* occur in G. Dh. S. (12. 1) and Vas. (17. 61). Baud. seems to have known the term '*Strisaṅgrahaṇa*' (Dh. S. II. 2. 54). *Steya* occurs in all. Gautama speaks of *nidhi* (Dh. S. 12. 39). Manu positively says (9. 155) that the son of any member of the first three *varṇas* from a Śūdra woman does not inherit his father's wealth (though the preceding verses 151-154 seem to lay down different rules), while Kauṭilya allows such a son a share when there are sons born to a Brāhmaṇa from wives of higher castes or one third when he has no other sons (III. 6). Manu expressly mentions the mother and paternal grandmother as heirs (9. 217), while Kauṭilya appears to ignore them. Manu prohibits the remarriage of widows (V. 161-165), while Kauṭilya allows not only widows to remarry, but also wives whose husbands have not been heard of for a year or more according to circumstances (III. 4). Kauṭilya allows a wife to desert her husband, if the latter is of a bad character, has become a traitor to the king, endangers her life or has become an outcaste or impotent¹⁷³ (last verse of III. 2). Kauṭilya further seems to have allowed divorce which is unknown to any other known lawgiver, but he bases it only on the ground of mutual hatred and says that a marriage in the approved forms cannot be dissolved¹⁷⁴ (III. 3). Manu is very harsh upon gamblers and asks the king to suppress gambling and banish gamblers (9. 221-224), while Kauṭilya only brings gambling under the control of the king for the purpose of detecting thieves &c. (III. 20). Manu first allows a Brāhmaṇa to marry even a Śūdra woman and then condemns such a thing (III. 13-19), while Kauṭilya does not condemn such unions. These divergences and others lead us to conclude

173 नीचत्वं परदेवं वा प्रस्थितो राजकिल्बिषी । प्राणाभिहन्ता पतितस्त्र्याज्यः क्लीबोपि वा पतिः ॥ को०.

174 अमोक्ष्या भर्तुरकामस्य द्विषती भावा । भार्यायाश्च भर्ता । परस्परं द्वेषाम्मोक्षः । अमोक्षो धर्मविवाहनामिति । को०.

that the Kauṭilya is much older than the extant Manusmṛti, which is in many matters carried away by puritanic zeal, while its older portion is more in harmony with the spirit of the Kauṭilya. Therefore the Kauṭilya is long anterior to the time when the extant Manusmṛti took its present form. The Kauṭilya refers to the opinion of the Mānavas in five places. Two of the views ascribed to the Mānavas by Kauṭilya are the same as those which Kāmandaka (II. 3 and XI. 67) ascribes to Manu. According to the Mānavas, the *vidyas* to be studied by a prince were three, viz. trayī, vārtā and daṇḍanīti, what is called anvīkṣikī being but a branch of trayī; and the council of ministers was to consist of twelve. The Manusmṛti (7. 43) appears to regard the *vidyas* as four and lays down (7. 54) that the Council should consist of seven or eight *sacivas*. Bühler and others on account of this difference in the views of the Mānavas and the Manusmṛti thought that Kauṭilya was referring to the Mānavadharmasūtra. In my humble opinion the evidence for the existence of a Mānavadharmasūtra is practically nil, as detailed above in section 13. From the references to Svāyambhuva Manu and Pracetas Manu contained in the Mahābhārata, particularly in the Śānti and Anuśāsana *parvans* it appears that there were two works in verse on *dharma* and politics attributed to these two or there was one work containing both. These works were subsequently recast as the Manusmṛti. It is therefore that some difference is noticed between the views ascribed to the Mānavas and the extant Manusmṛti. Besides there is no real conflict in the matter of *vidyas*. The Manusmṛti does not positively say that the *vidyas* are four and not three; it simply says from whom trayī and the other three are to be learnt. The Manusmṛti (in 7. 60) allows more ministers than seven or eight. It is possible that in recasting several changes were made. The third opinion of the Mānavas quoted by Kauṭilya is about the fine to be imposed upon officers of the state occasioning loss of revenue (II. 7). The other two views of the Mānavas quoted are concerned with the fine to be imposed on false witnesses and for forcible seizure of jewels¹⁷⁵ &c. It must be admitted that in the extant Manusmṛti there is nothing exactly corresponding with these views. But from this fact no one conclusion alone can be drawn. There may be a mistake in quoting, or there may be inter-

¹⁷⁵ कृतसाक्षिणो यमर्धममृतं वा नाशयेयुस्तद्दशगुणं दण्डं दद्यादिति मानवाः । कौ. III. 11;
रत्नसारकल्पकुव्यानां सादृशं मूल्यसमो दण्ड इति मानवाः । कौ. III. 17.

H. D. 13.

polations, it may be that some of the verses in the original Manusmṛiti have dropped out or that Kauṭilya is quoting not the Manusmṛiti itself, but the views of works based on or explanatory of Manu. It is noteworthy that Bṛhaspati¹⁷⁶ contains a verse very similar to the views on sāhasa attributed to the Mānavas. We shall see below that Bṛhaspati's work was more or less a supplement of Manu. The only authors or schools, besides the Mānavas, cited by name in the dharmasthiya section are the Bārhaspatyas and the Auśanasas. It is remarkable that the well-known and ancient Dharmasūtrakāras like Gautama, Āpastamba, Baudhāyana, Vasiṣṭha, Hārita are nowhere quoted by name. It is noteworthy that in the dharmasthiya section Kauṭilya several times quotes the views of ācāryas and of some others under the word "apare". Some of these views correspond closely with the discussions in the ancient dharmasūtras. One of these is the question as to whom the child belongs, to the begetter or to him on whose wife it is begotten. Kauṭilya first quotes the view of the ācāryas that it belongs to the husband of the mother of the child, then says that some hold that it belongs to the begetter, while Kauṭilya holds that it belongs to both.¹⁷⁷ It is to be noted here that both Baud. and Āp. say that according to the Brāhmanas the sons belong to the begetter, while Vasiṣṭha says there is a dispute on the point, both views being supported by ancient authorities. Gautama speaks of both views and at last (18. 13 "dvayorvā") seems to come to the same conclusion as Kauṭilya. It is not unlikely that Kauṭilya has in mind this discussion in the Dharmasūtras and also in Manu (9. 48-54 where the view is that the child belongs to the husband of the woman). Some of the other views attributed to ācāryas are that a woman could visit the houses of her husband's relations, of prosperous men, of village headmen, of female ascetics &c. (III. 4); that very poor men could divide even waterpots at a partition (III. 5); that the master who did not employ a servant ready to work according to agreement had to

176 क्षीमुगोहेमरत्नानि देवविप्रचनं तथा । यौषेयं चोत्तमं द्रव्यमेषां मूल्यसमो दमः । बृहस्पति
quoted in व्यवहारमयुक्त on साहस.

177 परंपरिगृहे बीजमुत्सृष्टं क्षेत्रेण इत्याचार्याः । माता भक्षा यस्य रेतस्तस्यापत्यमित्यपरे ।
विद्यमानं भवमिति कौटिल्यः । फी. III. 7. Compare गो. ध. सू. 18. 9-13, बी.
ध. सू. II. 2. 34-36; आप. ध. सू. II. 6. 18. 5-6 (where the same
three verses as in Baud. occur); वसिष्ठ 17. 6-9.

pay the wages agreed upon as if the work had been finished (compare Viṣṇu V. 157); he who forcibly confined a man or woman or who by force released another from imprisonment was to be fined between 500 and 1000 (III. 17); that disputes of a remote date shall not be complained of and that he who is the first to complain wins, since one runs (to court) as one cannot bear the pain (III. 19); that in a complaint by one gambler against another, the successful party has to pay the fine called *pūrvasāhasa* and the defeated party the fine called *madhyasāhasa* (III. 20).

The foregoing discussion about the dharmasūtra section shows that in the sphere of the administration of justice, Kauṭilya is far in advance of the dharmasūtras of Gautama, Āpastamba and Baudhāyana and so is much later than these (though in certain matters such as the rights of women to succeed to males he closely agrees with Gautama and Āpastamba), while he is earlier than the extant Manusmṛti (though not earlier than the oldest kernel of the Manusmṛti) and very much earlier than Yājñavalkya.

The question of the date of the Kauṭilya can be settled only approximately and for that we have to rely only on the internal evidence. The external evidence does not carry us far; we can only say that the Kauṭilya is certainly not later than the 2nd century A. D., since Kāmandaka, the Tantrākhyāyikā, and Bāṇa, speak of it with admiration. No one claims it to be earlier than 300 B. C. Even Keith who assigns it a late date and cannot place it earlier than 100 B. C. at the most has to admit (J R A S 1916, p. 135) that for a precise date we have no real ground.

The Kauṭilya quotes five schools by name: Mānavāh (five times), Bārhaspatyāh (6 times), Auśanasāh (7 times), Parāśarāh (4 times), Āmbhiyāh (once) and the following individual authors; Kātyāyana (1), Kīṇjalka (1), Kaunapadanta (4), Ghoṭakamukha (1), (Dirgha) Cārāyana (1), Parāśara (2), Piśuna (6), Piśunaputra (1), Bāhudentiputra (1), Bhāradvāja (7, once as Kaṇiṅka Bhāradvāja), Vātavyādhi (5), Viśālākṣa (6). He either differs from all these authors or they differ from each other in all the places where they are cited. All the individual authors that are cited only once occur on the same page (except Bāhudentiputra). He quotes the views of *ācāryas* over fifty times and in each case differs from them. "Ācāryas" means the ancient authors on the śāstra

collectively. Even the Nirukta quotes certain views as those of ācāryas. Kauṭilya is cited about 80 times. The Kāmasūtra of Vātsyāyana mentions a Ghotakamukha and a Cārāyana. Whether they are identical with the authors cited by Kauṭilya is extremely doubtful. The Mahābhārata mentions among writers on Daṇḍanīti the following who occur in the Kauṭilya also :—Brhaspati, Manu, Bhāradvāja, Viśālākṣa, Śukra (the same as Uśanas) and Indra (probably Kauṭilya's Bahudantiputra), whose abridgment of Brahmā's work is called Bāhudantaka in the Śāntiparva (chap. 59).

According to the Naya-candrikā, Piśuna, Bhāradvāja, Kauṣapa-danta and Vātavyādhi stand for Nārada, Droṇācārya, Bhiṣma and Uddhava respectively (pp. 73, 69, 74, 91).

The Mahābhārata mentions other writers on politics, viz. Gaurasīras, Kaśyapa, Utathya, Vāmadeva, Vasuhoma, Kāmandaka, (Śāntiparva 123. 11) and a few others which are not found in the Kauṭilya.

The Kauṭilya knows the four Vedas, the charms and incantations of the Atharvan, the six *āngas*, includes under itihāsa, Purāṇas, Dharmaśāstra and Arthaśāstra ; it knows the Sāṅkhya, Yoga and Lōkāyata¹⁷⁸ schools of thought. It mentions Mauhūrtikas, Kārtāntikas (astrologers), Jupiter and Venus. It refers to dhātu-śāstra (Metallurgy). Sanskrit was the official language and in the Śāsanādhikāra it mentions such *guṇas* of composition as mādhyura, audārya, spaṣṭatva, which show the beginnings of the Alankāra śāstra. There is nothing to wonder at in this. In the second century A. D. we have the inscription of Rudradāman, which enumerates the *guṇas* of Kāvya. The Kauṭilya does not mention edicts on stone or copper. It refers to Vaiśikakalājñāna (II. 27). The Kauṭilya closely agrees with the Kāmasūtra in several respects, and the two works contain several identical passages (such as the list of kings that fell victims to intrigues and about *trivarga*). Keith argues from this that the Kauṭilya and the Kāmasūtra are not separated by a long interval and that it is a late work. Dr. Jolly also is of the same opinion (p. 24 Intro. to Arthaśāstra). If the Kāmasūtra held up the Kauṭilya as its model, then the two works would certainly look very much alike. There are points of difference

178 लोकायत occurs in the महाभाष्य on वर्णका तान्त्रवे (पृ. VII. 3. 45). Vide Kielhorn vol. III., pp. 325-326.

between the two works, e. g. they differ in their attitude towards flesh-eating and the Kāmasūtra speaks of planetary influence and *lagna*, while the Kauṭilya is silent on these points and only condemns in general terms the consulting of stars. We must note here that the Kauṭilya (IX. 4) speaks of consulting *nakṣatras*, which were known from the earliest Vedic period and some of which were looked upon as auspicious for sacrificial purposes even in the Śatapatha Brāhmaṇa (S. B. E. vol. 44, pp. 1-2) and the Śrauta and Gṛhya sūtras. The Kauṭilya follows the Vedāṅga Jyotiṣa in the system of a *yuga* of five saṁvatsaras, in prescribing two intercalary months in a *yuga* and in saying that at the end of one *ayana* the variation between the length of the day or the night comes to six muhūrtas (vide II. 20). Keith argues that the ślokas in the Kauṭilya are more classical than even those of the Rāmāyaṇa and that it contains correct Triṣṭubh stanzas which are wanting in the Brhaddevatā (a work of the 4th century B. C.). But this argument can produce no impression on those scholars who ascribe the Rāmāyaṇa to the 5th century B. C. or earlier. Nor is the date of the Brhaddevatā beyond the pale of discussion. There is no consensus of opinion among scholars as to the exact time when classical ślokas and correct Triṣṭubhs first came into vogue. It is to be noted that the Kauṭilya defines *pada* as varṇasaṅghāta and not as Pāṇini (sup-tiāntarā padam).

Among the countries and peoples frequently mentioned by Kauṭilya, several are interesting. He speaks of silks from the land of the Cinās¹⁷⁹ and blankets from Nepal. Keith says that the name Cina being derived from the Tsin dynasty in China (which began its rule in 247 B. C.) this would show that the Kauṭilya could not have been composed about 300 B. C. No one however knows how the word Cina was derived and besides as Keith admits the passage may be an interpolation. He speaks of the *Saṅgha* of the Vṛṣṇis (I. 6) and the *Śreyis* (corporations) of Kṣatriyas in the countries of Kambhoja and Surāṣṭra that lived by vārtā (agriculture and trade) and by the profession of fighting and the corporations of the Licchavika, Vṛjika, Mallaka, Madraka, Kukura, and the Kurupāncālas that live on the title 'rāja' (XI. 1). Some of these tribes such as the Licchavis, Vṛjis (Vajjis in Pali) and Mallas are well-known from ancient Buddhist works. Wīrat is meant by 'rājasābdopajīvinah'

179 तथा कोशेयं चीनपट्टाश्च चीनभूमिजा व्याख्याताः । को. II. 11.

is not quite clear. It probably means that the organisation of the Licchavis and others was on democratic lines and that there was very keen competition for the honour of being elected the chief or president of those corporations, the latter being designated 'rāja'.¹⁸⁰ The Nayaandrikā explains that they bear the proud designation of 'rāja' but are penniless (and so can be easily employed in military service as mercenaries). We are told that the breed of horses from Kāmbhoja, Sindhu, Aratta and Vanāyu was the best and that Bāhlika, Papeya, Sauvika and Taitala breeds were of middle quality. The Kauṭīliya speaks of Mleccha tribes and tells us that among them one's own children could be sold or pledged without incurring punishment (III. 13).

There is hardly any distinctive reference to things Buddhist except one passage (III. 20) where a fine of one hundred (*payas*) is prescribed for him who invited to dinners in honour of gods or Manes a Buddhist (Śākya), an Ājivaka, a śūdra ascetic.¹⁸¹ This shows that the work was written at a time when Buddhism was yet not a widespread religion and had not secured an honourable place among the people. The Ājivika was a well-known sect in ancient India, said to have been founded by Makkhali Gosāla (vide V. A. Smith's *Aśoka*, pp. 134, 198 of edition of 1909, I. A. 1912, p. 286, 'Dialogues of Buddha' I, p. 71, n. 1, Journal of Bihar & Orissa Society, 1926, pp. 53-62). Aśoka bestowed some caves on them. Kauṭīliya says that weights should be made of iron or of stones from Magadha and Mekala (country near the sources of the Narmadā).¹⁸²

It is extremely doubtful whether the Kauṭīliya knew the extant text of the Mahābhārata. Most of the stories used as illustrations in the Kauṭīliya occur in the Mahābhārata (e. g. Aila, Duryodhana, Hailhaya Arjuna, Vātāpi, Agastya, Ambariṣa, Suyātra i. e. Nala). But in some cases there is slight divergence between the two works, e. g. Janamejaya is said to have perished through having attacked Brāhmanas in anger, while the Mahābhārata (XII. 150) gives a different version; Kauṭīliya says (IV. 8) that Maṇḍavya, though not a thief, declared

180 In the *Jātakas* (Fausbøll vol I, p. 504 and vol. III, p. 1) reference is made to the 7707 *rājas* of the Licchavis in Vesālī.

181 शाक्याजीविकादीन् वृषलप्रमाजितान् देवपितृकविषु भोजयतः शाक्यो दण्डः । कौ. III. 20.

182 प्रतिमानान्धयोमयानि मागधमेकलशोलमयानि । कौ. II. 19.

himself to be a thief while the Mahabharata (I. 107. 9) says that he spoke nothing; Kauṭilya mentions Jayatsena as the opponent of Nala (VIII. 3) in gambling, while the Mahabharata gives his name as Puṣkara; the Mahabharata and the Rāmāyaṇa do not know that a Jāmdagnya ruled long as a king.¹⁸³ Kauṭilya seems to have known the Purāṇas. He says (III. 7) that *sāta* and *māgadha* of the Purāṇas are quite different¹⁸⁴ from members of the mixed castes called *sāta* and *māgadha* and includes Purāṇa (I. 5) among the subjects of royal study grouped under the head of *itihāsa*.

Kauṭilya exhibits a wonderful knowledge of herbs and drugs and Dr. Jolly thinks that his *Materia Medica* is more extensive than even Sūśruta's. But the dates of Caraka and Sūśruta are far from being settled and no approximately certain conclusion can be drawn from the drugs mentioned in the Kauṭilya. Kauṭilya speaks of 'rasada' (one who administers mercurial poison) and prescribes banishment for those who trade in or administer 'rasa' for money in order to do away with a person secretly (IV. 4.) In II. 13 he speaks of gold that is 'rasa-viddha' (amalgamated with mercury) and in II. 12 of liquids containing gold (rasāḥ Kāñcanikāḥ) and of Hinguluka. Dr. Jolly thinks that this knowledge of metallurgy and alchemy is of Graeco-Syriac origin and so the Kauṭilya is a work of the third century A. D.

It is of great importance to note that Kauṭilya lays down (II.4) that in the midst of the fort were to be constructed the temples of Śiva, Vaiśravaṇa, the Āśvins, Lakṣmī and Madirā (Durgā?) and niches were to be set apart for Aparājita, Apratihata, Jayanta and Vijayanta and that the tutelary deities of the gates were to be Brahmā, Indra, Yama and Senāpati (i. e. Skanda). We know from the Mahabhāṣya¹⁸⁵ (Kielhorn Vol. II. p. 429) on Pāṇini (V. 3. 99 'jivikārthe cāpānye') that the Mauryas set up images out of greed for money and that in its day images of Śiva, Skanda and Viśakha were worshipped.

183 शत्रुषड्वर्गमुत्सृज्य जामदग्न्यो जितेन्द्रियः । अम्बरीषश्च नामागो बुभुजान्ति चिरं महीम् ॥
को. I. 6.

184 पौराणिकस्त्वयः सूतो मागधश्च ब्रह्मक्षत्राद्विशेषतः ।

185 अपण्य इत्युच्यते तत्रेदं न सिध्यति । शिवः स्कन्दः विशाल इति । किं कारणम् ।
मौर्यैर्हिण्याधीभिरर्थाः प्रकल्पिताः । भवेत्सु न ह्यार्थास्त्वेनाः संयति पूजायांस्ताम्
भविष्यति । महाभाष्य.

The foregoing discussion clearly shows that the Kautiliya has certainly an ancient atmosphere about it, and that all that has so far been gathered from it agrees with its traditional date of 300 B. C. and no cogent arguments have been yet brought forward that would compel us to assign it a date later than the above by six centuries.

Two commentaries on the Kautiliya have been brought to light so far, one composed by Bhaṭṭasvāmin being called *Pratipadapañcika* and the other the *Nayacandrikā* of Mādhavayajvan. Both are fragments. The first was published in the Journal of the Bihar and Orissa Research Society (1925-1926, vol. XI and XII) by Messrs. K. P. Jayasval and A. Banerji-sastri. The com. is incomplete and begins with the 8th adhyāya of the 2nd adhikaraṇa and reaches up to the 36th adhyāya of the adhikaraṇa. The commentary on the whole work must have been very extensive, as the portion already printed on a part of the 2nd adhikaraṇa alone occupies 214 pages. This commentary quotes the explanations of previous commentators in the words 'anye', 'āpare'. It quotes several ślokaś of Brhaspati on the blemishes of diamonds and on prakāśa-taskaras. The commentary *Nayacandrikā* contained in Dr. Jolly's edition (Lahore) also is incomplete and begins with the 7th adhyāya of the 7th adhikaraṇa and breaks off in the 4th adhyāya of the 12th adhikaraṇa. It also refers to the views of its predecessors in the words 'kecit' &c. (vide pp. 35, 61, 62, 104, 115, 131, 191). It discusses various readings (pp. 136, 183, 188, 193 &c.).

Dr. Shamasastri includes in his edition 571 sūtras attributed to Cāṇakya. Their relation to the Kautiliya is a subject which requires careful investigation. In my own opinion they are later than the Kautiliya. It would be beyond the scope of this work to enter into details. Vide Dr. Jacobi's article in *Indian Historical Quarterly*, vol. III., pp. 669-676.

There are several *nīti* collections attributed to Cāṇakya and published several times in different parts of India. All of them are later than the Kautiliya and are compilations of maxims and fine sayings. One of them the *Cāṇakya-rājanitīśāstra* (published in Calcutta Oriental series, 1921, 2nd edition) contains 660 verses and was compiled under Bhojarāja. Several other compilations pass under the names *Vṛddha-Cāṇakya*, *Laghu-Cāṇakya* &c. All these are passed over here from considerations of space and utility.

15. *Vaikhānasa-dharma-praśna*

This work has been published in the Trivandrum Sanskrit Series by Pandit T. Ganapati Sastri (1913).

Mahādeva in his commentary called *Vaijayanti* (Ānandaśrama ed.) on the *Satyāśāḍha Śrautasūtra* speaks of six Śrauta sūtras of the Black Yajurveda, viz. Baudhāyana, Bhāradvāja, Āpastamba, Hiranyakeśin, Vādhūla and Vaikhānasa, and frequently cites passages from the Vaikhānasa-śrautasūtra. In the *Caranavyūha* of Saunaka, Vādhūla and Vaikhānasa are not mentioned. But that Vaikhānasa was a very ancient writer follows from the references contained in the ancient dharma works. In Gautama the word 'Vaikhānasa' occurs (Dh. S. III. 2) as the name for the order of forest hermits (*vānaprastha*) and in another sūtra (III. 26) he lays down that fire was to be consecrated according to the *Śrāmanaka*,¹⁸⁶ which latter is explained by Haradatta as *Vaikhānasa Śāstra*. Baudhāyana (Dh. S. II. 6. 17) has the same sūtra¹⁸⁷ and defines a Vaikhānasa as one who follows the rules of conduct laid down in *Vaikhānasa Śāstra* (Dh. S. II. 6. 16). The *Vasiṣṭha Dh. S.* (9. 10) also has the same sūtra as Gautama (Dh. S. III. 26). The *Manusmṛti* (VI. 21) speaks of the *Vānaprastha* as one who abides by the views of Vaikhānasa (*Vaikhānasamate sthitaḥ*).

The *Vaikhānasadharmapraśna* is divided into three *praśnas*, each *praśna* being subdivided into *khaṇḍas*. There are in all 41 *khaṇḍas*. The work is a small one. The contents of the work are :— 1. the four *varṇas* and their privileges, and the four *āśramas*; duties of *brahmachārin*; four kinds of *brahmachārins*; duties of the householder; four kinds of *grhastha*, *vārtavṛtti* (subsisting by agriculture), *śālina*, *yāvāra* and *ghorācārika*; forest anchorites; *vānaprasthas* are either *sapatnika* (accompanied by their wives) or *apatnika* (not so accompanied); *Sapatnika* are of four sorts, *Audumbara*, *Vairiṇa*, *Valakhilya* and *Phenapa*; *apatnika* *Vānaprasthas*; of four kinds of *bhikṣus*, viz. *kuṭicaka*, *bahūdaka*, *hamsa* and *paramahansa*; *sakāma* (performed with desire of wordly gain) and *niṣkāma* (not so performed) *karma*; *pravṛtti* and *nivṛtti*; three kinds of

¹⁸⁶ 'प्रावणकेन (श्रामणकेन) अधिमाधाय' गो. च. सू. 3. 26 and बो. च. सू. II. 6. 17.

¹⁸⁷ गोविन्दस्वामी, the commentator of Baud. says 'वैज्ञानसोऽपि वानप्रस्थ एव । संज्ञान्तरकरणं तु संन्यवहारार्थम् । विज्ञानसा कृषिणा शोकं वैज्ञानसशास्त्रम् । तत्र हि बहवो वानप्रस्थस्योका भीष्मे पञ्चतपा इत्यादयः समुदाहाराः'.

Yogins and their subdivisions ; II. the details of the śrāmaṇaka rites of the vānaprastha (khaṇḍas 1-4) ; duties of the forest hermit ; details of joining the order of saṁnyāsins (khaṇḍas 6-8) ; age for saṁnyāsa (above seventy or when childless or widower) ; every day duties and observances of saṁnyāsins ; about *ācamana* and *Samidhyā* ; saluting (*abbivādana*) of all relatives, male and female ; holidays for study (*anadhyāya*) ; bath and *Brahmayajña* ; rules about taking food ; forbidden and permitted food ; III. rules of conduct for grhastha (khaṇḍas 1-3), rules of the road ; purification of golden and other metallic things ; purification of other things ; about vānaprastha ; *bhikṣu* ; burial of a saṁnyāsin ; Nārāyaṇabali on the death of a saṁnyāsin, *tarpaṇa* in the case of saṁnyāsins with twelve names of Viṣṇu, Keśava &c. and with water ; *anuloma* and *pratiloma* ; the intermediate castes ; *Vratyas*, their origin ; name and means of subsistence (khaṇḍas 11-15).

The Vaikhānasadharmaprasāna appears by its style and its contents to be a work of comparatively later date than the dharmasūtras of Gautama and Baudhāyana. It is probably a recast of older materials. It contains the names of more mixed castes than the dharmasūtras and than even some of the later smṛtis. The present work seems to have been either written or retouched by a devotee of Viṣṇu. Faith in and devotion to Viṣṇu or Nārāyaṇa loom very large here (I. 5. 5 nārāyaṇa-parāyaṇāḥ, I. 7. 6 and 9 ; II. 4-5 bhaktyā Viṣṇuḥ dhyāyan, III. 7. 3 Nārāyaṇaparam brahmeti śrutāḥ, III. 9. 3 Viṣṇorālayapārśve). It speaks of the eight *āngas* of Yoga (I. 10. 9), of the Āyurveda with its eight *āngas* and of some treatise on evil spirits (bhūtatantra III. 12. 7). It refers to the views of some in the word 'eke' (I. 7. 4. and II. 9. 10). It speaks of the Śrāmapaka fire (in I. 6. 2 and I. 7. 3-4). It does not allow *saṁnyāsī* to Kṣatriyas (I. 1. 11). Vikhanas is cited as an authority (II. 5. 9 and III. 15. 14).

Bühler found a ms. of the Vaikhānasasūtra, consisting of a grhya in seven prāśnas, three prāśnas of dharma (the same as described above) and a fourth on pravāras. In the grhya a reference to Budhavāra occurs (R. and S. p. 9). Dr. Caland in his paper on Vaikhānasa-sūtra holds that the Manusmṛti borrows from Vaikhānasagrhya and that the author of the latter was saturated with the idiom of Dravidian languages (vide Prof. Keith's review in Bulletin of the School of Oriental Studies, 1927, p. 623). Dr. Caland's

view about Manu is entirely wrong as will appear from the section on Manu. Vide Th. Bloch in 'über das Grhya-und Dharmasūtra der Vaiṣṇānasa' (Lipzig, 1896).

Other Sūtra Works on Dharma.

It will be proper to say a few words about some other sūtra works on dharma that are only available in mss. or are to be reconstructed from quotations in the digests. It is by no means to be supposed that these works that will be spoken of here were composed as early as those of Gautama, Āpastamba and others or were composed before the extant Manu and Yājñavalkya. But as the chronology of all ancient works on dharma is somewhat in a nebulous state, it is best to treat here of all works written in the sūtra style, even though in individual cases they may really belong to a later age than the works composed entirely in verse. They will be taken up in alphabetical order (Sanskrit).

16. Atri

That Atri was an ancient writer on dharma follows from a reference to him in Manu (III. 16) as holding the view that a *dvijati* taking as wife a śūdra woman became fallen (*patita*). In the Deccan College collection there are several mss. (Nos. 185-187 of A 1881-82) of the Ātreya-dharmaśāstra in nine *adhyāyas*. They treat of gifts, prayers (*jāpya*) and *tapas* by which men are freed from all sins. Some of the chapters are in mixed prose and verse. The first three chapters are entirely in verse and some of the verses (such as *ekākṣaram param brahma*) occur in the Manusmṛti. The fourth opens with a long sūtra, which, in style, resembles later bhāṣyas and commentaries.¹⁸⁸ The 5th also is in verse and contains several verses found in Vasiṣṭha (Dh. S. 28. 1, 4, 6). The sixth speaks of the specially holy hymns and verses of the Veda. Some of the verses here are the same as Vasiṣṭha (28. 10-11). The seventh refers to secret *prāyaścittas* and the very first sūtra after the opening words speaks of several non-Aryan tribes such as the Śakas, Yavanas, Kām-

188 अचीर्णप्रायश्चित्तानां यमविषयनरकयातनानिष्व (1) पतितानां यदि कदाचिन्मानुष्यं भवति तदेतच्चिह्नं ह्यङ्गितशरीरा जायन्ते । तस्य या । अनुतवादी खली मस्य ह्य कुट्टी ८०.

189 अथालो रहस्यानि व्याख्यास्यामः । नृनर्तकगानन-गानधर्विक-श्वपाककारकवीशोत्कट-वीणाशास्त्र-शक-यवन-काभोज-बाह्लीक-सुरा-द्रविड-वज्र-पारश-वील्वातदीनां (1) भुक्त्वा प्रतिगृह्य च स्त्रीगमने सहभोजने रहस्ये रहस्यातिप्रकाशे प्रकाश्यानि चरेत् ।

bhojas, Bāhikas, Khasas, Vaṅgas and Pārasa (Persians ?) &c. It is to be noted that the same sūtra (with slight variations) is quoted as Atri's by Aparārka (on Yāj. III. 266 p. 1123). The 7th and 8th chapters are in mixed prose and verse. The 9th is in verse and speaks of Yoga and its *āṅgas*. It refers to the fact that Śiśupāla, son of Damaghōṣa, because in his hatred of Govinda he always thought of the latter, went to heaven. The same sūtra work is noticed in I. O. Cat., pp. 380-81, Nos. 1305 and 1306.

There are several works styled Atri-smṛti or saṁhita in the mss. One of them is in six chapters on secret prāyaścittas, gifts, pitṛmedha and ācāra (vide I. O. Cat., p. 381, No. 1308). There is another work styled Atrisamhita printed in Jivananda's collection (part I. pp. 13-46). It contains about 400 verses and deals with the following topics:— importance of honouring *guru*, duties of four castes; purifications of several *malas*; virtues of Brāhmaṇas such as *śauca*, *anastūya*; definition of *iṣṭa* and *pārta*, ten yamas and niyamas; importance of sons; adopted sons, prāyaścittas for taking forbidden food or drink and for other transgressions, impurity on birth and death; cāndrāyana, Kṛcra, Sāntapana; gifts; purifications from avoidable contacts with rajasvalā &c.; Śrāddha and the Brāhmaṇas to be invited for it.

In this work Atri is himself cited as an authority. Other authors and works quoted are: Āpastamba (p. 30), Yama (p. 41), Vyāsa (p. 24), Śaṅkha (pp. 22, 35), Śātātapa (p. 35). The Yedānta, Sāṅkhya, Yoga, Purāṇas, Bhāgavatāḥ (p. 45) are mentioned. It contains (on p. 14) the verse 'sadyaḥ patati māṁsena' which is found in Vasiṣṭha Dh. S. (2. 27) with the words 'athāpyudāharanti'. There are other verses also which occur elsewhere e. g. 'atha cenmantravid' occurs in Vasiṣṭha 11. 20, 'tryaharṇ sāyaṁ tryaharṇ prātāḥ' (p. 23) is also Manu XI. 211. On p. 26 occur the words 'atrāpyudāharanti' and so what follows is a quotation. On p. 32 there are three verses in another metre.

Atri's verse about adoption¹⁹⁰ is quoted as the first authority on adoption in the Dattakamimāṁsā. He mentions the seven *antyaajas* to be the washerman, the shoemaker, *naṭa*, *burnāḍa*, *kaivarta*

190 अपुत्रेणैव कर्तव्यः पुत्रप्रतिनिधिः सदा । पिण्डोदकक्रियाहेतोर्येष्म(सस्मात्स्थयन्तः ॥ आदि
p. 17.

(fisherman), meda, and *bbilla* (p. 29). He further says¹⁹¹ that there is no question of untouchability in fairs, marriage seasons, in Vedic sacrifices and in all festivals. He says that Brāhmaṇas from Magadha, Mathurā and three other places are not honoured (at a śrāddha) though as learned as Brhaspati.¹⁹²

The work mentions the signs of the Zodiac, Kanyā and the Scorpion (p. 43), and hence was not composed before the first centuries of the Christian era.

In Jivananda there is a Laghu-Atri (part I, pp. 1-12) in 6 chapters and about 120 verses, dealing with the means of being freed from sins (such as prāṇāyāma, sacred formula, gifts &c.), with purifications from impurity on death and birth, with gifts. It mentions Manu. In the fourth chapter there are about ten lines in prose. There are numerous verses that occur also in the Vasiṣṭha-dharmasūtra, e. g. Vas. 26. 8-9 and 16-18 occur on p. 3; Vas. 28. 11-16 occur on pp. 4-5. It is difficult to say who the borrower is.

There is a Vṛddhātreyasṃṛti in Jivananda (part I. pp. 47-59) in five chapters and about 140 verses. This closely resembles the Laghu-Atri-ṣmṛti described above. In the commencement both have the same six verses beginning with 'bhagavan kena dānena' and the works have many verses in common. In the fourth chapter of both the same prose passages occur.

Viśvarūpa on Yāj. (III. 257) quotes two verses from Atri on prāyaścitta which are found in none of the three works described above.¹⁹³

In the Mahābhārata (Anuśāsana 65. 1) Atri is credited with the view that those who make a gift of gold give (practically) all

191 देवयज्ञविवाहेषु यज्ञमकरणेषु च । उत्सवेषु च सर्वेषु स्पृष्टास्पृष्टिर्न विद्यते ॥ p. 33.

192 मागधो माधुर्यैव कापटः कीटकानुजो । पञ्च विधा न पूज्यन्ते बृहस्पतिस्मा यदि ॥ (p. 45). What is कापट ? Should we read कीटकाङ्गजो (residents of the countries of कीटक and अङ्ग) ?

193 The verses are भुक्त्वा तु मतिर्लोभानां सुतादीनामकामतः । प्राजापत्यं चरेत्सङ्कृजिरात्रं त्वाह्वताशनः ॥ चण्डालवर्जिते चाग्ने स्पृष्टा चेन्न विशेषतः । भुक्त्वा ह्यङ्गमविज्ञाते ज्ञात्वा चाग्नायणं चरेत् ॥

objects. This bears a close resemblance to two verses that occur in Laghvatri (Jivananda part I. p. 5) and Vṛddhātri (part I. p. 51).¹⁹⁴

17. Uśanas.

That Uśanas wrote a work on politics follows from several circumstances. The Kauṭīliya quotes the Auśanasāḥ seven times. It is almost certainly referring to a work. That work contained directions on the administration of justice also, as Kauṭīliya speaks of Auśanasa method of partition (in allowing a tenth additional share to the eldest son, III. 6), as Auśanasāḥ prescribed fines in cases where witnesses proved stupid &c. (III. 11) and fines for forcible seizure of jewels &c. (III. 17). The Mahābhārata, Śāntiparva¹⁹⁵ (chap. 56, 29-30 and 57. 3) refers to a work on politics by Uśanas and quotes three verses, the last being found in Sabhā 55. 14. In other places also we have a Nitiśāstra ascribed to Bhārgava (Śānti 210. 20) and certain verses are ascribed to him (Śānti 57. 40-41 and 139. 70-71). *Vide* also Anuśāsana 39, 8-9 and Sabhā 62. 11-12. The Nītiprakāśikā of Janamejaya refers to a succession of teachers of politics from Brahmā down to Janamejaya and says that Śukra was

194 सर्वात् कामात् प्रच्छन्ति ये प्रच्छन्ति काञ्चनम् । इत्येवं भगवानात्रिः पितामहसुतोऽब्रवीत् ॥ अनुशासन 65. 1. The verses in the two Atris are अमेरपत्यं प्रथमं सुवर्णं भूर्वेणवी

सूर्यसुताश्च गावः । लोकास्त्रयस्तेन भवन्ति दत्ता यः काञ्चनं गां च महीं च दद्यात् ॥

सर्वेषामिव दानानामेकजन्मानुर्गं फलम् । हाटकक्षितिधेनूनां सप्तजन्मानुर्गं फलम् ॥

The first verse occurs in Vas. 28. 16, in Vanaparva 200. 28, in the Rajim plate of Tilvaradeva (Fleet's Gupta inscriptions No. 81).

195 श्लोकौ चोशनसा गीतौ पुरा तात महर्षिणा । तौ निबोध महाराज त्वमेकाग्रमना नृप ॥

उद्यम्य शस्त्रमायान्तमपि वेदान्तं रणे । निगृहीयात्स्वधर्मेण धर्मपिक्षी नराधिपः ॥ विनश्य-

मानं धर्मं हि योभिरक्षेत्स धर्मपितृ । न तेन धर्महा स स्यान्मन्युस्तं मन्युमुच्छति ॥

शान्तिपर्व 56. 28-30; भगवानुशाना चाह श्लोकमत्र विभाषते । तदिदं कर्मणा राजन्

गदतस्तं निबोध मे ॥ द्वाधिमौ यस्तते भूमिः सपौं बिलशयानिव । राजानं चाविरोद्धारं

बाह्वर्णं चापवांसिनम् ॥ शान्तिः 57. 2-3; श्लोकत्रयायं पुरा गीतौ भार्गवेण महात्मना ।

आख्याते रामचरिते नृपतिं प्रति भारत ॥ राजानं प्रथमं विन्देत् ततो भार्या ततो

धनम् । राजन्यसति लोकस्य कुतो भार्या कुतो धनम् ॥ शान्तिः 57. 40-41; निश्चयः

स्वार्थशास्त्रेषु विश्वासश्चासुहोदयः । उशानां चैव गाथे द्वे महादायामवीतपुरा ॥

शान्तिः 139. 29.

one of those who abridged the enormous extent of *rājaśāstra*.¹⁹⁶ The *Mudrārākṣasa* (I. p. 71 Telang's ed.) also speaks of *Auśanasī Daṇḍanīti*. *Viśvarūpa* (on *Yāj. I.* 307) asks the king to appoint ministers in accordance with the views propounded in the *śāstras* of *Bṛhaspati* and *Uśanas* and quotes a long passage in prose from *Bṛhaspati* in which the *śāstras* of *Manu*, *Bṛhaspati* and *Uśanas* are joined together. This work on politics probably contained verses also. *Medhātithi* on *Manu* (7. 15) quotes two verses speaking of eight activities of a king.^{196a} So also on *Manu* 8. 50 *Medhātithi* cites from *Uśanas* the words 'prakṛtinām balaṁ rāja,' which are an *Anuṣṭubh pāda*. This *sūtra* work on politics by *Uśanas* has not yet been discovered. The *Taṇḍya-Mahābrāhmaṇa* says that *Kāvya Uśanas* was the *purohita* of the *Asuras* (7. 5. 20).

In the Deccan College collection there are two mss. of an *Auśanaśāstra* in prose with a few verses, viz. No. 644 of *Visrambag* (i) and No. 191 of A 1881-82. The first contains only two folios (2 and 4) and the available portion begins in the midst of the 2nd chapter. In the second ms. also the first folio is wanting and there are gaps in the fourth chapter. It is noteworthy that the second folio of the second ms. begins just at the beginning of the 2nd folio of the first. The work is a brief one (8 folios) in seven *adhyāyas*. Their contents are:—II. impurity on birth and death; purification of certain things in certain ways such as with water, ashes &c.; III. the four *varṇas* and the mixed castes such as *Rathakāra*, *Ambaṣṭha*, *Sūta*, *Ugra*, *Māgadha* &c, the *Vrātyas*; IV. no bodily injury to be done to *Brāhmaṇa*; *prāyaścittas* for killing a *Brāhmaṇa* or a man of the other *varṇas* and for other *Mahāpātaṇas*, *prāyaścitta* for eating

196 ब्रह्मा मेहेश्वरः स्कन्दश्चेन्द्रः प्राचेतसो मनुः । बृहस्पतिश्च शुक्रश्च भारद्वाजो महामताः ॥ वेदव्यासश्च भगवान् तथा गौरशिरा मुनिः । एते हि राजशास्त्राणां प्रणेताः परंतपः । लक्षाध्यायान्जगौ ब्रह्मा राजशास्त्रं महामतिः । पञ्चाशच्च सहस्राणि रुद्रः संक्षिप्य चाब्रवीत् ॥ It is further said that Skanda, Indra, Prācetas Manu, Bṛhaspati, Sukra, Bhṛadvaṇja, Gaurasīras and Veda-Vyāsa abridged respectively to 25000, 10000, 6000, 3000, 1000, 700, 500 and 300 *adhyāyas* and that Janamejaya abridged even the last.

196a आदामे च विसर्गे च तथा प्रेषतिषेधयोः । पञ्चमे चार्थवचने व्यवहारस्य चेशणे ॥ दण्डशुद्धयः सदा युक्तस्तेनाष्टगतिको नृपः । अष्टकर्मा दिवं याति राजा शत्रुभिरर्चितः ॥ These are quoted also by कृष्णक on *Manu* VII. 154.

the flesh of certain animals and for eating certain plants like garlic, *prāyaścitta* for adultery; discussion whether a Brāhmaṇa could marry a śūdra woman; *prāyaścittas* for killing various beasts and birds; fourteen *vidyās*; V. *śrāddhakalpa*; what Brāhmaṇas are *pankti-pāvana*; details of *śrāddha*, food and flesh at *śrāddha*; who are unfit to be invited at *śrāddha*; VI. what things a Brāhmaṇa could not sell; VII. punishments for the Mahāpātakas; what are pure things at all times. Some of the views of the Auśanasa-dharmaśāstra are worth special notice. The son of a Brāhmaṇa, Kṣatriya or Vaiśya from a wife of the varṇa immediately next to it belonged to the caste of the father.¹⁹⁷ No sin or punishment attached to one if one killed an *ātatāyi* armed Brāhmaṇa. The fourteen *vidyās* are said to be the six *aṅgas* and the four Vedas, *Mīmāṃsā*, *Nyāya*, *dharmaśāstra* and *Purāṇa*.¹⁹⁸

The work very often quotes the views of others with the words 'eke'; for example it says 'the impurity on birth is ten nights for the parents of the child, but according to some only for the mother.'¹⁹⁹ The son of a Brāhmaṇa from a śūdra woman is called *paraśava*, but according to some he is *niṣada*. The whole of the portion in the ms. about the mixed castes bears a very close resemblance to Baudhāyana (Dh. S. I. 9) except in a few particulars.²⁰⁰ At the end of all chapters from the second (except the third) there are verses and also in the midst. There are verses introduced with the words 'there is a śloka on this point' (*bhavati cāttra ślokaḥ*) or with the words 'api codāharanti'.

197 ब्राह्मणेन क्षत्रियायां जातो ब्राह्मण एव सः । chap. III folio 3 a.

198 अतुर्दश विद्यास्थानानि पुनः षडङ्गाश्रित्वारो वेदा मीमांसा न्याय एव च । धर्मशास्त्रं पुराणं च विद्या स्वेताश्रतुर्दश ॥ . It will be noticed that there is a śloka from षडङ्गा which is almost the same as Yāj. I. 3.

199 दशरात्रं मातापितृभ्यः सूतकं मातुरित्येके । folio 2 a ; compare गौ. ध. सू. 14. 14 'मातापित्रोस्तन्मातुर्वा' (and हरद्वज's comment thereon for various views) ; बो. ध. सू. I. 5. 105-109, where Baudhāyana's own view is that both are impure for ten days, but according to some the mother and according to others the father has to observe impurity for ten days.

200 The ms. (3rd chap.) has तत्र सवर्णसु सुवर्णाः । ब्राह्मणेन क्षत्रिया ... सः । वैश्यायाम्बुधः । शुद्रायां पारशवो निषाद इत्येके । क्षत्रियेण वैश्यायां क्षत्रियः शुद्रायामुग्रः । वैश्येन शुद्रायां वैश्यः । शुद्रेण वैश्यायामायोगवः क्षत्रियायां क्षत्ता ब्राह्मण्यां चण्डालः &c.

There are about 45 verses in the work, the 7th and last chapter being almost entirely in verse. As the mss. are corrupt and full of gaps, it is often difficult to find out whether a particular passage is prose or verse. In several verses the words 'Manur abravīd' occur and in one place 'tan manor anuśāsanam'. The latter closely agrees with Manu. Several verses are common to Manu and Uśanas. The verse 'gurutalpe bhagaḥ kāryaḥ' (Manu 9. 237) occurs in the ms. So also the verse 'yena yena cidaṅgena' occurs in both.²⁰² The words of Manu (V. 78) 'bale deśāntarasthe' are expressly quoted with the words 'Manur-āha'. There are many other verses which, though not cited expressly as from a particular author, are found in other ancient works. For example, the verse 'āpaḥ śuddhā bhūmī-gataḥ' is Manu 5. 128 and Baud. Dh. S. I. 5. 57. The half verse 'kāruḥastāḥ śucir nityam' is Manu 5. 126 and Baud. Dh. S. I. 5. 48. The verse 'yadekarātrena karoti pāpam' occurs in Āp. Dh. S. (I. 9. 27. 11) and Baud. Dh. S. II. 1. 42. The verse 'tryaham prātas tryaham naktam' is Manu XI. 211. It is a remarkable fact that some of the verses in this dharmasūtra agree closely with the verses in the Uśanas-smṛti in verse, published by Jivananda, e. g. the verse 'dattvā tu Vedāntaryatham' occurs on p. 525 and the verse 'niman-trjastu yo vipro adhvānaḥ saṃprapadyate' on p. 527. Even the prose passages bear a close resemblance to the versified smṛti on many points, e. g. the prose passages about the duration of the satisfaction of the Manes by the offerings of the flesh of various animals occur almost in the same words in the versified smṛti of Uśanas (Jivananda, part I, p. 522).

The Anśanasa-dharmasūtra contains several passages in prose which are the same as some verses in Manu.²⁰³ The sūtra

- 201 The ms. reads 'द्वारास्थानानि दण्डस्य चात्मनो (तन्मनो ?) रनुशासनम् । त्रिषु वर्णेषु सामान्यं ब्राह्मणस्त्वक्षतो भवेत् ॥'; while मनु (8. 124) is दश ... दण्डस्य मनुः स्वायंभुवो भवेत् । त्रिषु वर्णेषु यानि स्युरक्षतो ब्राह्मणो ब्रजेत् ॥
- 202 The ms. reads येन येन हि चण्डेन (चिद्वहेन ?) हिंस्याच्छ्रेयांसमन्त्यजः । तदेवं तस्य छेत्तव्यं छिन्ने निर्विषहो भवेत् ॥; in मनु (8. 279) the last pēda is तन्मनो-रनुशासनम्.
- 203 The ms. has (in chap. II) रहसु स्त्रीमुखं शुचिः । शुचया फलपातने पक्षिणः । यस्यैव वत्सः । शुक्लं (दृग ?) ग्रहणे श्वः । ऊर्ध्वं नामेः पुरुषः । गोमैथ्या पुष्टतः । पुरस्तादजः । श्वियः सर्वतः । हृदयमासामशुचिः । Compare मनु I. 92, बो. ध. ध. I. 5. 40 and बसिष्ठ 3. 45.

quotes in one place the divergent views of Vasīṣṭha,²⁰⁴ Hārīta, Śaunaka, and Gautama on the question whether a Brāhmaṇa could marry a śūdra woman. The view of Vasīṣṭha (as quoted in the ms.) is that a Brāhmaṇa could take to wife girls of all the four castes, but in the printed text of Vasīṣṭha (I. 24) a Brāhmaṇa is allowed to marry girls of the three higher castes only. It is possible that the ancient reading of Vasīṣṭha's text was 'cātsrah' (as quoted in the Aśśanasa) which was changed into 'tisrah'. The passage reminds us of Manu III. 16 (Śūdrāvedī patatyatreḥ), but the views ascribed to Śaunaka and Gautama in the ms. differ from those ascribed to them in Manu. In another passage Vasīṣṭha's views seem to be quoted.²⁰⁵

From quotations in Haradatta's commentary on Gautama and from the Smṛticandrikā it appears that they had access to a sūtra work of Uśānas dealing with all branches of *dharma*, viz., ācāra, vyavahāra and prāyaścitta. For example, the Smṛticandrikā quotes prose passages of Uśānas on *anadhyaṃ* (I. p. 59), on *dantadhāvana* (I. p. 106) and Haradatta quotes a prose passage on *anadhyaṃ* (on Āp. Dh. S. I. 3. 10. 1) and a prose passage on the fine for a kṣatriya abusing a śūdra (on Gau. Dh. S. 12. 10) and on *Niyoga* (on Gau. Dh. S. 18. 5). These passages are not found in the ms. But there are others that are found. For example, the Smṛticandrikā quotes two passages, which occur in the mss.²⁰⁶ It

204 The ms. (chap. IV) has पतितो वृषलीपतिरित्याचक्षते । न पततीत्येके । ब्राह्मणस्य कल्पविहिताश्रयस्त्रो- (स्त्रो !) नुपूर्वेण भार्या भवन्तीति वसिष्ठ आह । प्रतति न पततीति संशयः । वृषलीं पतति (वृषलीं गत्वा पततीति !) हारीतः । जननास्पततीति शौनकः । तदप- त्यः पततीति गोतमः । The words of वसिष्ठ are 'नित्यो ब्राह्मणस्य भार्या वर्णानुपूर्वेण द्वे राजन्यस्य एकैका वैश्यशूद्रयोः । शूद्रामत्येके मन्त्रवर्जं तद्वत् । तथा न कुचोत् । I. 24-26. It should be noted that one ms. of वसिष्ठ omits the words 'वर्णानु ... कुचोत्'.

205 यस्तु पुनर्वाहणो धर्मपत्नीमुद्धेन मैथुनं सेवेत स दुष्यतीति वैवस्वतः (वै वसिष्ठः ?) प्राजापत्येन शुष्यतीति हारीतः (chap. 4); compare वसिष्ठ 12. 23. and Manu XI. 67 and 173. The reading वैवस्वतः also is explicable. वैवस्वत may stand for मनु.

206 The passages are 'तत्र गोमयोदकेर्ममिभाजनभाण्डशौचं कुर्यात्' (chap. V, about śrāddha) and 'श्वविद्वराहमाजिरकुट्टनकुलशूद्ररजस्वलाशूद्रमर्तारश्च दूरमनपा- यितव्याः (० नपनेतव्याः)'. They occur in स्मृतिचन्द्रिका (III. p. 409 and p. 411).

appears therefore that the mss. either contain a portion only of the complete Auśanasa-dharma-sūtra or an independent sūtra work. The former alternative looks more probable. The foregoing discussion has shown that the sūtra work is later than the dharma-sūtras of Gautama and Vasiṣṭha and also than the Manusmṛti, which it probably knew in a very ancient version slightly differing from the extant one.

In Jivananda's collection of smṛtis there is an Auśanasa-dharma-śāstra in 51 verses (part I. pp. 497-501). It deals with mixed castes and their avocations, such as sūta, māgadha, cāṇḍāla, śvāpaca, pulinda &c. The same work occurs in the Ānandaśrama collection, pp. 46-48. The Mit. (on Yāj. I. 94.) remarks that the means of livelihood for the mixed castes should be sought for in the works of Uśanas and Manu.²⁰⁷ It is probably this smṛti that is meant. Kullūka on Manu X. 49 says that the sale of hides and working on hides were the means of livelihood for Dhigvaṇas according to the Auśanasa.

In the same collection (part. I. pp. 501-554) there is another smṛti ascribed to Uśanas in 9 chapters and about 600 verses. It treats of Upanayana, daily observances like *ācamana*, Vedic study, occasions of *anadhyāya*, the dharmas of *śrutaka*; śrāddha, proper Brāhmaṇas for śrāddha, impurity on birth and death, rites after death, *prāyaścittas* for the mortal sins and lesser sins.

This smṛti quotes Uśanas himself, also Manu, Bhṛgu (Bhṛgu-putra III), Prajāpati and speaks of dharmaśāstras, Purāṇas, Mīmāṃsā, Vedānta, Pāñcarātras, Kāpālikas and Pāśupatas. Numerous verses from the Manusmṛti are found in it (e. g. Manu II. 42, 49, 50, 125) occur in the first chapter alone. There is a brief prose passage towards the end of the 9th chapter. It speaks of Kāpālikas, Pāśupatas and atheists together (p. 525).

None of these smṛtis in verse contains the passages in verse on vyavahara ascribed to Uśanas that occur in the Mitākṣarā, Smṛti-candrikā and other works.

The Mit. (on Yāj. III. 260) and Aparārka (e. g. p. 158, 192, 255) contain prose passages ascribed to Uśanas and the same works contain numerous verses ascribed to Uśanas most of which are not

† 207 एतेषां च वृत्तय औशनसे मानवे च द्रष्टव्याः । मिता.

found in the two smṛtis in Jivananda. Some of the verses in Aparārka ascribed to Uśanas are found in the Auśanasasmṛiti (e. g. Aparārka p. 418 'kuryād-aharaḥ śrāddham' is Jivananda I. p. 521).

In other cases the verses quoted from Uśanas in Aparārka, though not quite identical, bear a very close resemblance (e. g. the four verses in Aparārka p. 450 closely resemble Jivananda I. p. 525 and have some verses in common).

Among the views on Vyavahāra quoted from Uśanas are some interesting ones. It was he who said that a son was not bound to pay his father's debt, if it was a fine or unpaid toll or what is not vyāvahārika.²⁰⁸ He holds that even blind, deaf or old men, women, minors could be witnesses in charges of *sabasa* (Aparārka p. 671). He is quoted also on ordeals, on svāmipālavivāda and on steya.

A work styled Śukranītisāra was edited by Oppert (Madras 1882) and by Jivananda (Cal. 1892) and translated by Benoy Kumar Sarkar in S. B. H. Series. That work is a very interesting one, but is comparatively of a late date.

18. Kaṇva and Kāṇva

From the Āp. Dh. S. it appears that Kaṇva and Kāṇva were two distinct writers on dharma. In I. 6. 19. 2 Āpastamba starts the question as to the persons, food at whose house was permitted. He states various views on that point and says that Kaṇva was of opinion that food may be taken at anybody's house provided the latter offered it with a request (I. 6. 19. 3) and that the opinion of Eka, Kuṇika, Kāṇva, Kutsa and Puṣkarasādi (I. 6. 19. 7) was that only that food that was offered by a pure and religious man should be partaken. In another place (I. 10. 28. 1) Āpastamba gives it as the opinion of Kautsa, Hārta, Kaṇva and Puṣkarasādi that a man became a thief if in any case whatever he appropriates another's belongings. The Kumbhakonam edition of Pandit Halasyanatha reads Kāṇva for Kaṇva.

Kaṇva is quoted a few times in the Smṛticandrika on Āhnikā (daily duties) and śrāddha. One of these quotations is in prose (I. p. 97).²⁰⁹ Haradatta in his commentary on Gautama cites

²⁰⁸ दण्डो वा दण्डशेषो वा शुल्कं तच्छेषमेव वा न दातव्यं तु पुत्रेण यश्च न व्यावहारिकम् ॥ मित्ता. and अपरार्क on चाक्ष. II. 47.

²⁰⁹ अथर्वे वेदेतिहासपुराणानीति व्यायन् ब्राह्मेण तीर्थेनौष्ठयोः सलोमदेशमुन्मज्जेत् ।

verses of Kaṇva in several places (e. g. Gautama Dh. S. 21. 3, 23. 3 and 11).²¹⁰ The first verse bears a close resemblance to Manu XI. 180 and Baud. Dh. S. II. 1. 62. Kaṇva is quoted in the Ācār-mayūkha and the Śrāddha-mayūkha.

The Mit. (on Yaj. III. 58) quotes a verse of Kaṇva on the length of the stay of a *sahnyasin* in a village or town. On Yaj. III. 260 the Mit. quotes a verse of Kaṇva stating the *prāyaścitta* for a Brāhmaṇa having intercourse with the Kṣatriya wife of his teacher.

In the Madras Govt. Oriental Library there is a ms. of Kaṇva (vol. V, p. 1929 No. 2624).

19 Kaśyapa and Kāśyapa.

Baudhāyana (Dh. S. I. 11. 20) cites a verse which contains the view of Kaśyapa that a woman who is bought cannot be a *patni* and that she is not authorised to take part in religious (daiva) rites or rites for the Manes.²¹¹ This verse is ascribed to Kāryāyana in the Smṛticandrikā (I. p. 87). The Vanaparva quotes *gāthas* of Kaśyapa on forbearance (29. 35-40). Whether Kaśyapa and Kāśyapa are two different writers of dharmasūtras it is rather difficult to say. Probably they are identical. It appears that the dharmasūtra of Kaśyapa comprised all the usual topics of dharmasūtras, such as daily duties, śrāddha, āśauca, *prāyaścitta*. This sūtra has been quoted by all eminent writers from Viśvarūpa downwards. Viśvarūpa quotes Kaśyapa (in prose) on the *prāyaścitta* for contact with *caṇḍālas*²¹² and for killing a cow when the sinner is a Brāhmaṇa or a member of another caste.²¹³ The Mit. (on Yaj. III. 23) quotes a prose passage from Kaśyapa on freedom from impurity on death.²¹⁴

210 The verse is सर्वस्मरेण पतति पतितेन समाचरत् ।

यानाशनासनैर्नित्यमित्याहुर्महाबादिनः ॥

211 क्रीता द्रव्येण या नारी सा न पत्नी विधीयते ।

सा न देवे न सा पित्र्ये दासी तां कश्यपोऽबधत् ॥

212 चण्डालम्बपाकपुष्कसादिसंकरे सव्यवधाने षण्मासान् गोमूत्रयावकाः पञ्चाहकालं पातय्याः । एवं प्रतिमासद्वयं बुद्धिरा परिवृत्तेः सूर्यस्य । विस्वरूपेण याज्ञ. III. 257.

213 प्रायश्चित्तकामावाप्तौ कामरुतेष्वेके । ... ब्राह्मणेभ्यो निवेदयित्वा सशिशं वपनं कृत्वा प्राजापत्यं कुरुक्षमाचरेत् । चीर्णान्ते धेनुं तिलधेनुं दद्यात् । ... तेन चर्मणा प्रावृत्तो मांसं गोष्ठे वसेत् । विस्वरूपेण याज्ञ. III. 262.

214 बालानामदन्तजातानां विरागेण शुद्धिः ।

The quotations in the *Smṛticandrikā* on *āhnikā* and *śrāddha* are all in verse. Haradatta on Gautama (22. 18) quotes a sūtra on the *prāyaścitta* for *govadha*,²¹⁵ which is also quoted by Viśvarūpa. Haradatta (on Gaut. 23. 26) quotes a very long sūtra on the *prāyaścitta* for eating several things and doing several forbidden acts.²¹⁶ Haradatta (on Āp. Dh. S. II. 6. 13. 2) quotes several verses mentioning the seven kinds of *punarbhūas*. The *Hāratalā* quotes a sūtra from Kaśyapa on *āśauca*. Aparārka quotes several sūtras and a few verses under both names Kaśyapa and Kāśyapa (vide Yāj. I. 64, III. 265, I. 222-25, III. 251, 288, 290, 292 for verses).

In the Deccan College collection there are two mss. (No. 200 of 1884-87 and No. 122 of A. 1881-82) which contain a Kaśyapa-smṛti in prose (4 folios having 8 lines on each side). It begins 'athātāḥ Kāśyapiyān grhasthadharmān vyakhyāyāmaḥ'. It deals with the duties of householders, with *prāyaścittas* for doing mischief to wells, dikes, ponds, temples and houses of Brāhmaṇas, for killing a cow and other beasts and birds, with rules on mourning after death and impurity on birth, with *prāyaścittas* for eating garlic and other similar things, with the five mortal sins, with *prāyaścittas* when such portents as earthquakes, lightning flashes occur, or for such accidental occurrences as the breaking of the milk pot, with purification of vessels of wood, metals, with the visible physical sins of sins committed in previous lives, with the seven *punarbhūas*.

In this work some of the sūtras quoted as Kaśyapa's in the commentaries are found, (e. g. the quotation No. 216 'laśuna' &c. above). So also the verses about *punarbhūas* of seven kinds quoted by Haradatta are found in the mss. In this smṛti, Kaśyapa is frequently cited as an authority.

It is to be noted that Kaśyapa is not mentioned by Yāj. as one of the *dharmaśāstraprayojakas*, though Parāśara (chap. I) mentions Kaśyapa *dharmaḥ*. The *Smṛticandrikā* (I. p. 1) and the *Sarasvatīvilāsa* (p. 13) speak of 18 *Upasmṛtis* in which Kaśyapa's is included.

215 गां हत्वा तच्चर्मणा परिवृतो मांसं गोष्ठेशयस्त्रिषवणस्नायी नित्यं पञ्चगव्याहारः ।

216 लघुनपलाण्डुगृज्जनकुक्कुटभक्षणे नेदःशुक्रपानेऽयाज्ययाजनेऽभोज्यभोजनेऽभक्ष्यभक्षणेऽगम्यागमने चैवं प्रायश्चित्तं ब्राह्मणेभ्यो निवेद्य बहुरात्रोपोषितश्चीर्णान्ते प्राच्यामुदीच्यां दिशि गत्वा यत्र मान्यपशूनां शब्दो न श्रूयते तस्मिन्देशेऽपि प्रज्वाल्य ब्रह्मासनमासीत्ये तत्पणीतेन विधिना पुनःसंस्कारमहति ।

20. Gārgya

Viśvarūpa (on Yāj. I. 4-5) quotes a verse of Vṛddha-Yājñavalkya in which Gārgya is enumerated among the expounders of Dharma (dharmavaktārah). He quotes two sūtras, one from Gārgya (on Yāj. I. 72¹⁷) and the other from Vṛddha-Gārgya¹⁸ (on Yāj. I. 195). Therefore it seems that a sūtra work of Gārgya on dharma did exist. The Mit. (e. g. on Yāj. III. 326), Aparārka and the Smṛticandrikā quote several verses of Gārgya on ahnika, śrāddha and prāyaścitta. Parāśara also mentions Gārgya among writers on dharma. Aparārka contains (pp. 124, 190, 368, 544) verses from Gārgya on topics of dharma. It seems that the two writers are identical. Aparārka also quotes several verses from Gārgya of astronomical import (e. g. p. 547 on the nomenclature of the months as *Caitra* in connection with the signs of the zodiac). This was probably an independent work. Fragments of a Gārgi saṁhitā on astronomy and astrology have been recovered and it contains valuable historical information (vide Kern's preface to Brhat-saṁhitā pp. 33-40 and Mr. Jayasval in JBORS. vol. 14, p. 397 ff). A Jyotiṛ-Gārgya and a Brhad-Gārgya are quoted in the Smṛticandrikā. The Nityācārapradīpa (p. 20, BIS) mentions Garga and Gārgya separately as smṛtikāras.

21. Cyavana

The Mit., Aparārka and other works cite several sūtras and some verses from Cyavana. Aparārka quotes a very long prose passage from Cyavana (on Yāj. I. 207) about the procedure of making the gift of a cow and about the *mantras* to be recited in that ceremony. The Mit. (on Yāj. III. 30) and Aparārka both cite a sūtra of Cyavana on the prāyaścitta for coming in contact with a dog, a śvapāka, a corpse, smoke from a funeral pyre, wine, wine-vessel &c. Aparārka cites prose passages of Cyavana on the prāyaścitta for killing a cow (on Yāj. III. 264-265), for touching, carrying or burning the corpse of one who commits suicide (on Yāj. III. 292), on the method of the purification of houses, vessels, articles of food when touched by cāṇḍālas (on the same verse).

22. Jātūkarnya

Viśvarūpa (on Yāj. I. 4-5) quotes a verse of Vṛddha-Yājñavalkya in which Jātūkarnya is mentioned as an expounder of

²¹⁷ पतिताः स्त्रियस्त्याज्या भर्तृवधमतिज्ञायां च ।

²¹⁸ अनेकोद्धार्यै काष्ठशिले भूमिस्ने ।

dharmā.²¹⁹ The name is variously written as Jātukarpi or Jātukarṇya or as Jātukarṇa. The Smṛticandrikā quotes a passage from Aṅgīras in which Jātukarṇya is enumerated among writers of Upasmytis. Viśvarūpa quotes prose passages from Jātukarṇya a number of times.²²⁰ On Yāj. I. 1, he gives a sūtra about "pratilomas"; on Yāj. I. 2 there is a sūtra saying that a pupil should not all of a sudden put a question to his teacher in an assembly of people, on Yāj. I. 29 about a Kṣatriya and Vaiśya wearing an Upavīta of hemp and wool when initiated for sacrifice, on Yāj. I. 37 as to the age when a Brāhmaṇa became a vrātya, about the prohibition of marrying another wife of a different caste when one has already married a savarṇa wife (on Yāj. I. 79), about the time for śrāddhas (on Yāj. I. 215). These quotations show that Jātukarṇya composed a sūtra work on ācāra and śrāddha, which was comparatively ancient. The quotations of Jātukarṇya in Mitakṣarā Haradatta, Aparārka, and later writers are in verse and so it appears that by that time the work had been lost or forgotten. Aparārka (p. 423) quotes a verse of Jātukarṇya which refers to the zodiacal sign Virgo. This would place the verse Jātukarṇya not very much earlier than the 3rd or 4th century A. D.

23. Devala

In the Mit. there are several prose passages quoted from Devala, e. g. on Yāj. I. 120 there is a sūtra on the dharmas of the śūdra and the avocations open to him;²²¹ on Yāj. I. 128 there is a sūtra dividing householders into Yayāvara and Śālina and describing each of them.²²² In Aparārka and the Smṛticandrikā there are several

219 भूयांसो धर्मवकार उत्पन्ना भाविनस्तथा । निधानं सर्वधर्माणां वेद एव हि शान्वतः ॥
नारदः पुलहो गार्ग्यः पुलस्त्यः शौनकः क्रतुः । बौधायनो जातुकर्णो विश्वामित्रः पितामहः ॥

220 'प्रतिलोमास्त्वन्तावसायिनः', 'नाकस्मात्समवाये गुरुं पृच्छेत्', 'दीक्षितौ चेद्वाजन्वयैरेयो
शाणाधिके कुर्वाताम्', 'द्विगुणां गायत्रीमतिक्रम्य ब्राह्मणो ब्राह्मः स्यात्', 'सर्वर्णया
कृतदारो नाम्यामिच्छेत्स्तन्तानस्यान्यगामित्वात्', 'अथ श्राद्धमपरपक्षे सर्वत्राविशेषात् ।
नभस्य एव वा सामर्थ्योपपत्तिश्चाम्'.

221 तानि च देवलोकानि १ शूद्रधर्मो द्विजातिशुश्रूषा पापवर्जनं कलत्रादिदोषणं कर्षणपशुषा-
लनमारोहहनपण्यव्यवहारचित्रकर्मनृत्यगीतवेणुवीणामुरजमुदङ्गबादनादीनि ।

222 यथा हि देवलः । द्विविधो गृहस्थो यायावरः शालीनश्च । तयोर्बायावरः प्रवरः धाजना-
भ्यापनमतिग्रहिरिष्यत्तंचयवर्जनात् । षट्कर्माधिष्ठितः प्रेष्यचतुष्पदगृहधामधनधान्ययुक्तो
लोकानुवर्ती शालीन इति ।

prose quotations from Devala. On Yāj. III. 58 Aparārka quotes a long prose passage on the rules of conduct for a yati; on Yāj. III. 109 Aparārka cites a very long passage, in which Śaṅkhya and Yoga are defined, reference is made to extensive *Tantras* on the two systems and a brief résumé is given of the Śaṅkhya system, which greatly resembles the *Tattvasamāsa*. On Yāj. III. 227 Aparārka has a prose quotation from Devala about *patitas*. In the *Smṛticandrika* (I. p. 63) there is a lengthy passage from Devala on the daily duties of the *brahmacārin*, a *sūtra* (I. p. 52) is quoted about *brahmacarya* for 48 years and in another place there is a prose passage about the wife's duties.²²³

In the *Mit.*, in Haradatta, Aparārka and the *Smṛticandrika* there are numerous quotations in verse from Devala on *ācāra*, *vyavahāra*, *śrāddha*, *prāyaścitta* and other topics. That seems to have been an independent work. In the *Anandaśrama* collection of *smṛtis* there is a *Devalasmṛti* in 90 verses dealing with purification and *prāyascittas* for contact with *Mleṣicchas*. This appears to be a late compilation. Some of the verses contained therein are ascribed to other authors, e. g. verses 17-22 are ascribed to Āpastamba by Aparārka (on Yāj. III. p. 1200) and verses 30-31 are ascribed by the *Mit.* (on Yāj. III. 290) and Aparārka to Viṣṇu.

The *Mahābhārata* ascribes the view to Devala that in man there are three *jyotis*, viz. offspring, *karma*, and learning.²²⁴

Aparārka and the *Smṛticandrika* cite verses from Devala on partition, inheritance, on woman's power over *stridhana*. These show that Devala, the jurist, flourished about the same time as the great jurists *Brhaspati* and *Kātyāyana*.

24. Paithīnasi

Though not enumerated in *Yājñavalkya*, *Paithīnasi* seems to have been a comparatively ancient *sūtrakāra* on *dharma*. On Yāj. III. 262 *Viśvarūpa* quotes a *sūtra* of *Paithīnasi* on the *prāyaścitta* for killing a cow. Dr. Jolly (R. und S. p. 12) following Dr. Caland (Ahnencult &c. pp. 99, 109) thinks that *Paithīnasi* belongs to the *Atharvaveda* as the prose quotations on *śrāddha* agree with the ritual of

223 षतिश्रुत्वा सहधर्मैर्चया तत्सक्यमाभ्युज्जनम् ।

224 त्रीणि ज्योतीषि पुरुष इति वै देवलोलोमवीति । अपत्यं कर्म विद्या च यतः सृष्टाः प्रजास्ततः ॥
सभाषर्ष 72. 5.

the Atharvans. The Mit. (on Yaj. I. 53) quotes a sūtra of Paiṭhīnāsī to the effect that a person should marry a girl who is beyond the third degree on the mother's side and beyond the fifth on the father's side.²²⁵ On Yaj. III. 17 the Mit. quotes two sūtras relating to impurity on death.²²⁶ The Smṛticandrikā, Aparārka, Haradatta and other writers quote numerous sūtras of Paiṭhīnāsī. The Smṛticandrikā has a prose quotation on the duties of women.²²⁷ In another place the Smṛticandrikā (II. p. 263) cites a sūtra on partition.²²⁸ Aparārka (p. 112) quotes two verses of Paiṭhīnāsī recommending the practice of *sati* to women of all castes except Brāhmaṇa women. Aparārka (p. 239) quotes a sūtra saying that the food of astrologers, bell-makers and grāmakūpas is poison.²²⁹ Aparārka quotes (on p. 744) a sūtra of Śaṅkha-Likhita and Paiṭhīnāsī about inheritance to a deceased sonless man.²³⁰ Aparārka quotes another important prose passage²³¹ "the wealth of (a heirless) *śrotriya* goes to the *pariśad* and not to the king, the king should not appropriate the wealth of temples and guilds, deposits and the wealth of minors and women." Then the sūtra quotes a verse on the same topic, which seems to refer to Manu 9. 194 in the word 'of sixfold origin' (*ṣaḍāgama*). Another sūtra quoted by Aparārka (p. 754) says 'when an appointed daughter dies, her husband does not take her wealth; if she be issueless, her mother or mother-in-law should receive it.' Aparārka quotes a verse of Paiṭhīnāsī (p. 921) 'at the time of marriage, famines, sacrifices, fairs and pilgrimages there is no impurity due to birth or death.'

225 नीनन्त्य मानः पञ्चालीत्य च पितृन इति च पैठीनसिना &c.

226 नित्यानि निनिर्वर्तन् पैतानवर्जं शालामौ चके । सावित्र्या चाजलिं शक्षिष्य भद्रक्षिणं कृत्वा सूर्यं व्याघ्रेनमस्कृत्य च ।

227 स्त्रियो गृहदेवतास्तासां न शीर्षं न व्रतं नोपवासः । पतिशुश्रूषयेव स्त्रियो गच्छन्ति परमां गतिम् ॥ स्मृतिच० II. p. 252.

228 पैतुके विभज्यमाने दायाये भ्रातृणां समो विभागः ।

229 सांख्यिकयाष्टिकयामकूटान्नं विपत्र । . The word यामकूट (a village officer) is well known from inscriptions.

230 अनुवस्य स्वर्धातस्य भ्रातृगानि धनं तद्भावे-भातापितरौ लभेतां पत्नी वा ज्येष्ठा ।

231 'परिवद्गामि वा श्रोत्रियद्वयं न राजगामि । न हार्यं राज्ञा देवतागणसंस्थितं न निक्षेपो-पनिधेकियाक्रमगतं न बालस्त्रीयनानि । एवं त्वाह । न हार्यं स्त्रीधनं राज्ञा तथा बाल-स्त्रीनां च । नार्याः पदागमं दितं बालानां पैतृकं धनम् ॥' This whole passage is ascribed to शङ्खु in वि. र. p. 198.

25. Budha

This sūtrakāra is not mentioned by Yaj. nor by Parāśara. He is very rarely cited. Aparārka on Yaj. 1. 4-5, Kalpataru (quoted in Vira-mitrodaya, Paribhāṣā p. 16), Hemādri,²³² Jīmūta-vāhana's Kalaviveka are probably the earliest writers to mention him. In the Deccan College Collection there are two mss. of a Budha-dharma-sāstra in prose (No. 507 of 1881-82 and No. 145 of 1895-1902, 2 folios). The work is very brief²³³ and speaks of *upanayana*, marriage, eight forms of marriage, the saṁskāras from garbhādhāna to Upanayana, the five daily great *yejñas*, śrāddha, pākayajñas, haviryajñas, somayajña, the means of subsistence for a Brāhmaṇa, the duties of Vaiśyas and Śūdras, the orders of forest hermits and *sannyāsins*, removal of thorns by the king, administration of justice, king's duties.

The work does not produce the impression of being early. It is in the nature of a summary of larger works on dharma. All quotations in Hemādri cited from Budha are not found in the mss.

26. Brhaspati

That Brhaspati was an ancient teacher of Arthaśāstra follows from the Kauṭīliya, wherein the Bārhaspatyas are cited six times. In the Mahābhārata (Śānti, chap. 59. 80-85) Brhaspati is said to have compressed into 3000 chapters the work on dharma, artha and kāma composed by Brahṁā. The Vanaparva (32. 61) speaks of Brhaspati-nīti. The Mahābhārata several times cites verses (*gāthas* or *ślokas*) said to have been sung by Brhaspati²³⁴ (vide Śānti. 23. 25, 56. 38-39, 57. 6-7). Vide

232 चतुर्वर्गे (दानखण्ड p. 527) says 'आदिशब्दश्च बुधदेवसौमगजापतिवृद्धशतात्प-
पठितः सत्तागलेष्वयवनमरिचिषयस्तपस्करशूलस्यगुलहकनुसङ्गस्थशुभान्त्रयाणां यद्गम्य'.

233 The Budha sūtra opens as follows:—अथातो बुधधर्मशास्त्रं व्याख्यास्यामः ।
श्रेयोभ्युदयसाधनो धर्मः । गर्भाष्टमे ब्राह्मणे वसन्त आत्मानमुपनयेत् । एकादशे
श्रुतियो ग्रामे । द्वादशे वेश्यो वशासु । मसलाग्निदण्डकमण्डलुपवीतानि धारयेत् । &c.
हेमाद्रि (परिशेष, काल, p. 309) quotes this as Budha's from स्मृति-
महाणय.

234 भूमिरेतो निगिरति सर्वो धिलशयानिव । राजनं चाविरोद्धारं ब्राह्मणं चापवासिनम् ॥
शान्ति. 23. 15. This verse (with the reading द्वाविमो वसन्ते भूमिः सर्वे &c.)
is ascribed by शान्तिपर्व 57. 3. to Uśanas; vide note 195 above. बार्हस्पत्ये च

also Śānti. 58. 13-16, 69. 23-24. The Anuśāsana (39. 10-11) speaks of the Arthasāstra composed by Bṛhaspati and others. In some of these places there are distinct references to a śāstra or *mata* of Bṛhaspati and sections of his work are referred to (as e.g. *rājadhikāra*). The Śānti-parva (170. 12) describes how a king could, according to Bṛhaspati's views, secure his goal in four ways.²³⁵ In the Vanaparva (150. 29) men are said to be upheld by the *nayas* proclaimed by Bṛhaspati and Uśanas. Vide also Sabhā 50. 9, 55. 6, 73. 7-8, Udyoga 33. 71-72, 55. 66. The Kāmasūtra repeats the tradition that Brahman composed a work in one hundred thousand chapters on *dharma*, *artha* and *kāma* and that Bṛhaspati dealt with a portion of that work, viz. on *artha*.²³⁶ Vide note 196 above. Āśvaghoṣa (*Buddhacarita* I. 46) speaks of the *rājasāstra* of Śukra and Bṛhaspati. According to the Arthasāstra of Kauṭilya some of the special views of Bṛhaspati's school were that there were only two vidyās for kings viz. *vārtā* and *daṇḍanīti* and that the council of ministers should comprise 16 members. According to Kāmandaka and the Pañcatantra (II. 41) 'aviśvāsa' was the sheet-anchor of royal policy according to Bṛhaspati. The Yaśastilaka (p. 13) says that the *nīti* of Bṛhaspati had no place for Gods.²³⁷ The commentary on the Nītivākyāmṛta gives the first verse of Bṛhaspati.^{237a} Viśvarūpa contains several prose quotations which from their context must have been taken from Bṛhaspati about the qualifications of a *senāpati*, *prathāra*, *dūta*, &c. It is somewhat strange that in this quotation the *mantrin* is required to be deeply conversant with the śāstras of Manu, Bṛhaspati and Uśanas. For similar prose quotations, vide

शास्त्रे च श्लोको निगदितः पुरा । ... क्षममाणं नृपं नित्यं नीचः परिभवेज्जनः । हस्ति-
यन्ता गजस्यैव शिर एवारुरुक्षति ॥ शान्ति 56. 38-39 ; मरुत्तनं हि राज्ञा वै गीतः
श्लोकः पुरातनः । राजाधिकारे राजेन्द्र बृहस्पतिमते पुरा ॥ गुरोरेत्यबालितस्य कार्यकार्य-
मजानतः । उत्पथप्रतिपन्नस्य दण्डो भवति शाश्वतः ॥ शान्ति 57. 6-7.

235 चतुर्विधा सूर्यसिद्धिर्बृहस्पतिमते यथा । पारम्पर्यं तथा दैवं कार्यं मैत्रमिति प्रभो ॥
शान्ति 170. 12.

236 प्रजापतिः प्रजाः सृष्ट्वा तासां स्थितिनिबन्धनं जिवर्गस्य साधनमभ्यायानां शतसहस्रे-
णापे प्रोवाच । तस्यैकदेशिकं मनुः स्वाचम्बुवो धर्माधिकारिकं पृथक् चकार ।
बृहस्पतिरर्थोधिकारिकम् । 5-7

237 बृहस्पतिनीतय इवादेवमावृताः ।

237a वाचा कायेन मनसा प्रणम्याद्विरसं मुनिम् । नीतिशास्त्रं प्रवक्ष्यामि भूपतीनां सुखावहम् ॥

Viśvarūpa on Yāj. I. 323, II. 154. That Brhaspati also wrote a sūtra work on vyavahāra and other topics of dharma follows from the quotations contained in Viśvarūpa and Haradatta. For example, Viśvarūpa cites a prose passage from Brhaspati (on Yāj. II. 38) about the duty of the king to restore property stolen from his subjects if he could not recover it from the thief, about the rising scale of the rates of interest according to the castes, about the debts of a deceased man being payable by those who took his wealth, by his wife or by his son, about a surety being made to pay when the principal died, about the illegitimate son of a śūdra getting a share on his father's death and about his taking the whole estate with the king's permission if there were no legitimate issue of the śūdra.²³⁸ Haradatta on Gautama 22. 18 quotes a prose passage from Brhaspati on the prāyaścitta for killing a cow. These quotations establish that Brhaspati wrote a sūtra work on dharma also (i. e. at least on vyavahāra and prāyaścitta). Viśvarūpa also quotes a few verses from Brhaspati on vyavahāra and prāyaścitta and in one place at least indicates that the verse he attributes to Brhaspati occurred in the same work in which a prose passage quoted by him occurred.²³⁹ From this it follows that the sūtra work of Brhaspati on dharma contained verses also in Viśvarūpa's time. Whether the two works on arthaśāstra and dharma were composed by the same Brhaspati cannot be determined. It looks probable that they were composed by different authors. Yāj. (I. 4-5) mentions Brhaspati among the expounders of dharma. He is probably referring to the sūtra work on dharma disclosed by quotations from Viśvarūpa.

²³⁸ तथा च बृहस्पतिः 'चोरापहृतं तु सर्वेभ्योन्विष्यापणीयम् । अलाभे स्वकोशाह्ना । अद्दच्चोरा-
किलिषी स्यात् ।' on याज्ञ. II. 38; तथा च बृहस्पतिः—'पादोपचयात् क्रमेणे-
तरेषाम्—इति on याज्ञ. II. 39; बृहस्पतिश्च धनस्त्रीहारिपुत्राणां पूर्वामावे यथोत्तर-
माधमर्ण्यं तदभावे क्रमशोऽन्येषां रिक्थमाजायम् । on याज्ञ. II. 47; तथा च बृहस्पतिः
उपस्थाय विपत्तावुपस्थायस्य पुनः प्रतिभूदाय्यः इति । on याज्ञ. II. 55; तथा च
बृहस्पतिः—'कामतश्च शूद्रावरोधजस्य भ्रातुरेवं समानमात्रं श्रेते पितरि द्युः शुश्रूषु-
ष्येत्' इति । on याज्ञ. II. 138.

²³⁹ on याज्ञ. III. 262 विष्वरूप says 'बृहस्पतिना तु द्वादशाहेन, गोघाती तस्मात्पापम-
मुच्यते । क्षीराहारो भवेत्तत्र क्षीरदध्यशनोपि वा ॥' तथेदमन्यत् 'गायत्र्या दशसाहस्रं
&c. (two verses)'. तथेदं तत्रैवान्यत् 'द्वादशरात्रं पञ्चगव्याहारः षड्वारत्रं वा याव-
काहारो गोष्ठे वसेत् । ... ब्राह्मणान् भोजयित्वा शुभेदित्वाह बृहस्पतिः' इति ।
The words द्वादशरात्रं पञ्चगव्याहारः are attributed to बृहस्पति by हरदत्त also.

In the Mit. and other commentaries and nibandhas over seven hundred verses on vyavahāra and a few hundred more on ācāra and prāyaścitta are cited from Bṛhaspati. That seems to have been an independent work composed between 300 and 500 A. D., which will be discussed later on (vide sec. 37).

In Jivananda's collection (part I. pp. 644-651) and in the Anandaśrama collection there is a Bṛhaspatismṛti in 80 verses in which Bṛhaspati is represented as instructing Indra about gifts. Several mss. in the Deccan College Collection contain this smṛti, but in an abridged form in 70 and 49 verses (No 130 of 1884-86 and No 147 of 1895-1902). Vide also I. O. cat. p. 386 No. 1324, 1325-1328. Aparārka quotes (p 1225) verse 7 of this smṛti (in verse) and the Dānatratnākara quotes verses 6 and 7 as from Dāna-Bṛhaspati.

The Bārhaspatya Arthasāstra edited by Dr. F. W. Thomas (Lahore, 1921) is a later work and does not deserve more than a passing notice. In six chapters it deals with the conduct, duties, studies of kings, omens, rules of policy &c.

27. Bharadvāja and Bhāradvāja

There is a Śrauta sūtra and a Gṛhya sūtra attributed to Bhāradvāja. The Ms. of the śrauta in the Bombay University Library contains nine prāśnas and a portion of the 10th and begins 'darśapaurṇamāsau vyākhyāsyāmaḥ'. It quotes Ālekhaṇa and Āśmarathya frequently. The Gṛhya has been edited by J. W. Salomons. It appears from quotations in Viśvarūpa and other early commentators that a sūtra work on dharma attributed to Bharadvāja or Bhāradvāja was in existence. The forms Bharadvāja and Bhāradvāja probably refer to the same work. On Yāj. (I. 15) Viśvarūpa quotes a prose passage from Bhāradvāja prohibiting the learning of *mleccha* tongues and calling upon the preceptor to teach his pupil pure words, observance of Saṁdhyā and the kindling of fire;^{239a} on Yāj. I. 32 Bhāradvāja is quoted as prescribing a penance for even thinking of causing harm to beings;^{239b} on Yāj. I. 185 a lengthy sūtra of Bharadvāja on the purification of certain things is quoted, wherein is cited the view of some that boys are purified by a mere bath

^{239a} तथा च भारद्वाजः—न म्लेच्छभाषां शिक्षेत । म्लेच्छो ह वा एष यद्वशब्द इति विज्ञा-
यते । तस्माच्छिष्यमुपनीय साधुशब्दान् शिक्षयैत् सम्बोधोपासनादीन्धनानि ।

^{239b} तथा च भारद्वाजः—'मनसा प्राणिहिंसायां त्रिद्विषदामावतयेत्' इति ।

when touched by *antyañjas*; ²⁴⁰ on Yāj. I. 236 a prose passage of Bhāradvāja forbids in śrāddhas the use of certain cereals as food.²⁴¹ Aparārka quotes a long prose passage (p. 1155) from Bhāradvāja in connection with the *prāyaścitta* for cessation of *grhya* fires for various periods.

In the *Smṛticandrikā*, in Haradatta and in several other works verses of Bhāradvāja are quoted, which appear to be taken from a *smṛti* in verse.

That Bhāradvāja was an ancient writer on *arthaśāstra* follows from the Kauṭīliya, wherein the views of Bhāradvāja are cited seven times and of Kaṇinka Bhāradvāja once. Some of the views of Bhāradvāja as described in the Kauṭīliya are that a king should choose his ministers from amongst his fellow-students, that the king should consider his line of policy alone in secret, that the princes should be punished secretly when they manifest no love for the king their father, that the minister should set one prince against another when the king is on his death-bed, that when calamities befall the king and the minister, the former is the lesser of two evils, that one should bow down before the strong. This last view occurs in the Mahābhārata in the same words.²⁴² The Śāntiparva (chap. 140) contains a dialogue between Bhāradvāja and king Śatruñjaya of Sauvira in which *daṇḍa* is said to be the most pre-eminent among the expedients. The same parva (chap. 58. 3) mentions Bhāradvāja in a list of writers on *rājaśāstra*. The Yaśastilaka²⁴³ (4th Āśvāsa p. 100, Nirṇayasāgara ed.) quotes two verses of Bhāradvāja from his treatise on the topic of the six *gūṇas*. This shows that Bhāradvāja's work on politics was available in the 10th century and contained verses (probably intermixed with prose).

240 चतु भारद्वाजः—न शौचे शयनासनकटभस्तरयानप्रस्तरगण्डोपधानकशिपुकम्बलकुगृहधान्यमणिकलकशिलासहस्ररेण्यामनिस्तानानि च काष्ठानां तृणपलालदानां कुमारणामन्यत्र श्रेष्ठणादस्यस्पर्शने स्नानं कुमारणामेके इति । .

241 माषाढकीमुद्रवर्जं विद्वानि न दद्यात्—इति भरद्वाजः ।

242 कौटिल्य says (12. 1) इन्द्रस्य हि स प्रणमति यो बलीयसो नमति—इति भारद्वाजः; शास्त्रिपर्व 67. 11. has 'इन्द्राय स प्रणमते नमते यो बलीयसे ।'

243 अवक्षेपेण हि सत्तामसतां प्रशङ्केण च । तथा सत्त्वेष्वाग्निद्रोहाद्धर्मस्य च कारणात् ॥ विमाननाच्च मान्यानां विश्वस्तानां च घातनात् । प्रजानां जायते लोपो नृपतेश्चायुषः क्षयः ॥ इति कथमिदमभाषत पाद्गुण्यमस्तावे भारद्वाजः ॥

The Parāśara-Mādhaviya (vol. III. p. 231) quotes a verse of Bharadvāja which divides a pledge into four varieties. A few quotations from Bharadvāja on matters of vyavahāra are cited in other works. For example, the Sarasvatī-vilāsa cites a verse of Bharadvāja that a compromise, an exchange and a partition, if fair and equal, could be annulled only for ten days, but could be annulled till the 9th year, if unfair.²⁴⁴ It appears that the verses of Bharadvāja on vyavahāra are taken from a work other than the ancient work on politics.

28. Śātātapa

Śātātapa is enumerated among the expounders of dharma by Yāj. (I. 4-5) and by Parāśara. Viśvarūpa, Haradatta and Aparārka quote several prose passages of Śātātapa on prāyaścitta. Viśvarūpa (on Yāj. III. 236) tells us that Śātātapa spoke of only eight upapātakas and that without dealing with śrāddha as a principal topic he spoke of some of the subsidiary details of śrāddha.²⁴⁵ The latter passage quoted from Śātātapa is a half verse. So Viśvarūpa had a prose work of Śātātapa before him, mixed with verses. Haradatta on Gaut. (Dh. S. 22. 18) quotes a prose passage of Śātātapa about the penance for killing a cow. In the Mit., the Smṛticandrikā and other works numerous verses of Śātātapa are quoted on ācāra and śrāddha. This work of Śātātapa in verse is most probably a different one from the sūtra work. It appears that there are several smṛtis ascribed to Śātātapa. In Jivananda's collection there is a smṛti of Śātātapa called Karmavipāka in six chapters and about 231 verses. Its contents are : certain diseases are concomitants of certain sins; gifts of land, cows &c.; eulogy of Brāhmaṇas; penances for killing a Brāhmaṇa, a cow &c., penances for drinking wine, for incest and forbidden sexual intercourse of various sorts, for thefts; rites for those who meet with violent and accidental death. The last verse declares that the Smṛti was promulgated by Śātātapa to his pupil Śarabhaṅga. It is a late production. It prescribes the reading of the Harivaṃśa (II. 30) as a penance for infanticide.

²⁴⁴ सन्धिश्च परिवृत्तिश्च विभागश्च समा यदि । आदर्शाहं निर्वर्तेत विषमे नववत्सरात् ।
सर्वस्वतीविलास pp. 314, 320.

²⁴⁵ यथा शातातपः श्राद्धमनुकल्पेन तद्गतानुष्ठानाह—'विना यज्ञोपवीतिन गन्धैर्यस्तु समालमेत्'
इति । विष्णुरूप on साङ्ग. I. 4-5.

No. 1362 of the I. O. catalogue (and cat. of Madras Govt. mss. vol. V. pp. 1994-96) is a Śātātapa-smṛti in twelve chapters dealing with prāyaścittas for mahāpātakas, prāyaścittas for injuries to various beings, marriage, vaiśvadeva, śrāddha, pītṛtarpaṇa, rules about taking one's dinner, prāyaścitta for dogbites and similar matters; impurity on birth and death, rules of conduct (ācāra).

No. 1361 of the I. O. catalogue is a treatise in mixed prose and verse on prāyaścittas for the Mahāpātakas and Upapātakas. Several verses of Manu (such as III. 8, 11, 171) occur therein. It contains 139 verses. In Mitra's Notices (II. p. 4) there is a ms. called Karmavipāka in 87 chapters and 2376 verses, of which the work in Jivananda's collection seems to be a part or abridgment.

Aparārka in several places quotes the views of Śātātapa immediately followed by quotations from Vṛddha-Śātātapa or *vice versa* (e. g. on Yāj. I. 190, on III. 292 p. 1195 and p. 1201).

No. 205 of A. 1882-83 of the Deccan College Collection is a Vṛddha-Śātātapa-smṛti in 64 verses on prāyaścittas for doing various things, on śrāddha, on washing the teeth. I. O. Cat. No. 1360 p. 398 is a Vṛddha-Śātātapa-smṛti in 97 verses on defilement and purifications. The Ānandaśrama collection contains a Vṛddha-Śātātapa-smṛti in 68 verses (pp. 232-235) on prāyaścittas, purification from various defilements and other miscellaneous matters. There are two prose passages therein.

Hemādri mentions a Vṛddha-Śātātapa along with several other smṛtikāras (vide note 232 above). In the Vyavahāramātrkā of Jimūtavāhana (p. 305) Vṛddha-Śātātapa is cited on the six kinds of *uttara* (defendant's reply).²⁴⁶ This shows that Vṛddha-Śātātapa wrote on Vyavahāra also.

The Mit. (on Yāj. III. 290) cites a Brhat-Śātātapa.

Hemādri (III. i. 801) speaks of a bhāṣyakāra of Vṛddha-Śātātapa.

29. Sumantu.

From Viśvarūpa, Haradatta and Aparārka it follows that Sumantu composed a sūtra work on *dharma*, particularly on ācāra and prāyaścitta. Viśvarūpa quotes prose passages from Sumantu on upapātakas,²⁴⁷

²⁴⁶ वृद्धशास्त्रात्तपवचनं तु बहुज्ञजीर्णकृतमिच्छेत्समाभिर्दृष्टं न पुनर्मोजदेवे ।

²⁴⁷ एषे सुमन्तुः 'स्त्रीजलमोस्तेभ्यं गोश्च गमनं नाशकं भूयन्तं क्षत्रियवैश्यगोघ्नता परिधि-
चितावकीर्णता प्रतिरूपकवृत्तिभ्योऽनुपपातकानि' इति । विश्वरूपेण याज्ञ. III. 229-236.
H. D. 17.

on *prāyaścitta* for Brāhmaṇa-murder (on Yāj. III. 237), for drinking wine (on Yāj. III. 250), for theft of gold (on Yāj. III. 252), for incest (on Yāj. III. 253-54), for killing a cow and about *ātātāyin* (on Yāj. III. 261). In one quotation from Sumantu cited by Viśvarūpa the views of *ācāryas* and of *Āngirasa* are mentioned.²⁴⁸ The *prāyaścittas* for Brāhmaṇa-murder and for killing a cow contained in Viśvarūpa occur in Haradatta (on Gaut. 22. 13 and 18). Most of the quotations cited by Viśvarūpa occur in Aparārka also. The Hāratalā (p. 68) quotes sūtras of Sumantu on *āśauca*. One well-known sūtra of Sumantu is 'no *prāyaścitta* (or blame) is incurred by killing an *ātātāyin*, except cows and brāhmaṇas'.²⁴⁹ Aparārka quotes sūtras from Sumantu condemning marriage with maternal uncle's or paternal aunt's daughter and recommending the abandonment of a young wife in certain circumstances.²⁵⁰ In the *Sarasvatīvilāsa* a prose passage of Sumantu is cited on the seven constituents of *rājya*.^{250a}

These quotations from Viśvarūpa and others establish that a prose work on dharma by Sumantu existed early enough. It appears however that the work was not a very ancient one. Neither Yājñavalkya nor Parāśara mentions Sumantu among the propounders of *dharma*. On the other hand the name of Sumantu is an ancient one. In the Bhāgavatapurāṇa (XII. 6. 75 and 7. 1). Sumantu is said to have been a pupil of Jaimini and a promulgator of the *Atharvaveda*. Vide *Śāntiparva* 341. 19 for Sumantu and other pupils of Vyāsa. In the daily *tarpaṇa* the name of Sumantu occurs along with Jaimini, Vaiśampāyana, Paila.

248 न ब्राह्मणस्य पतनमिच्छन्त्याचार्याः किल्बिष्युपगतः पातव्य इत्याङ्गिरसः—इति । विश्वरूप on याज्ञ. III. 237.

249 विश्वरूप on याज्ञ. III. 262 quotes it as 'नाततायिवधे प्रायश्चित्तमन्यत्र गोब्राह्मणेभ्यः,' while the मिता. on याज्ञ. II. 21 quotes it as 'नाततायिवधे दोषेभ्यश्च गोब्राह्मणान्'; the स्मृतिमञ्जरी of गोविन्दराज (I. O. ms. No 1736) has 'आततायिन्यदोषोऽन्यत्र गोब्राह्मणेभ्यः'.

250 मातुलसुता पितृव्यस्यैव समानार्थगोत्रा च परिणीय चान्द्रायणं चरेत् परित्यज्यैर्ना बिभृषात् । अपराकं on याज्ञ. I. 53; 'कन्या कुत्सितान्यजातिकर्मशीला ध्याभ्युपहृता परिणीता वयस्सप्तयोनिः स्वात्परित्यक्तव्या' अपराकं on याज्ञ. I. 65.

250a अतः सप्ताङ्गानि सर्वथा संरक्षणीत्याहं सुप्नुतुः 'स्वान्धमात्मना संरक्षेत् । अमात्यान् संमानेन । वणीन् रत्नान्न । जनान् वणेषु मेरुजनेन । दुर्गं धनधान्यादिसमृद्ध्या । कोशमुचितव्ययेन । दुष्टं स्वधर्मेण । मित्रं सत्यभाषणेन । इति । सरस्वती ० p. 46.

Numerous verses on dharma are also cited from Sumantu by Aparārka, the Smṛticandrikā and other works. This may probably be a different work from the sūtra work of Sumantu. In one verse of Sumantu (Aparārka on Yāj. I. 223) occur the words 'Śaṅkha-sya vacanaṁ yathā' and in another (Aparārka on Yāj. I. 217-218) the Kanyā sign of the zodiac is referred to.

It is remarkable that the Mit. and Aparārka contain no verses of Sumantu on vyavahāra. The Sarasvatī-vilāsa is rich in quotations from Sumantu on vyavahāra. A compromise, exchange or partition, if fair, could be annulled up to the tenth day, but if unfair up to the 9th year (vide note 244 above). 'If even as much as a *maṣa* went from the buyer to the seller, that would support the sale of the land (sold) just as a small dose of poison permeates the whole body and when no purchase-money is paid or only a portion is paid, then the purchase is called *avākṛaya* and is liable to be set aside if the price is not paid in (good time).' Sumantu prescribes a fine for selling and purchasing land without the consent of the neighbouring members of the family and says that in case of pre-emption, the neighbours on the east are preferred to all and those on the south come last.²⁵² Sumantu defines a mortgage by conditional sale (called 'uktalābhakṛaya') and a sale for arrears of revenue by the king's orders (called *ājñākṛaya*).²⁵³

30. The Smṛtis

The word *smṛti* is used in two senses. It is applied to all ancient orthodox non-Vedic works such as Pāṇini's grammar, to the śrauta, grhya and dharma sūtras, to the Mahābhārata, to Manu, Yājñavalkya and others. In a narrower sense *smṛti* and dharma-

251 माघमाघमपि द्रव्यं क्रेतुर्विकेतरि स्थितम् । व्याप्नोति सकला भूमिं कायमल्पं विषं यथा ॥ अर्धदत्तमदत्तं तु कथमादुर्व्यक्रमम् । अवकयो निर्वर्तेत यदि काले न दीयते ॥ सरस्वती० p. 321.

252 स्नात्यादीनगनुज्ञाव्य सनीपस्थानतन्दिनाम् । कथविक्रयकर्तारो तत्समे दण्डमर्हतः ॥ सरस्वती० p. 322; 'यतुःसामन्तसानिष्ये प्राची दिग्बलवत्तरा । उदीची च प्रतीची च सर्वाभावे तु दक्षिणा ॥ p. 323.

253 किञ्चित्च द्रव्यमादाय काले दास्यामि ते कञ्चित् । नो चेन्मूलमिदं त्यक्तं केदारस्येति यः कथः ॥ स उक्तलाभ इत्युक्त उक्तकालेऽप्यनर्पणात् ॥ सरस्वती० p. 324; मूल्यस्य पादमर्धं वा मूल्यमाज्ञाकथे स्थितम् । मूल्यं तदाप्तमसितं दत्त्वा क्षयं समाप्नुयात् ॥ आ त्रिभोगात् ततः क्रेतुः परतो ददतामियात् । p. 323.

himself), but his list differs slightly from that of Yāj. Parāśara omits Brhaspati, Yama, and Vyāsa and adds Kāśyapa, Gārgya and Pracetas. The Tantra-vārtika (p. 125) of Kumārila speaks of eighteen dharmasamhitās. Viśvarūpa quotes a verse of Vṛddha-Yājñavalkya, who adds ten names to the list of Yājñavalkya (vide note 219 above). The Caturviṃśatimata is a work which professes to give the views of 24 sages on dharmaśāstra, viz. all those listed by Yāj. (except Kātyāyana and Likhita) and six more, viz. Gārgya Nārada, Baudhāyana, Vatsa, Viśvāmitra, Saṅkha (Saṅkhyāyana ?). Āṅgīras as quoted in the Smṛticandrikā (I. p. 1), Hemadri (Dānakhaṇḍa p. 528), the Sarasvativilāsa (p. 13) and other works mention Upasṁritis.²⁵⁹ There is a smṛti called Śaṭtriṃśanmata quoted by the Mit., Aparārka and other works. Paithīnāsi as quoted in the Smṛticandrikā, the Saṁskāramayūkha and other works enumerates 36 smṛtis.²⁶⁰ Aparārka says that the Bhaviṣyapurāṇa speaks of 36 smṛtis and his enumeration of them is slightly different from that of Paithīnāsi.²⁶¹ The Vṛddhagautamasṁriti (Jīvananda part II. pp. 498-499) gives a list of 57 dharma-śāstras. The Prayoga-pārijāta as quoted in the Viramītrodaya enumerates 18

258 वक्रारो धर्मशास्त्राणां मनुर्विष्णुर्मोक्षिराः । वसिष्ठदक्षसंवर्तशातातपपराशराः ॥ अपस्तम्बो-
शनीव्यासाः कात्यायनबृहस्पती । गौतमः शङ्खलिखितौ हारीतोरत्रिहं तथा ॥ याज्ञ. I. 4-5
(Trivandrum ed.). The Mit. reads the two verses differently though the names are the same.

259 नारदः पुलहो गार्ग्यः पुलस्त्यः शौनकः क्रतुः । बोधायनो जातुकर्णो विश्वामित्रः पिता-
महः ॥ जाबालिर्नचिकेतश्च स्कन्दो लौगाक्षिकश्यपो । व्यासः सनत्कुमारश्च शतन्तुर्जनक-
स्तथा ॥ व्यासः कात्यायनश्चैव जातुकर्णः कपिशलः । बोधायनश्च काणादो विश्वामित्र-
स्तथैव च ॥ पैठीनसिर्गौमिलश्चेत्युपस्मृतिविधायकाः ॥ Quoted as from प्रयोगपरिभाषा
by वरिमित्रोदय (परिभाषा, p. 18). The Bīr. adds that these upasṁritis
were enumerated by the Madanaratna also.

260 तेषां मन्विक्रिरोव्यासगौतमाशुशानोयमाः । वसिष्ठदक्षसंवर्तशातातपपराशराः ॥ विष्णुवा-
पस्तम्बहारीताः शङ्खः कात्यायनो गुरुः । प्रचेता नारदो योगी बोधायनपितामहो । सुमन्तु-
कश्यपो बभ्रुः पैठीनो व्यास एव च ॥ सत्यवतो भरद्वाजो गार्ग्यः कार्णार्जिनिस्तथा ॥
जाबालिर्जनमदमिश्च लौगाक्षिर्मेघस्तम्भवः । इति धर्मग्रन्थेतराः षट्त्रिंशद्वयः स्मृताः ॥
quoted in the स्मृतिचन्द्रिका and संस्कारमयूख.

261 तांश्च मनुविष्णुयमदक्षोत्रिबृहस्पत्युशानपस्तम्बवसिष्ठकात्यायनपराशरव्यासशङ्खलिखि-
तसंवर्तगौतमशातातपहारीतयाज्ञवल्क्यप्रचेतोबुधदेवलसोमजमदमिविश्वामित्रप्रज.पति-
नारदपैठीनसिपितामहबोधायनछागलैयजाबालिच्यवनमन्त्रिकश्यपा इति षट्त्रिंशद्वय
स्मृत्यन्तरे पठिताः । अपरार्क P. 7.

principal smṛtis, 18 upasmṛtis and 21 other smṛtikāras.²⁶² If all the smṛtis cited in the later *nibandhas* such as the *Nirṇayasindhu*, the *Mayūtkhas* of *Nīlakaṇṭha* and the *Viramitrodaya* be taken into account, the number of smṛtis will be found to be about 100.

The smṛtis thus relied upon are the products of different and widely separated ages. Some of them are entirely in prose or in mixed prose and verse, while the large majority are in verse. A few of them are very ancient and were composed centuries before the Christian era. Such are the dharmasūtras of Gautama, Āpastamba, Baudhāyana, and the Manusmṛti. Some were composed in the first centuries of the Christian era such as the smṛtis of Yājñavalkya, Parāśara, Nārada. Most of the smṛtis other than the above fall between the period from 400 A. D. to 1000 A. D. The chronology of all these smṛtis presents perplexing problems. Some of the metrical smṛtis are remodellings of older sūtras as in the case of Śāṅkha. There are sometimes as many as two or three different smṛtis going under the same name, e. g. Śātātapa, Hārīta, Atri. Then the confusion is worse confounded by the fabrications of sectarian zeal, such as the Hārītasṁṛti which is full of Vaiṣṇavaite teachings. There are several works going under the names of well-known smṛtikāras with the prefixes Vṛddha, Br̥hat, Laghu. In many cases the works going under these names are different from the smṛtis that are without these prefixes and this differentiation took place at a very early date in certain cases, for example, so early a writer as Viśvarūpa distinguishes between Yājñavalkya and Vṛddha-Yājñavalkya, Gārgya and Vṛddha-Gārgya. Similarly Viśvarūpa quotes (on Yāj. I. 69) Vṛddha-Manu and (on Yāj. I. 19) Vṛddha-Vasiṣṭha, which latter probably was different from the Vasiṣṭhadharmasūtra, as the latter does not contain the details given

262 The 18 principal स्मृतिकारः according to the प्रयोगपारिजात are मनु, बृह-
स्पति, दक्ष, गौतम, यम, अङ्गिरस, योगीश्वर, प्रचेतस, शातातप, पराशर, संवत्, उश-
नस्, शङ्ख, लिखित, अत्रि, विष्णु, आपस्तम्ब, हारीत. The उपस्मृतिः have been
enumerated above (in n. 259). The other 21 smṛtis are : वसिष्ठो नारदश्चैव सुम-
नुश्च पितृमहः । विष्णुः काण्वीजिनिः सत्यव्रतो गार्ग्यश्च देवलः ॥ जमदग्निर्भारद्वाजः
पुलस्त्यः पुलहः क्रतुः । आत्रेयश्च गेयश्च मरीचिर्वत्स एव च ॥ पारस्करश्च-
प्यथैश्वर्यो वैजवापस्तथैव च । इत्येते स्मृतिकर्तार एकविंशतिरिति ॥ वीर०, परिभाषापृ०
p. 18.

by Viśvarūpa.²⁶³ In some cases the works designated Vṛddha or Brhat are larger and in all cases later than the works without those prefixes. For example, Parāśara and Brhat-Parāśara (Jivananda part II. pp. 55-310), Gautama and Vṛddha-Gautama (Jivananda part II. pp. 497-638). Some of the works with the prefix Vṛddha are versified compilations of prose works, e. g. Mit. on Yāj. III. 267 quotes a verse from Vṛddha-Viṣṇu which is merely the versified equivalent of Viṣṇu-dharmasūtra chap. 50. 6, 12-14. It appears that sometimes the same work is cited with the prefix Vṛddha or Brhat, e. g. the Mit. on Yāj. II. 135 quotes a passage from Brhad-viṣṇu which is the same as the Viṣṇudharmasūtra 17. 4-7.

As most of the writers of digests quote from memory and had recourse to mss. and not to standard editions, even well known verses are ascribed to different authors in different works. The verses 'bhrātrpām-aprajāh' &c. which are quoted as Nārada's (Nārada 16.25-26) in the Vyavahāramayūkha are attributed to Śaṅkha in the Madanapārijāta (p. 680). The three verses about *bandhus* are ascribed to Baudhāyana by Madhava and to Vṛddhaśātātapa by the Madanapārijāta (p. 674).

In spite of all these drawbacks, an attempt will be made in the following pages to arrange some of the leading versified smṛtis in chronological order beginning from the Manusmṛti.

All these smṛtis are not equal in authority. Most of them are obscure and are only rarely cited by ancient commentators. Exclusive of the dharmasūtras hardly a dozen smṛtis have found commentators. If we are to judge of the authority of a smṛti by the commentaries thereon, then the Manusmṛti stands pre-eminent. Next to it is the Yājñavalkyasmṛti.

31. The Manusmṛti

So many editions of this work have been published in India since 1813 (when the Manusmṛti was first published at Calcutta), that it is not possible to name them. In this work the Nirṇaya-sāgara edition with the commentary of Kullūka has been used throughout. Another edition of Manu well known on this side of India is that of the late V. N. Mandlik who published several com-

²⁶³ बृद्धवसिष्ठेऽथैवमेव मध्ये सोम्यमिति तु विशेषः. Vide वसिष्ठध. सू. III. 64-68 for the five *śloka*s on one's hand.

mentaries such as those of Medhātithi, Govindarāja and others. The Manusmṛti has been translated into English several times. The best known translation is that of Dr. Bühler in the S. B. E. series (vol. 25). Dr. Bühler also added an exhaustive and very scholarly introduction to his translation and dealt with numerous problems connected with the Manusmṛti.

In the R̥gveda Manu is spoken of as the father of mankind (R̥g. I. 80. 16, I. 114. 2, II. 33. 13) and a Vedic poet prays that he may not be led away from the ancestral path of Manu.²⁶⁴ Another Vedic bard says that Manu was the first to offer sacrifice (R̥g. X. 63. 7). In the Taittirīya Saṁhita and the Tāndya-mahā-brāhmaṇa it is said 'whatever Manu said is medicine.'²⁶⁵ Taittirīya-Saṁhita (II. 1. 5. 6) also says that mankind is Manu's (Mānavyo hi prajāḥ). In the Taittirīya Saṁhita (III. 1. 9. 4-5) and the Aitareya Brāhmaṇa (V. 14) we have the story of Manu dividing his wealth among his sons and of the exclusion of his son Nabhanedīṣṭha. The Satapatha-brāhmaṇa (S. B. E. vol. 12 p. 216) gives us the story of Manu and the deluge. In the Nirukta (chap. III) there is a discussion about the rights of sons and daughters. One of the views there propounded is that children of both sexes take their father's wealth and a *ṛk* and śloka are cited in support of that position.²⁶⁶ The śloka refers to the opinion of Manu Svāyambhuva. It is noteworthy that that śloka is opposed to a *rik*, which means that the śloka is not Śruti but is Smṛti. So before Yaska wrote there were smṛti texts in verse in which Manu was spoken of as a law-giver. We have seen how Gautama and Vasiṣṭha quote the views of Manu and how Āpastamba connects Manu with the promulgation of śraddhas (II. 7. 16. 1). The Mahābharata in numerous places speaks of Manu, sometimes as Manu simply, sometimes as Svāyambhuva-Manu (Śānti 21. 12) and also as Prācetasā Manu (Śānti 57. 43). In the Mahābharata (Śānti. chap. 336. 38-46) we are told how the supreme being composed a hundred thousand ślokas

²⁶⁴ मा नः पृथः पित्र्याम्मान्वादाधिं दुरं नैष्ट परावतः । कवेद VIII. 30. 3.

²⁶⁵ यद्वै किं च मनुस्मृत्यदक्षेपजम् । ते. सं. II. 2. 10. 2. 'मनुर्वै यत्किंचावदत्तक्षेपजं भेषज-
ताये' ताण्ड्य 23. 16. 17.

²⁶⁶ अविशेषेण मिथुनाः पुत्रा दायादा इति । तदेवदुष्श्लोकाभ्यामुक्तम् । अज्ञादज्ञात्संभवसि
हृदयादधिजायते । आत्मा वै पुत्रनामासि स जीव शरद्ः शतम् ॥ इति । अविशेषेण
पुत्राणां दायां भवति धर्मतः । मिथुनाणां विसर्गादौ मनुः स्वार्थमुद्योष्यति ॥

on *dharma*, how Manu Svāyambhuva promulgated those *dharma*s and how Uśanas and Bṛhaspati composed *śāstras* based on the work of Manu Svāyambhuva.²⁶⁷ In another place the account is slightly different and Manu does not figure therein. Śānti-parva (chap. 59. 80-85) describes how the original work of Brahmā on the three, *Dharma*, *Artha*, and *Kāma*, in 100000 chapters was successively reduced to 10000, 5000, 3000 and 1000 chap. respectively by Viśalākṣa, Indra, Bahudantaka, Bṛhaspati and Kāvya (Uśanas). The prose introduction to the Nārada-smṛti says that Manu composed in 10000 ślokas, 1080 chap. and 24 *prakaraṇas* a *Dharmaśāstra* and imparted it to Nārada, who abridged it into 12000 verses and taught it to Mārkaṇḍeya, who in his turn compressed it into 8000 ślokas and passed it on to Sumati Bhārgava, who again reduced it to 4000 ślokas. The Nārada-smṛti then gives the first verse²⁶⁸ of that work which is a combination of the extant Manu I. 5-6 and says that vyavahāra was the 9th *prakaraṇa* out of 24 in the original work of Manu. It will be noticed how this version differs from that of the Mahābhārata wherein Nārada is altogether ignored. The extant Manusmṛti (I. 32-33) narrates how from Brahmā sprang Virāj, who produced Manu, from whom were born the sages including Bhṛgu and Nārada, how Brahmā taught the *śāstra* to Manu, who in his turn imparted it to the ten sages (I. 58), how some great sages approached Manu and sought instruction in the *dharma*s of the *varṇas* and the intermediate castes and how Manu told them that his pupil Bhṛgu would impart to them the *śāstra* (I. 59-60). This appearance is kept up throughout the work. The sages interrupt Bhṛgu's discourse in several places (as in V. 1-2 and XII. 1-2). Manu is said to be omniscient (II. 7) and Manu is mentioned by name dozens of times in the work with the words "Manurāha" (IX. 158; X. 78 etc.), or "Manur-abravid" or "Manor-anuśāsanam".

²⁶⁷ ऋषीनुवाच तान्सर्वानिदृश्यः पुरुषोत्तमः । कृतं शतसहस्रं हि श्लोकानामिदमुत्तमम् ॥ लोक-
तन्त्रस्य कृत्स्नस्य यस्माद्भूमेः प्रवर्तते । ... तस्मात्प्रवक्ष्यते धर्मान् मनुः स्वायम्भुवः
स्वयम् । ... स्वायम्भुवेण धर्मेण शास्त्रे चोशनसे कृते । बृहस्पतिमते चैव लोकेषु
प्रतिचारिते ॥

²⁶⁸ तत्रायमायः श्लोकः । आत्मीयिदं तमोमूर्तं न प्राप्तायत किञ्चन । ततः स्वयम्भूर्भगवा-
न्मादुरासीच्चतुर्मुक्तः ॥ Manu I. 5 is quoted as the verse of a स्मृतिकार by
कमलशील in his comment on शान्तरक्षित's तत्त्वसंग्रह (कारिका 3118) in
the middle of the 8th century A. D. Vide सुरेश्वर's बृहदारण्यकभाष्यपार्क
p. 487.

(VIII. 139, 279, IX. 239, etc). That the introductory words in the Nārada-smṛti are not spurious or a later addition follows from the remark of Medhātithi that, according to the Nārada-smṛti, Prajāpati composed a work in 100000 śloka which was abridged by Manu and others.²⁶⁹ No one should take very seriously these varying accounts even in the Māhābhārata and in the Nārada-smṛti, as they are intended to glorify some particular text or texts. According to the Bhaviṣya-purāṇa as quoted in Hemādri, the Saṁskāra-mayūkha and other works, there were four versions of the Svāyambhuva śāstra composed by Bhṛgu, Nārada, Bṛhaspati and Aṅgiras.²⁷⁰ So early a writer as Viśvarūpa cites verses from Manusmṛti as those of Svayambhū (vide com. on Yāj. II. 73, 74, 83, 85, where Manu 8. 68, 70-71, 380 and 105-6 are respectively quoted as Svayambhū's), while quotations from Bhṛgu cited by Viśvarūpa (on Yāj. I. 187 and 252) are not found in the Manusmṛti. In the same way most of the verses quoted from Bhṛgu by Aparārka are not found in the Manusmṛti. One verse which Aparārka quotes from Bhṛgu (on Yāj. II. 96) speaks of the view contained therein as that of Manu.²⁷¹

It is almost impossible to say who composed the Manusmṛti. It goes without saying that the mythical Manu, progenitor of mankind even in the R̥gveda, could not have composed it. What motives could have induced the unknown author to palm it off in the name of the mythical Manu and to suppress his identity it is difficult to say. One motive may have been to invest the work with a halo of antiquity and authoritativeness. Bühler following Max Müller says (SBE vol. 25 p. XVIII) that the Manusmṛti is based on or is a recast of an ancient dharmasūtra, viz. that of the Mānavacarāṇa. The question whether the Mānavadharmasūtra existed has been discussed above (sec. 13, pp. 79-85). Bühler himself candidly admits (SBE vol. 25, p. XXIII) that the recovery of the writings of the Mānavas has not only not furnished any facts in support of the alleged relation between the Mānavadharmasūtra and the

²⁶⁹ नारदश्च स्मरति । शतसाहस्रो ग्रन्थः प्रजापतिना कृतः स मन्वादिभिः क्रमेण संक्षिप्त इति । मेघानिधि on मनु I. 58.

²⁷⁰ भार्गवीया नारदीया च बार्हस्पत्याङ्गिरस्यपि । स्वायम्भुवस्य शास्त्रस्य चतस्रः संहिता मतः ॥ चतुर्वेद, दानसङ्ग ५. 528, संस्कारमयूख ५. 2.

²⁷¹ येषु पापेषु दिव्यानि प्रतिशुद्धानि यन्ततः । कारयेत्सज्जनैस्तानि नामिशस्त्रं त्यजेन्मनुः ॥ अपराक.

Manusmṛti, but on the contrary has raised difficulties as the doctrines of the Mānavagṛhyasūtra (edited by Dr. Knauer) differ very considerably from those of the Manusmṛti. To take only a few examples, Mānava Gr. S. II. 12. 1-2 are opposed to Manu 3. 1; Mānava Gr. S. I. 4. 7 to Manu 4. 95; Mānava Gr. S. I. 20. 1 to Manu 2. 34; Mānava Gr. S. I. 21. 1 to Manu 2. 35; Mānava Gr. S. I. 22. 1 to Manu 2. 36; Mānava Gr. S. II. 12. 1-2 to Manu 3. 84-86. Besides there is nothing in our Manu corresponding to the Vināyakaśānti in the Mānavagṛhya (II. 14) nor to the tests for selecting a bride prescribed in Mānava Gr. S. I. 7. 9, which corresponds to Āśvalāyana Gr. S. I. 5. 5-6. Dr. Caland points out (R. und S. p. 17) that though single verses of the Manusmṛti tally with the Śrāddhakalpa of the Mānava School, yet the descriptions of funeral rites widely differ in the two works. There are no doubt some parallels as pointed out by Bradke (in ZDMG, vol. 36, pp. 477-477). There is one circumstance about the authorship of the Manusmṛti that deserves to be noted. The Mahābhārata seems to distinguish between Svāyambhūva Manu and Prācetasā Manu. The former is said to be the promulgator of dharmaśāstra and the latter of arthaśāstra (or politics). For example Śānti 21. 12 speaks of Svāyambhūva Manu and Śānti 57-43 and 58-2 speak of Prācetasā as an author on *rājaśāstra* or *rājadharma*. In some places Manu alone without any epithet is associated with *rājadharma* or *arthavidyā*. It is not unlikely that originally there were two distinct works, one on dharma and the other on arthaśāstra attributed to Manu. When the Kauṭīliya speaks of the Mānavas, he probably refers to the work on politics attributed to Prācetasā Manu. It is extremely doubtful whether Rājasekhara, when he mentions the several views on the number of vidyās (including that of the Mānavas that they were three), had the Arthaśāstra of the Mānavas before him or only copied a passage from Kauṭīliya (vide Kāvya-mīmāṃsā p. 4). It is not unlikely that the work on *dharma* attributed to Manu may have contained general directions on the duties of kings. It is therefore (i. e. because there were two different works on dharma and arthaśāstra attributed to Manu) that the views ascribed to the Mānavas by the Kauṭīliya are not found word for word in the extant Manusmṛti. One may

272 अथौषीत्स्वं राजधर्मान्यथा वे मनुरब्रवीत् । वनपर्व 35. 21; वेदं पठन् वेदाहमर्थवियां च मानवीम् ॥ द्रोणपर्व 7. 1.

hazard the conjecture that the author of the Manusmṛti, whoever he might have been, combined in his work the information contained in the two works on *dharmā* and *arthasāstra* and supplanted both the earlier works and that this result had not been either accomplished at the time when the Kauṭīliya was composed or was then quite recent. In the extant Manusmṛti, the work is ascribed to Svāyambhūva Manu and then six other Manus of whom Prācetasā is not one are enumerated (I. 62).

The extant Manusmṛti is divided into twelve *adhyāyas* and contains 2694 ślokas. Dr. Jolly's edition (published in 1895) prepared after collating numerous mss. and printed editions contains only one śloka more. The Manusmṛti is written in a simple and flowing style. It generally agrees with Pāṇini's system, though it contains some deviations from it as in the verse ' sāksīṇaḥ santi metyuktā ' (8. 57). The foregoing pages have sufficiently shown how it agrees closely with the doctrines contained in the Dharmasūtras of Gautama, Baudhāyana, Āpastamba. We have also seen how numerous verses are common to the dharmasūtras of Vasiṣṭha and Viṣṇu and the Manusmṛti. The Kauṭīliya also exhibits remarkable agreement with the Manusmṛti in phraseology and doctrines.²⁷³ What conclusions are to be drawn from this will be discussed later on. Some verses are repeated, e. g. V. 164-165 are the same as IX. 30 and 29. The contents of the Manusmṛti may be briefly summarised as follows :—(I) Sages approach Manu for instruction in the *dharmas* of the *varṇas* ; Manu describes the creation of the world from the self-existent God more or less in the Sāṅkhya manner ; the creation of Virāj, of Manu from Virāj, of ten sages from Manu ; creation of various beings, men, beasts, birds etc. ; Brahmā imparts dharmasāstra to Manu, who teaches the sages ; Manu bids Bhṛgu to instruct the sages in *dharmā* ; six other Manus sprang from Svāyambhūva Manu ; units of time from *nimeṣa* to year, the four *yugas* and

273 Compare अलक्ष्यलभार्थो लब्धपरिरक्षणो रक्षितविषयनी वृद्धस्य तीर्थेय प्रतिपादनी च । कौटिल्य (L. 4) with मनु 7. 101 अलक्ष्यमिच्छेद्दण्डेन लब्धं रक्षेदेवैशया । रक्षितं वर्षयेद्बुध्या वृद्धं पात्रेषु निक्षिपेत् ॥ ; ' तस्माद्वोक्यात्रार्थो नित्यमुद्यतदण्डः स्यात् ' कौटिल्य (L. 4) with मनु 7. 102 नित्यमुद्यतदण्डः स्यात्, ' असंभाष्ये देशे साक्षि-भिर्मयः संभाषते ' कौटिल्य (III. 1) with मनु 8. 55 ' असंभाष्ये साक्षिभिश्च देशे संभाषते मिथः ' ; ' साहसमन्वययत्समकर्म ' कौटिल्य (III. 17) with मनु 8. 332 स्यात्साहसं त्वन्वयवत् प्रसमं कर्म यत् कृतम्.

their twilights ; one thousand *yugas* equal a day of *Brahmā* ; extent of *Manvantara*, *pralaya* ; successive decline of *dharma* in the four *yugas* ; different *dharma*s and goals in the four *yugas* ; the special privileges and duties of the four *varṇas* ; eulogy of *Brāhmaṇas* and of the *śāstra* of Manu ; *ācāra* is the highest *dharma* ; table of contents of the whole *śāstra* ; (II) definition of *dharma*, sources of *dharma* are *Veda*, *smṛti*, *ācāra* of the good, one's own satisfaction ; who has *adbhikāra* for this *śāstra* ; limits of *Brahmāvarta*, *Brahmaṛsideśa*, *Madyadeśa*, *Āryāvarta* ; why *saṁskāras* are necessary ; such *saṁskāras* as *jatakarma*, *nāmadheya*, *chūḍākarma*, *upanayana* ; the proper time of *upanayana* for the *varṇas*, the proper girdle, sacred thread, staff and skin for the *Brahmacārī* of the three *varṇas* ; duties of the *Brahmacārī* and his code of conduct ; (III) *Brahmacarya* for 36, 18, 9 years ; *samāvantana* ; marriage ; marriageable girl ; *brāhmaṇa* could marry a girl of any of the four *varṇas* ; eight forms of marriage defined ; which form suited to which caste ; duties of husband and wife ; eulogy of women ; the five daily *yajñās* ; praise of the status of householder ; honouring guests ; *madhuparka* ; *śrāddhas* ; who should not be invited at *śrāddhas* ; (IV) mode of life and means of subsistence for a householder, the code of conduct for a *śātaka* ; occasions for cessation from study ; rules about prohibited and permissible food and drink ; (V) what vegetables and meat are allowed ; period of impurity on death and birth ; definition of *sapinda* and *samānodaka* ; purification from contact with various substances in various ways ; duties of wife and widow ; (VI) when one should become a forest hermit ; his mode of life ; *parivrājaka* and his duties ; eulogy of *gṛhastha* ; (VII) *rājadharmas*, eulogy of *daṇḍa* (the power to punish) ; the four *vidyās* for a king ; the ten vices of kings due to *kāma* and eight due to *krodha* ; constitution of council of ministers ; qualities of a *dāta* ; forts and capital ; *purohita* and superintendents of various departments ; code of war ; the four expedients, *sāma*, *dāna*, *bheda*, and *daṇḍa* ; hierarchy of officers from the village headman upwards ; rules about taxation ; the constitution of a circle of twelve kings ; the six *guṇas*, peace, a state of war, march against an enemy, *āsana*, taking shelter and *dvaiddha* ; duties of victor ; (VIII) king's duty to look to the administration of justice ; the 18 titles of law ; the king and judge ; other persons as judges ; constitution of *sabha*, king's duty to look after minors, widows, helpless people ; treasure trove ; king's duty to restore stolen wealth ; creditor's means of recovering his debt ; grounds on which the claimant

may fail in his suit ; qualifications of witnesses ; who were not proper persons as witnesses ; oaths ; fines for false witnesses ; methods of corporal punishment ; Brāhmaṇa to be free from corporal punishment ; weights and measures ; lowest, middling and highest fines ; rates of interest ; pledges ; adverse possession does not affect a pledge, boundary, minor's estate, deposit, king's estate etc. ; rule of *damdupat* ; sureties ; what debts of the father the son was not liable to pay ; fraud and force vitiated all transactions ; sale by one not the owner ; title and possession ; partnership ; resumption of gift ; non-payment of wages ; violation of conventions ; rescission of sale ; dispute between owner and herdsman ; pastures round villages ; boundary disputes ; abuse, libel and slander ; assault and battery and mischief ; whipping only on the back ; theft ; *sāhasa* i. e. offences in which force and hurt are an element, such as robbery, homicide etc. ; right of private defence ; when even a Brāhmaṇa may be killed ; adultery and rape ; no sentence of death, but of transportation for a Brāhmaṇa ; parents, wife, children must not be forsaken ; tolls and monopolies ; seven kinds of *daśas* ; (IX) legal duties of husband and wife, censure of women ; eulogy of chastity ; to whom does the child belong, to the begetter or to him on whose wife it is begotten ; *niyoga* described and condemned ; supercession of the first wife when allowed ; age of marriage ; partition, its time, eldest son's special share ; *putrikā* ; daughter's son ; adopted son ; rights of Brāhmaṇa's son from a *śūdra* wife ; twelve kinds of sonship ; to whom *piṇḍas* are offered ; nearest *sapiṇḍa* succeeds ; *sakulya*, teacher and pupils as heirs ; king ultimate heir except as to Brāhmaṇa's wealth ; varieties of *stridhana* ; succession to *stridhana* ; grounds of exclusion from inheritance ; property not liable to partition ; gains of learning ; reunion ; mother and grandmother as heirs ; impartible property ; gambling and prize fighting must be suppressed by the king ; the five great sins ; *prāyaścittas* for them ; open and secret thieves ; jails ; the seven *aṅgas* of a kingdom ; duties of Vaiśya and Śūdra ; (X) Brāhmaṇa alone to teach ; mixed castes ; *mlecchas*, Kāmbojas, Yavanas, Śakas ; rules of conduct common to all ; privileges and duties of the four *varṇas* ; modes of subsistence for a Brāhmaṇa in adversity ; what articles should not be sold by Brāhmaṇa ; seven proper modes of acquisition and the means of livelihood ; (XI) eulogy of gifts ; different views about *prāyaścitta* ; various seen results, diseases and bodily defects due to sins in former lives ; five mortal sins and *prāyaścittas* for them ; upapātakas and *prāyaścittas*

for them ; prāyaścittas like Śāntapana, Paraka, Cāndrāyana ; holy *mantras* for removing sin ; (XII) disquisition on *karma* ; kṣetrajña, *bhātātma*, *jīva* ; tortures of hell ; the three *guṇas*, *satva*, *rajas* and *tamas* ; what brings about *nirāśreyasa* ; knowledge of the self is the highest means of bliss ; *pravṛtta* and *nivṛtta karma* ; the latter is *karma* done without an eye to reward ; eulogy of Vedas ; place of *tarka* ; *śiṣṭas* and *pariśad* ; reward of studying the Mānava śāstra.

The extent of the literature known to Manu was considerable. He mentions the three Vedas and the Atharvaveda is spoken of as the Atharvāṅgirasi Śruti (XI. 33). He refers to Āraṇyaka (IV. 123). The Vedāṅgas are said to be six (III. 185) and they are often referred to without stating the number (II. 141, IV. 98). He speaks of dharmaśāstra (II. 10) and also knew many dharmaśāstras (III. 232). By dharmapāṭhaka (XII. 111) he probably means one who has studied dharmaśāstras. He mentions several authors on dharmaśāstra, viz. Atri, the son of Utathya (i. e. Gautama according to commentators), Bhṛgu and Śaunaka (all these in III. 16), Vasiṣṭha (on the rate of interest in VIII. 140 which agrees with Vasiṣṭhadharmaśūtra II. 50), Vaikhānaśamata (in VI. 21). He mentions Ākhyānas, Itihāsas, Purāṇas and Khilas (III. 232). He speaks of *brahma* as described in the Vedānta (in VI. 83 and 94) and is probably thinking of the Upaniṣads. That he knew some generally accepted works opposed to the teaching of the Vedas is quite clear from his reference to 'Vedabāhyah smṛtayah' (XII. 95). He is probably referring to the writing of the Bauddhas, Jainas and others. He speaks of heretics and their guilds (IV. 30 and 61). He refers to atheism and calumny of the Vedas (IV. 163) and of various tongues spoken among men (IV. 332). He frequently refers to the views of others in the words "kecit", "apare", "anyo" (as in III. 261, X. 70, IX. 32).

Numerous interesting and difficult problems are connected with the Manusmṛti. Bühler in his elaborate introduction (S B E vol. 25) exhaustively deals with these problems. It is not possible to go at great length into those questions here. A separate volume would be required to deal with the problems raised by Bühler and to examine the arguments of Bühler, Hopkins and others who have written on them. Only a brief discussion of some of these problems can be attempted.

Bühler takes considerable pains to refute the claims of Manu to be regarded as the first legislator (S. B. E. vol. 25 pp. XXIII-XXX). But no serious refutation of the claim is really needed. The very extent of the literature known to the Manusmṛti and the mention of several writers on dharmaśāstra by name are sufficient to negative that claim.

Bühler devotes a great deal of space to the consideration of the question as to what circumstances led to the substitution of a universally binding Mānava-dharmaśāstra for the manuals of the Vedic schools (S. B. E. vol. 25 pp. XLVI-LVI) and as to why the special law schools selected just the Mānavadharmasūtra among the large number of similar works for the basis of their studies (ibid. pp. LVII-LXV). Bühler then considers the question how the Mānavadharmasūtra was converted into the present Manusmṛti. Bühler concedes that the last is a problem of great difficulty and admits of an approximate solution only. The discussion of all these questions by Bühler is extremely thought-provoking and brilliant in many places, though it must be said with great respect that the arguments are often *à priori* and savour more or less of special pleading. As I question the very foundation of Bühler's edifice (viz. the actual existence of a Mānava-dharmasūtra), it would be futile for me to enter into a discussion of the problems referred to above.

I shall now address myself to the discussion of the age of the Manusmṛti from external and internal evidence. That question is bound up with other problems, viz. whether there are earlier and later strata in the extant Manusmṛti, whether the Manusmṛti was recast several times or once only, what relations exists between the Manusmṛti and the Mahābhārata.

First the external evidence may be taken up. The bhāṣya of Medhātithi is the earliest extant commentary on the Manusmṛti and was composed about 900 A. D. as will be shown later on (sec. 36). The text commented upon by Medhātithi was the same (barring a few various readings) as the one we now possess. Therefore long before 900 A. D. the Manusmṛti was the same as now. Viśvarūpa in his commentary on Yāj. quotes over two hundred verses of the Manusmṛti either wholly or in part, from all the twelve chapters beginning with the very first verse. The text that Viśvarūpa had before him was the same as the present Manusmṛti and the verses

were arranged in the same order as at present. Viśvarūpa quotes eight verses (Manu XI. 108-115) from Manu (on Yāj. III. 262). Śaṅkarācārya in his Vedāntasūtra-bhāṣya quotes the Manusmṛti very frequently. For example, he quotes Manu I. 5 and 21 (on V. S. I. 3. 28), I. 27 (on V. S. IV. 2. 6), II. 87 (on V. S. III. 4. 38), X. 4 and 126 (on V. S. I. 3. 36), XII. 91 and 105-6 (on V. S. II. 1 and 11). In his bhāṣya on the Br. U. he quotes Manu dozens of times and calls the Manusmṛti²⁷⁴ 'Mānavam' (on Br. U. I. 4. 17). He looks upon the Manusmṛti as one of the authorities on which the author of the Vedāntasūtra relies.²⁷⁵ The Tantravārtika of Kumārila stands in a special relation to the Manusmṛti. Vide JBBRAS for 1925 pp. 98-100. He places Manu at the head of all smṛtis, even higher than the dharma-sūtra of Gautama. He cites numerous quotations from the first chapter of the Manusmṛti to the last. He looks upon all parts of the extant Manusmṛti as equally authoritative and regards the Manusmṛti as the highest authority on matters of *dharma*. The Mṛcchakaṭika²⁷⁶ (9. 39) refers to the ordinance of Manu that a Brāhmaṇa sinner was not to be sentenced to death, but was to be banished. An inscription of the Valabhi king Dharasena dated in the year 252 of the Valabhi era (i. e. 571 A. D.) speaks of a king as one who obeyed the rules composed by Manu²⁷⁷ (I. A. vol. 8. p. 303 = Gupta Inscriptions p. 165). Vide also I. A. vol. IV. p. 105 where the same words occur in an inscription from Valabhi dated 216 of the Valabhi era (i. e. 535 A. D.). Śābarasvāmin, the bhāṣyakāra of Jaimini's sūtras, who cannot be placed later than 500 A. D. and may be a few centuries earlier still, says "Manu and others have given

274 मानवे च सर्वा प्रवृत्तिः कामहेतुकयेवेति. Vide मनु. II. 4.

275 On the sūtra स्मरन्ति च (वेदस्मृत्यसूत्र III. 1. 14) Śaṅkara adds 'मनुष्यास्तमृतयः शिष्टाः'.

276 अयं हि पातकी विप्रो न बन्धो मनुर्ब्रवीत् । राष्ट्रादस्मानु निर्वास्यो विमवैरक्षतैः सह ॥ Compare मनु 8. 380 न जातु ब्राह्मणं हन्यात्सर्वपापिष्वपि स्थितम् । राष्ट्रदिनं बहिः कुर्यात्समयमनक्षतम् ॥ The words राष्ट्र and अक्षत occurring in both may particularly be noted.

277 मन्वादिप्रणीतविधिविधानकर्मा.

instruction²⁷⁸ and quotes a verse as a *smṛti* passage which is practically the same as Manu IX. 416 and similar to Udyoga-parva²⁷⁹ 33. 64. Aparārka and Kullūka point out how the Bhaviṣyapurāṇa expounds passages of the Manusmṛti (vide Kullūka on Manu XI. 72, 73, 100 and Aparārka pp. 1071, 1076).²⁸⁰ It will be shown below that Brhaspati must have composed his work before 500 A.D. Brhaspati says that the Manusmṛti occupies a pre-eminent position because it correctly represents the sense of the Veda and that a *smṛti* which is in conflict with Manu is not esteemed.²⁸¹ Brhaspati in numerous places pointedly refers to the present text of the Manusmṛti. One such quotation about *niyoga* has been cited above (note 172). Brhaspati says "Manu has spoken of quantities (units of weights) beginning from the mote in the sun-beam to the *kārṣāpaṇa*."²⁸² This is obviously a reference to Manu 8. 132-136. Brhaspati says "Manu enumerated thirteen sons and just as in the absence of clarified butter, oil is a substitute, so in the absence of an *aurasa* son or a *putrika*, the eleven kinds of son are a substitute."²⁸³ This has in view Manu 9. 158-160, 180, 127-130, where Manu speaks of the twelve sons, out of whom eleven are substitutes and

278 उपदिष्टवन्तश्च मन्वाद्यः on पूर्वमीमांसा I. 1. 2 (vol. I. p. 4).

279 एवं च स्मरति । भार्या दासश्च पुत्रश्च निर्धनाः सर्व एव ते । यस्मै समधिगच्छन्ति यस्य ते तस्य तद्धनम् ॥. Manu reads भार्या पुत्रश्च दासश्च त्रय एवाधनाः स्मृताः, while उद्योग० reads त्रय एवाधना राजन्भार्या दासस्तथा सुतः .

280 On Manu XI. 73 कुल्लूक says 'मनुश्लोकमेव लिखित्वा यथा व्याख्याने (तं ?) भविष्यपुराणे', on Manu XI. 100 'अत एव मन्वर्थव्याख्यानपरे भविष्यपुराणे'.

281 वेदार्थोपनिबन्धत्वात्प्रामाण्यं तु मनुस्मृतौ । मन्वर्थविपरीता या स्मृतिः सा न प्रशस्यते ॥ (quoted by अपरार्क on Yāj. II. 21 and by कुल्लूक on Manu I. 1. who adds one more verse from बृहस्पति 'तावच्छास्त्राणि शोभन्ते तर्कव्याकरणानि च । धर्मार्थ-भोक्षोपदेशः मनुर्वायिन्न दृश्यते ॥').

282 संख्या रश्मिरजोमूला मनुना समुदाहृता । कार्षापणान्तः सा दिव्ये नियोज्या विनये तथा ॥ quoted by अपरार्क on याज्ञ. II. 99 and by the स्मृतिच० (व्य. p. 211).

283 पुत्रास्त्रयोदश प्रोक्ता मनुना येन पूर्वशः । संतानकारणं तेषामोरसः पुत्रिका यथा ॥ आश्वं विना यथा तैलं सद्भिः प्रातिनिधिः स्मृतम् । तथैकादश पुत्रास्तु पुत्रिकोरसयोर्विना ॥ quoted by अपरार्क on याज्ञ. II. 128-132 and the दत्तकमीमांसा (p. 39).

advocates that a sonless man should appoint a daughter (*putrika*, who then is the 13th kind of son). In another place Bṛhaspati declares "Manu forbade gambling as it destroys truth, purity and wealth; but others allowed it provided a share was given to the king (in the gains of gambling²⁸⁴)." This very aptly describes the attitude of Manu (9. 224) and of Yāj. (II. 201-203). Bṛhaspati says "If a man kills a cow with a weapon &c., he should perform the penance laid down by Manu, but if he kills a cow by forcible restraint, then he should perform the penance laid down by Āngiras or Āpastamba." The reference is to Manu XI. 108-115, Āpastamba Dh. S. I. 9. 26. 1 and Āngirasa verse 27 (Jivananda, part I p. 556). In one place Bṛhaspati seems to criticise Manu (9. 219) when he says "those who declared clothes and other things to be impartible have not considered the position that the wealth of the rich may consist of clothes and ornaments.²⁸⁵" In another place Bṛhaspati says "Bṛghu spoke of sale without ownership after deposit; listen to it attentively, I shall speak of it with more details.²⁸⁶" This keeps in view Manu 8. 4 and clearly shows that Bṛhaspati was well aware of Bṛghu's connection with the extant Manusmṛti. Āngirasa as quoted in the Smṛticandrikā (I. p. 7) speaks of the dharmaśāstra of Manu. In the Vajrasūci of Aśvaghoṣa (ed. by Weber) several verses are quoted as from the 'Mānavadharmā' which occur in the extant Manusmṛti,²⁸⁷ though it must be admitted that there are others that

284 मृतं निषिद्धं मनुना सस्य- (त्य !) शौचघनापहम् । तत्प्रवर्तितमन्येस्तु राजभागसमन्वितम् । सभिक्षाधिहितं कार्यं तत्स्वरज्ञानहेतुना । It is striking that याज्ञ. uses the word तत्स्वरज्ञानकारणात् in II. 208.

285 वस्त्राद्योऽविमज्ज्या येरुक्तं तेन विचारितम् । धनं भवेत्समृद्धानां वस्त्रालङ्कारसंश्लिप्तम् ॥ quoted by अपराक in याज्ञ. II. 119 and by the व्यवहारमयुक्त.

286 निक्षेपानन्तरं मोको भृगुणास्वामिविक्रयः । श्रूयतां तं प्रयत्नेन सविशेषं ब्रवीम्यहम् ॥ विवादत्नाकर p. 100. The words of मनु are तेषामायमृणादानं निक्षेपोस्वामिविक्रयः.

287 e. g. उक्तं हि मानवे धर्मे—सयः पतति मांसिन लाक्षया लघुणेन वा । च्यवहच्छुद्रश्च भवति ब्राह्मणः क्षीरविक्रयात् ॥ (this is मनु X. 92); उक्तं हि मानवे धर्मे 'वृषलीकेनपीतस्य निःश्वासोपहतस्य च । तत्रैव च प्रसूतस्य निष्कृतिर्नोपलभ्यते ॥ ' (this is मनु III. 19); उक्तं हि मानवे धर्मे 'अधीत्य चतुरो वेदान् साक्षोपाङ्गन तत्त्वतः । शूद्रात्यतिग्रह्याही ब्राह्मणे जायते सः ॥ सरो द्वादश जन्मानि यष्टि-जन्मानि सृकः । श्वानः सप्ततिजन्मानि इत्येवं मनुब्रवीत् ॥ ' (this cannot be traced in the extant Manusmṛti); इह हि मानवधर्ममिहितम् । अर्णगीर्ष-

do not occur. In the Rāmāyana also there are verses cited as from Manu which occur in the extant Manusmṛti; vide Kṛṣṇindhā 18.30-32 (Gujarati Press, 1915-1920) where two verses are quoted as 'sung by Manu' which correspond to Manusmṛti VIII. 318 and 316 respectively.

The foregoing discussion of the external evidence shows that writers from the 2nd century onwards (if not earlier) looked upon the extant Manusmṛti as the most authoritative smṛti. This position it could not have attained unless several centuries intervened between it and these writers. Therefore it must be presumed that the Manusmṛti had attained its present form at least before the 2nd century A. D. Even the Mahābhāṣya contains a verse which is Manu II. 120.²⁸⁸ But as the verse occurs also in the Anuśā-sana (104. 64-65) no chronological conclusion can be drawn therefrom. The Pratimānāṭaka (after V. 8) speaks of "mānaviṣya-dharmaśāstra" and 'Prācetasā śrāddhakalpa,' but as it is in controversy whether that work can be ascribed to the ancient Bhāsa, this reference will serve no useful purpose.

The next question is whether the Manusmṛti contains earlier and later strata. There can be no doubt on this point. On numerous points the Manusmṛti contains conflicting doctrines. In Manu III. 12-13 a Brāhmaṇa is allowed to have a śūdra woman as wife, while in III. 14-19 it is emphatically asserted that a śūdra woman cannot be the wife of a Brāhmaṇa and heavy disabilities are prescribed for him who breaks the injunction. In III. 23-26 there are contradictory statements about the appropriate forms of marriage for the several castes. In one breath Manu seems to permit *niyoga* (9. 59-63) and immediately afterwards he strongly reprobates it (9. 64-69). The lengthy discussion on flesh-eating in Manu V. 27-56 discloses different mentalities. At several places the work seems even to recommend flesh-eating in sacrifice, *śrāddhas* and *madhuparka* (V. 31-32, 35, 39, 41), while elsewhere it recommends total abstinence from meat on all occasions whatever (V. 48-50). In

संभूतः कठो नाम महामुनिः । तपसा ब्राह्मणो जातस्तस्माज्जातिरकारणम् ॥ This is followed by several verses citing instances of व्यास, वसिष्ठ, कण्वशुक्ल, विश्वामित्र, नारद and others who though born of women of low class became sages. These verses also are not found in the extant मनुस्मृति.

288 ऊर्ध्वं प्राणा वृक्षकामन्ति यूनः स्थविर आचरति । प्रत्युत्थानाभिषादाभ्यां पुनस्तान्प्रतिपद्यते ॥ महाभाष्य vol. III, p. 58. This verse occurs also in the उद्योगपर्व (38. 1).

one śloka (Manu II. 145) the father is said to be equal to a hundred ācāryas, while in the next verse the ācārya is said to be superior to the father. In V. 1 Bhṛgu is said to have sprung from fire, while in I. 35 he is said to be one of the ten sons of Manu Svāyambhuva. Vide also IX. 32-56.

Bühler devotes considerable space to this question (SBE vol. 25, pp. LXVI-LXXXIII). He arrives at the conclusion that the cosmological and philosophical portions in the first and 12th books, the philosophical disquisition in II. 89-100, the classifications of *pitaraḥ* in III. 193-201, the means of subsistence for Brāhmaṇa in IV. 1-24, verses 1-4 of the fifth book, the rules about mixed castes (X. 1-74) and the duties of castes that are repeated in X. 101-131 were put in when the work was versified from the Mānavadharmasūtra. Though one may not agree with all the details of Bühler's examination and with his theory about the versification of the Mānavadharmasūtra, it may be admitted that most of the passages pointed out by him have rather the flavour of comparative modernism about them. My own position is that the original Manusmṛti in verse had certain additions made in order to bring it in a line with the change in the general attitude of people on several points such as those of flesh-eating, *nīyoga* &c. But all these additions must have been made long before the 3rd A. D., as the quotations from Brhaspati and others show.

Another problem is whether the Manusmṛti has undergone several recasts. This does not seem likely and the evidence adduced in support of the theory that the Manusmṛti suffered several recasts is quite inadequate for the purpose. The occurrence of several conflicting passages can as well be explained on the theory of a single recast and it has also to be borne in mind, as Bühler points out, that Sanskrit writers down to the most recent times are in the habit of placing side by side conflicting opinions without actually preferring a particular view to others. The tradition of the Nārada-smṛti that the śāstra of Manu was successively abridged by Nārada, Mārkaṇḍeya and Sumati Bhārgava is, as has been observed above, not worth much, since it is merely intended to glorify Nārada's work. The other traditions given above either ignore Nārada altogether or assign him a secondary position. The present Manusmṛti is put into the mouth of Bhṛgu. Nārada's smṛti is clearly based upon Manu, though the former diverges from the latter on many points. Brhaspati

generally takes Manu as his text and amplifies the dicta of the Manusmṛti (as the verses quoted above in notes 281-86 show) and so his work may by analogy be regarded as a Vārtika on Manu, as Dr. Jolly puts it. Āngiras also looks upon Manusmṛti as most authoritative. It is therefore that the Pauranic account (note 270 above) regards Bhṛgu and other works as the redactions of the original Manusmṛti. The quotations cited from Vṛddha-Manu and Brhan-Manu do not establish that the original Manusmṛti underwent many recasts. Quotations cited under these names are later than the Manusmṛti. Viśvarūpa (on Yāj. I. 69) quotes the views of Vṛddha-Manu on *niyoga*, who allows it only to śūdras. The Mitākṣarā quotes a verse from Vṛddha-Manu about the widow of a sonless man being entitled to all her husband's wealth, while Manu is silent on that point.²⁸⁹ The Mitākṣarā quotes a verse from Brhan-Manu also (on Yāj. III. 20). Mādhava quotes a verse from Brhan-Manu about *sapinda* and *samānodaka* relationship which are expansions of Manu²⁹⁰ (V. 60). The fact that many quotations ascribed to Manu in several works are not found in the extant Manusmṛti is explicable in several ways and not only by the theory of several recasts. For one thing the authors quoting from memory may be found tripping. For example, in an inscription of the Badami Cālukyas of the 7th century two verses that occur in most grants of lands are ascribed to Manu, but are not found in the extant Manusmṛti.²⁹¹ No one can for a moment doubt that the extant Manusmṛti was an authoritative work in the 7th century. Therefore there is hardly any reliable evidence to support the theory that the Manusmṛti suffered several recasts.

Turning now to the internal evidence, the extant Manusmṛti seems to be much older than Yājñavalkya, since the rules of judicial procedure are incomplete and awkward in Manu as compared with Yāj., since there is no reference to documents as evidence in Manu,

289 अमुत्रा शयनं भर्तुः पालयन्ती ब्रूते स्थिता । पन्थेव दद्यात्तत्पिण्डं कृत्स्नमंशं लभेत च ॥
मिता on याज्ञ. II. 135.

290 तद्वक्तं बृहन्मनुना—सपिण्डता तु पुरुषे सप्तमे विनिवर्तते । समानोदकभावस्तु निवर्तेता-
चतुर्दशात् । जन्मनामस्मृतेरेके तत्परं गोत्रमुच्यते ॥ पराशरमाधवीच vol. III,
part 2, p. 528.

291 मनुर्गीतं श्लोकमुदाहरन्ति—बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः । and स्वदत्तां
परदत्तां वा यो हरेत् वसुधराम् । &c. I. A. vol. VIII. p. 97.

as ordeals are not treated of in Manu, as legal definitions are almost absent in Manu, while frequent in Yāj. and as Manu is silent about the widow's rights, while Yāj. gives her the first place among the heirs of a sonless man. So the Manusmṛti will have to be placed some centuries earlier than the third century A. D., the latest date to which the Yājñavalkya smṛti can be assigned with any show of reason. In X. 44 Manu mentions the Yavanas, Kāmbojas, Śakas, Pahlavas and Cinas²⁹² and in X. 48 Medas and Andhras. This shows that the extant Manusmṛti could not be much earlier than the 3rd century B. C. The Yona, Kāmboja and Gāndhāra people are mentioned in the 5th rock edict of Aśoka. Manu forbids Brāhmaṇas to dwell in the kingdom of a Śūdra (IV. 61) and condemns the appointment of a śūdra as a judge (VIII. 20-21). The former is possibly a reference to the Mauryas, though one cannot be certain of it. Mr. Jayasval (Calcutta Weekly Notes, vol. 15, p. CCC) goes too far in supposing that in the word 'senāpatya' occurring in Manu (XII. 100) there is a reference to Senāpati Puṣyamitra. The extant Manusmṛti in its arrangement and doctrines is much in advance of the ancient dharmasūtras, such as those of Gautama, Baudhāyana and Āpastamba. Taking all these things into consideration Bühler (S B E vol. 25 p. CXVII) was certainly right in saying that the extant Manusmṛti was composed between the second century B. C and 2nd century A. D. But the question of the date when the original Manusmṛti to which additions were made between the 2nd century B. C. and 2nd century A. D. was composed presents very great difficulties. That question is largely bound up with the relation of the Mahābhārata to the Manusmṛti.

This question is an extremely intricate one. The late V. N. Mandlik (Intro. to the Vyavahāramayūkha XLVII) held that the Manusmṛti borrowed from the Mahābhārata. Bühler after an elaborate examination of the question (S B E vol 25, pp. LXXIV-XCVIII) came to the conclusion that it was indisputable that the 12th and 13th *pārvans* of the Mahābhārata knew a Mānavadharmasāstra which was closely connected with but not identical with the present Manusmṛti. Bühler expresses himself very cautiously and it seems to me that the great scholar was unduly prepossessed

292 पौण्ड्रकाश्विद्विडाः काम्बोजा यवनाः शकाः । पारदाः पल्लवाश्चीनाः किराता द्रवाः
सशाः ॥

in favour of the Mahābhārata as against the Manusmṛti. Bühler somewhat contradicts himself when he says that the author of the epic only knew the dharmasūtras (S B E vol. 25, p. XCVIII). Hopkins (Great Epic of India p. 21-22) seems inclined to hold that the 13th book which alone, according to him, recognises the śāstra declared by Manu, knew the present Manusmṛti, though the earlier books cannot be held to have known a śāstra of Manu even when they employ such expressions as "Manu said." He thinks that there was a floating mass of verses containing philosophical and other lore attributed to the mythical Manu on which the earlier books of the Mahābhārata and the Manusmṛti both drew and that the matter that is common to both works was not borrowed from any systematic treatise. Bühler accepts this view with the slight modification that the floating mass of verses was not all attributed to Manu (S B E vol. 25 p. XC). Before giving my individual views on this vexed question as against the array of such eminent scholars as Bühler and Hopkins some facts must be clearly set forth. The Mahābhārata is nowhere mentioned by name in the Manusmṛti though the word "itihāsa" (in the plural) occurs in Manu (III. 232). The Manusmṛti mentions many historical and legendary personages, about most of whom the Mahābhārata contains similar stories. The following are the persons so mentioned in the Manusmṛti. Āṅgīrasa (in II. 151-152, addressing his elders as 'putrakāh'), Agastya (V 22, in connection with sacrificing animals), Vena, Nahuṣa, Sudās Paijavana and Nimi (all in VII. 41, coming to grief through insolence), Pṛthu, Manu, Kubera and the son of Gādhi (VII. 42, benefiting by their good conduct), Vasiṣṭha (in VIII. 110, taking an oath before king Paijavana), Vatsa (in VIII. 116, undergoing fire ordeal), Akṣamā and Sāraṅgi (in IX. 23, though of low birth respectively were united to Vasiṣṭha and Mandapāla), Dakṣa (in IX. 128-129, gave his daughters to Dharma, Kaśyapa and Soma), Ajigarta (in X. 105, who was ready to sacrifice his own son), Vamadeva (in X. 106, desired dog's flesh to save his life), Bharadvāja (in X. 107, who accepted the gift of many cows), Viśvāmitra (in X. 108, who took from a cāṇḍāla's hand a dog's leg). Pṛthu is also mentioned (in IX. 44) as the husband of the earth and in IX. 314 Brāhmanas are credited with having made fire all-devourer, the ocean undrinkable and the waning (pithical) moon to wax. Most of the names mentioned here go far back into Vedic antiquities.

For example, Vasiṣṭha's oath occurs in R̥gveda (VII. 104. 15²⁹³) and the Brhaddevatā (VI. 32-34), Ajigarta figures in the Āitareya-brāhmaṇa (VII. 16) and Āṅgīrasa's story occurs in the Tāṇḍya-mahā-brāhmaṇa (13. 3. 24). Besides the Manusmṛti does not say that the stories are taken from the great epic. The Mahābhārata also was not the first to originate these stories but is only a storehouse and encyclopaedia of the numerous popular traditions that were current in ancient India. When our Manu (9. 227) says that gambling was seen to have produced in former ages deep-rooted enmities, it is unnecessary to suppose that there is a reference to the Mahābhārata, for from Vedic times the evil effects of gambling were known (vide R̥gveda X. 34) and even the Mahābhārata contains the same verse (Udyoga 37. 19), though this fact was not noticed by Bühler. On the other hand there are numerous passages in the Mahābhārata scattered over almost all the *parvans*, where occur such expressions as, 'Manu-abravid,' 'the rājadharmas of Manu,' 'the śāstra of Manu' etc. Some of these passages agree with the extant Manusmṛti, while some do not. Besides there are hundreds of verses in the Mahābhārata that are identical with the verses of the Manusmṛti, though they are not expressly attributed to Manu. Dr. Bühler says that in the Vana, Śānti and Anuśāsana *parvans* alone he could identify either wholly or partly 260 verses with those of our Manu. What then is the conclusion? *Prima facie* it should be, on account of all these abovementioned facts, against the Mahābhārata and in favour of the Manusmṛti being the earlier of the two. Hopkins at all events holds that the Anuśāsana-parva knew a Manusmṛti essentially the same as we have now. Bühler expresses himself more cautiously and says that the Śānti and Anuśāsana *parvans* knew a Mānava-dharmaśāstra closely connected with the extant one, though not identical. Both are agreed that the earlier books when they speak of Manu are either referring to the Mānava-dharmaśūtra or to the floating mass of popular verses, but not to our Manu.

We must now closely examine the data. The Anuśāsana-parva distinctly speaks of 'a śāstra declared by Manu.'²⁹⁴ In the Śāntiparva

²⁹³ अया मुनीष यदि' यातृधानो अस्मि &c.

²⁹⁴ मनुनासिद्धितं शास्त्रं यच्चापि कुरुमन्दन । अनु. 47. 35.

H. D. 20.

are quoted two ślokas 'sung by Manu in his own dharmas,' one of which is identical with Manu²⁹⁵ (9. 321). In another place the Śāntiparva speaks of the 'rājadharmas of Prācetasā Manu' and quotes two verses therefrom.²⁹⁶ In the Dronaparva (7. 1) 'Mānavi artha-vidyā' is referred to (vide note 272 above) and in Vanaparva the rājadharmas as proclaimed by Manu are referred to (vide note 272 above). In another places, the words 'Manu Svāyambhuva said' occur (e. g. Śānti 21. 12, Anuśāsana 114. 12, Vanaparva 180. 34-35, Ādiparva 73. 9, 120. 32-36, Udyoga 37. 1-6). In most cases the words 'Manu said occur' without the appellation 'Svāyambhuva' or 'Prācetasā' (e. g. Śānti 78. 31, 88. 14-16, 121. 10-12, 152. 14, 152. 30, 266. 5; Anuśāsana 44. 18 and 23, 65. 1 and 3, 67. 19, 68. 31, 88. 4, 115. 52-53; Vanaparva 32. 39, Udyogaparva 40. 9-10, Ādiparva 41. 31, 74. 39). The words 'Manor-anuśāsanam' occur in a few cases as in Anuśāsana 61. 34-35. Hopkins says that the words 'the śāstra of Manu' occur only in the Anuśāsana-parva and so only that *parvan* knew the Manusmṛti, while in the other *parvans* we have the expression 'Manu said,' and therefore these other books did not know the Manusmṛti but are only referring to floating verses attributed to the mythical Manu. This, however, is not a reasonable conclusion. The words 'śāstra of Manu' occur only once even in the Anuśāsana, while in about ten places in the same *parvan* we come across only the words 'Manu said'. If the words 'Manu said' in the Anuśāsana indicate in the Anuśāsana a reference to the extant Manusmṛti, there is no cogent reason why the same words in other *parvans* should not be regarded as referring to the Manusmṛti. Besides in the Śāntiparva also we meet with the words 'Dharmas or rājadharmas of Manu' and in Ādiparva the word 'dharma-darsane' (120. 32). That is obviously a reference to some work of Manu. Hopkins further says (Great Epic of India, p. 21) that all the

295 मनुना चैव राजेन्द्र गीतौ श्लोको महात्मनः । धर्मेषु स्वेषु कौरव्य हृदि तौ कर्तुमर्हसि ॥
अद्वयोरभिर्बलितः सन्नमश्चनो लोहमुत्थितम् । तेषां सर्वत्रयं तेजः स्वासु योनिषु
शाम्यति ॥ अयो हन्ति यदाश्मानमग्निना वारि हन्यते । ब्रह्म च क्षत्रियो द्वेष्टि तदा
सिद्धान्ति के वयः ॥ शान्ति० 56. 23-25.

296 प्राचेतसेन मनुना श्लोको चेमावुदाहृतो । राजधर्मेषु राजेन्द्र तावित्कैकमनाः शृणु ।
पठेतांशुर्यो जहाद्विज्ञां नावमिवाम्भसि । अप्रवकारमाचार्यमनधीयानमृत्विजम् ॥
अरक्षितारं राजानं भार्या चाधियवादिनीम् । धीमकामं च गोपालं यनकामं च नापितम् ॥
शान्ति, 57. 43-45.

express citations of Manu in the Anuśāsana, except one, agree very closely with our Manu, while in the other *parvans* the citations agree only up to one-third or one-half. In the first place I demur to the latter statement. The agreements of the citations in the other books are as close and almost as frequent as in the Anuśāsana, e. g. excepting Śānti 21. 12 and 57. 43-45 all citations of Manu therein, referred to above, agree closely with Manu 7. 89, 9. 225-26, 9. 17-19 and 27, 6. 33 and 81, 11. 259-60, 5. 43 and 45 and 48-49. The same is the case with the few citations of Manu in the Vanaparva. Bühler says that the Mahābhārata knew only of the dharmasūtras. But there is positively not one express citation attributed by name to the well-known writers of dharmasūtras, such as Gautama, Baudhāyana, Āpastamba, Vasiṣṭha or Śaṅkha-Likhita. That the Mahābhārata knew several dharmasāstras is clear from over a dozen references to dharmasāstras, often in the plural (e. g. Śānti 167. 4, 298. 40, 341. 74; Anuśāsana 19. 89, 45. 17-20, Vanaparva 207. 83, 293. 35, 313. 105; Ādiparva 3. 32 and 77 etc.). The only place where a sūtrakāra is cited on matters of *dharma* is Anu. 19. 6; but no namē is mentioned.²⁹⁷ Hastisūtra, Āśvasūtra are mentioned in Sabhā 5. 20, but no dharmasūtra or Nitisūtra occurs any where. On the other hand Bühler is not prepared to admit that the views expressly attributed to Manu in the Mahābhārata are taken from a treatise and refers them to a floating mass of verses the authorship of which was unknown and was fathered upon the mythical Manu. Distrust of ancient Indian authors could go no further. Bühler's assumptions are, to say the least, gratuitous and are prompted by his unwillingness to assign an early date to a versified smṛti of Manu. Not only are there identical verses in Manu and the Mahābhārata, but some verses of the latter (e. g. Udyoga 35. 31 and Śānti III. 66) occur in the Nārada-smṛti (pp. 103 and 26 respectively). In my humble opinion the following seems to be the relation of the Mahābhārata and the Manusmṛti. I must state frankly that it is a mere theory, a conjecture which may be taken for what it is worth. Long before the 4th century B. C., there was a work on Dharmasāstra composed by or attributed to Svāyambhūva Manu. This work was most probably in verse. There was also another work on Rājadharmā attributed to Prācetasā Manu, which also was prior to the

²⁹⁷ अनुतः स्त्रिय इत्येवं सूत्रकारे व्यवस्थितिः । अनु. 19. 6; compare मनु 9. 18 निरिन्द्रिया समन्वाथ स्त्रियानृतमिति स्थितिः ।

4th century B. C. It is not unlikely that instead of there being two works there was one comprehensive work embodying rules on *dharma* as well as politics. There is one circumstance that points in this direction. The *Mahābhārata* quotes a saying (*vacana*) of *Prācetasā* which is almost the same as our *Manu*²⁹⁸ (3. 54). It is to these works (or work) that *Yaska*, *Gautama*, *Baudhāyana*, and *Kautilya* refer whenever they cite the opinions of *Manu* or the *Mānavas*. The *Mahābhārata* also (particularly in the earlier portions) probably refers to the same. This work was the original kernel of the present *Manusmṛti*. Then between 2nd century B. C. and 2nd century A. D. the *Manusmṛti* was finally recast, probably by *Bhṛgu*. That work must have compressed the older works in some cases and expanded it in others. This hypothesis would explain why some of the verses and views quoted as *Manu*'s occur in the extant *Manusmṛti* and why some do not.²⁹⁹ In my opinion the extant *Mahābhārata* is later than the extant *Manusmṛti*. When *Nārada* mentions the tradition that *Sumati Bhārgava* compressed the vast work of *Manu* into 4000 verses, he is somewhat obscurely hinting at the truth. The extant *Manusmṛti* contains only about 2700 verses. *Nārada* probably arrives at the larger figure by including the verses attributed to *Vṛddha-Manu* and *Brhan-Manu*. The influence of the *Manusmṛti* spread even beyond the confines of India. In A. Bergaigne's 'Inscriptions Sanscrites de Campā et du Cambodge' (p. 423) we have an inscription in which occur verses,³⁰⁰ one of which is identical with *Manu* (II. 136) and the other is a summary of *Manu* (III. 77-80).

²⁹⁸ प्राचेतसस्य वचनं कीर्तयन्ति पुराविदः । यस्याः किञ्चिन्नाददत्ते ज्ञातव्यो न स विक्रयः ।
अहर्णं तत्कुमारीणामावृणोत्यतमं हि तत् ॥ अनुशासन. 46. 1-2.

²⁹⁹ It is to be noted that so early a writer as शान्तरक्षित in his *तत्त्वसंग्रह* (कारिका 3534, G. O. S.) expressly attributes the verse (पुराणे मानवो धर्मः साङ्गो वेदश्रितस्तिसृषु । आज्ञासिद्धानि चत्वारि न हन्तव्यानि हेतुभिः) to *Manu* which was not commented upon by *मेघातिथि* and later commentators. शान्तरक्षित flourished about 750 A. D. i. e. a century earlier than *मेघातिथि*.

³⁰⁰ आचार्यवद् गृहस्थोपि माननीयो बहुधुतः । अभ्यागतगुणानां च परा विद्येति मानवम् ॥ विचं बन्धुर्वयः कर्म विद्या भवति पञ्चमी । एतानि मान्यस्थानानि गरीयो ययदुत्तरम् ॥ The latter is *Manu* II. 136 and the former summarises *Manu* III. 77-80.

The Burmese are governed in modern times by the *dhammathats* which are based on Manu. Vide Dr. Forchhammer's essay on the sources and development of Burmese Law (1885, Rangoon). Dr. E. C. G. Jonker (Leyden 1885) wrote a dissertation on an old Javanese lawbook compared with Indian sources of law like the *Manusmṛti* (which is still used as a lawbook in the island of Bali).

Manu had numerous commentators. As to *Medhātithi*, *Govindarāja* and *Kullūka*, vide below sections 63, 76, 88. Besides these *Nārāyaṇa*, *Rāghavānanda*, *Nandana* and *Rāmacandra* also wrote commentaries on Manu. Mr. Mandlik published all these commentaries. Dr. Jolly published (in 1885 for Bengal Asiatic Society) extracts from all these commentaries (except *Kullūka*'s and *Rāmacandra*'s) and from an anonymous Kashmirian commentary on the first three chapters. *Asahāya* seems to have written a commentary on Manu (vide below section 58). The *Vivādaratnākara* quotes a commentary on Manu by *Udayakara* (pp. 455, 560, 583, 590). The same work seems to suggest that *Bhāguri* wrote a commentary on Manu.³⁰⁰ For the predecessors of *Medhātithi* vide sec. 63. *Kullūka* on Manu 8. 184 tells us that *Bhojadeva* arranged the four verses of Manu 8. 181-184 in a particular manner and therefore suggests that *Bhojadeva* probably commented on Manu. He also names a commentator *Dharaṇidhara* on Manu 2. 83 and says that he was later than *Medhātithi*. He is also referred to elsewhere by *Kullūka* (on Manu 4. 50).

The commentator *Nārāyaṇa* is certainly earlier than 1600 A. D. as his commentary is cited by *Bhaṭṭoji* in his commentary on the *Caturvīṃśatimata* (vide p. 61 of the Benares Sanskrit Series edition, 1907). A ms. of *Nārāyaṇa*'s commentary was written in 1497 A. D. and he appears to have been quoted by *Rāyamukuta* in 1431 A. D. (Jolly in R. und. S. p. 31). He is later than *Govindarāja* and flourished between 1100 and 1300 A. D. *Rāghavānanda* mentions by name *Medhātithi*, *Govindarāja*, *Nārāyaṇa*, and *Kullūka* and so is later than about 1400 A. D. When *Nandana* flourished it is difficult to say. But he is a late writer. There are several other commentators

300 On मनु 8. 198 the विवाहसूत्राकर (p. 104) remarks कल्पतरुकारस्तु अपसरस्य-
नेन स्वामिनः सकाशाद्भुतमिति मतिर्यद्वादिर्बनोपायः अपसरः स न विद्यते यस्य
तथा । एतच्च भागुरिमेधातिथिद्विसकाराणामनुमतमित्याह ।

mentioned in the catalogues of mss. who may be passed over for want of space.

Viśvarūpa (on Yāj. I. 69), the Mitākṣarā, the Smṛticandrikā, the Parāśaramādhaviya and other works quote dozens of verses from Vṛddha-Manu on *āhnikā*, *vyavahāra*, and *prāyaścitta*. The Mitākṣarā (on Yāj. III. 20) and other works cite a few verses from Brhan-Manu. No independent works going under these names have yet been unearthed. Those works, if they ever existed independently, appear to have been later than our Manu. For example, our Manu is silent about the widow's right to inherit to her husband, but Vṛddha-Manu recognises the right of a chaste widow to take the entire wealth of her husband (Mit. on Yāj. II. 136); similarly Brhan-Manu (according to the Mit.) seems to refer to Manu's view about the meaning of 'samānodaka' (Manu 5. 60) and modifies it. It is not unlikely that those verses which were not recognised as Manu's by ancient commentators like Medhātithi and were yet found in the mss. of the Manusmṛti were regarded as Vṛddha- or Brhan-Manu.

32. The Two Epics

The two epics, particularly the Mahābhārata, contain in numerous places passages bearing on dharmaśāstra and are relied upon as authoritative Smṛtis in later works. The Mahābhārata is styled a dharmaśāstra in the Ādiparva (2. 83).

The Rāmāyaṇa is pre-eminently a kāvya; yet on account of its noble ideals it was almost as popular as the Mahābhārata and is relied upon as a source of *dharma* in the *nibandhas* though much less frequently than the other great epic. The Ayodhyā-kāṇḍa (canto 100) and the Aranya-kāṇḍa (33) contain disquisitions on politics and state administration. The Smṛticandrikā (I. p. 57) quotes the well-known verse of the Rāmāyaṇa (Sundara 59. 31) about cessation of study on the first day of a month.³⁰¹ The Smṛticandrikā (I. p. 193 and III. p. 416) quotes two verses on *tarpaṇa* and *śradhā* from the Rāmāyaṇa.³⁰² The Hāralatā (pp. 64 and 152) quotes

³⁰¹ सा प्रलयेव तन्वन्ती तद्वियोगाच्च कर्शिता । प्रतिपत्तातशीलस्य वियेव तनुना गता ॥

³⁰² पादशोचमनम्यङ्गं तिलहीनं च तर्पणम् । सर्वं तत्र जले तुभ्यं यच्च श्राद्धमदक्षिणम् ॥

इह देवदरोर्बिले रामस्तर्पयते पितृन् । यदन्नाः पुरुषो भवति तदन्नास्तस्य देवताः ॥

The second verse is almost the same as Ayodhyā 103. 30 and Ayodhyā

104. 13 calls it लोकिकी श्रुति.

verses from the Rāmāyaṇa. Aparārka on Yaj. III. 8-10 quotes four verses from the Rāmāyaṇa on sorrow for the dead.

For considerations of space it is impossible to enter into any discussion as to the age of these two epics, as to the earlier and later strata in them and other allied questions. These questions are passed over here as more appropriate to separate treatises on the epics. The following works will give some idea of the problems connected with these two great heirlooms of Indian antiquity:—Das Mahābhārata seine Entstehung, sein Inhalt, seine Form, by Oldenberg (Göttingen, 1922); Das Mahābhārata als Epos und Rechtsbuch, by Dahlmann (Berlin 1895); Zur Geschichte und Kritik des Mahābhārata by Holtzmann (Kiel, 1892-94); Mahābhārata, a criticism by Mr. C. V. Vaidya (1903); das Rāmāyaṇa, Geschichte und Inhalt, by Dr. Jacobi (Bonn 1893); The Riddle of the Rāmāyaṇa by Mr. C. V. Vaidya (1906, Bombay).

In these pages the Bombay oblong edition of the Mahābhārata with the com. of Nilakaṇṭha has been used.

In the following table an attempt is made, though not exhaustive, to indicate where dharmaśāstra topics occur in the Mahābhārata.

<i>Abhiṣeka</i> (coronation)—Śānti 40.	<i>Dayabhāga</i> —Anu. 45 and 47.
<i>Arājaka</i> (evils of anarchy)—Śānti 67.	<i>Putras</i> (of several kinds)—Anu. 48-49.
<i>Abhiṣā</i> —Śānti 264 and 266.	<i>Prāyāścitta</i> —Śānti 34-35, 165 (33ff).
<i>Āsrama-dharmas</i> —Śānti 61, 243-246.	Brahmayā's means of subsistence—Śānti 76-78.
<i>Ācāra</i> —Anuśāsana 104.	<i>Bhaktṛyabhakṣya</i> —Śānti 36, 78.
Āśvamedhika 45.	<i>Rājanti</i> —Sabhā 5, Vana 150,
<i>Āpad-dharma</i> —Śānti 131 ff.	Udyoga 33-34, Śānti
<i>Upavāsa</i> —Anu. 106-107.	59-130 and 298,
<i>Gostuti</i> —Anu. 51 and 73.	Āśramavāsika 5-7.
<i>Tīrtihas</i> —Vanaparva 82 ff, Anuśāsana 25-26, Śālya 35-54.	<i>Varyadharma</i> —Śānti 60 and 297, mixed castes—Śānti 65, 297 and Anu. 48-49.
<i>Daṇḍastuti</i> —Śānti 15, 121, 268, 295.	<i>Vivaha</i> —Anu. 44-46.
<i>Dana</i> —Vanaparva 186, Śānti 235, Anu. 57-99.	<i>Śraddha</i> —Striparva 26-27, Anu. 87-95.

The following table will give some idea of the topics of dharmasāstra that are dwelt upon in the Rāmāyaṇa, though briefly. The Gujarati Press Edition (1915-20) is referred to—

<i>Abhiṣeka</i> —Ayodhyā 15,	„ 40 (10-14)
Yuddha 128.	„ 41 (1-6)
<i>Araṇjaka</i> —Ayodhyā 67.	Yuddha 17-18 and
<i>Patakas</i> —Kīṣkindhā 17 (36-37),	„ 63.
18 (22-23) &c.	<i>Śraddha</i> —Ayodhyā 77
<i>Rājadharma</i> —Bāla 7,	„ 103
Ayodhyā 100,	„ 111 (104-120)
Āraṇya 6 (11-14)	<i>Satyaprasāṅga</i> —Ayodhyā 109.
„ 9 (2-9)	<i>Strīdharmā</i> —Ayodhyā 24, 26-27,
„ 33	29, 39, 117-18.

33. The Purāṇas.

The Purāṇas as a class of literature existed from very ancient times. Tai. Ār. (II. 10) speaks of “Brāhmaṇas, Itihāsas, Purāṇas, and Nārāyaṇī gāthās.”³⁰³ In the Chāndogya Upaniṣad (VII. 1. 2 and 4) “itihāsa-purāṇa” is spoken of as the fifth Veda and the Brhadāraṇyaka (IV. 1. 2) speaks of “Itihāsa and Purāṇa.” The Gautama Dh. S. (8. 6 and 11. 19) refers to “itihāsa” and “Purāṇa.” It is not unlikely that there was originally a single work called Purāṇa. The words of the Matsya that in former ages there was a single Purāṇa probably embody a tradition that has a substratum³⁰⁴ of truth. The Mahābhāṣya of Patañjali (vol. I. page 9) speaks of Purāṇa in the singular. The Āp. Dh. S. quotes the views of a Purāṇa, twice cites two verses from a Purāṇa, and summarizes the view of a Bhaviṣyat-purāṇa.³⁰⁵ The quotations show that the Purāṇa or

³⁰³ ब्राह्मणानीतिहासान् पुराणानि कल्पान्गाथा नारायणी; &c.

³⁰⁴ पुराणमेकमेवासीत् तदा कल्पान्तरेन च । मत्स्यपुराणे oḥap. 53 (Ānandasārama ed.).

³⁰⁵ यो हिंसार्थमभिक्रान्तं हन्ति मन्युरेव मन्युं स्पृशति न तस्मिन् दोष इति पुराणे । आप. ध. सू. I. 10. 29. 7; अथ पुराणे श्लोकावुदाहरन्ति । उद्यतामाहूता भिक्षां पुरस्तादभ्येदितान् । भोग्यां मेने प्रजापतिरपि दुष्कृतकारिणः ॥ न तस्य पितरोऽभ्यन्ति दश वर्षाणि पञ्च च । न च हव्यं वहत्यग्निं स्तामभ्यधिमन्यते ॥ इति । आप. ध. सू. I. 6. 19. 13; अथ पुराणे श्लोकावुदाहरन्ति । द्वाष्टाशीतिसहस्राणि ये प्रजामीषिरर्षयः । दक्षिणेनार्यम्णः पन्थानं ते श्मशानानि भोजिरे ॥ अष्टाशी... प्रजां नेषिरर्षयः । उत्तरेणार्यम्णाः पन्थानं तेऽमृतत्वं हि कल्पते ॥ आप. ध. सू. II. 9. 23. 3; पुनः सर्वं धीमार्था भवन्तीति भविष्यत्पुराणे । आप. ध. सू. II. 9. 24. 6.

Purāṇas contained verses and were composed in a somewhat archaic language. The extant Purāṇas are recasts made of the ancient Purāṇas during the first centuries of the Christian era, when there was a revival and restatement of the ancient Brahmanical religion, philosophy and literature after the onslaughts of Buddhism and Jainism had abated in their strength and fury. The Mahābhārata (Vana. 191. 16) speaks of the Purāṇa promulgated by Vāyu (i. e. the Vāyupurāṇa). Bāṇa in his Harṣacarita refers to the recitation of the Vāyupurāṇa. Kumārilabhaṭṭa in his Tantravārtika (vide J. B. B. R. A. S. for 1925, p. 122) refers to the subjects dealt with by many of the extant purāṇas and quotes passages that occur in the Viṣṇu and Mārkaṇḍeya purāṇas. Thus it is clear that at any rate some of the extant purāṇas, if not all, are much earlier than the 6th century A. D.

The orthodox number of the principal purāṇas is 18 and there are 18 Upapurāṇas also. There is considerable divergence about the names of the 18 principal purāṇas. For example, the Matsya-purāṇa (chap. 53) enumerates them as follows :—Brāhma, Padma, Viṣṇu, Vāyu, Bhāgavata, Nāradiya, Mārkaṇḍeya, Āgneya, Bhaviṣya, Brahmavaivarta, Liṅga, Varāha, Skanda, Vāmana, Kūrma, Matsya, Garuḍa and Brahmāṇḍa. The Viṣṇu-purāṇa (3. 6) on the other hand omits Vāyu from the above list and adds Śaiva. The Sarasvatīvilāsa (p. 14) follows the Viṣṇu-purāṇa. Vide Bhāgavata-purāṇa XII. 13. 4-8 and commentary thereon for the Purāṇas and Upapurāṇas.

Among comparatively early commentators and writers of digests, it is Aparārka, Ballālasena and Hemādri that quote most profusely from the purāṇas as sources of dharma. We saw above (p. 146) that Kullūka describes passages of the Bhaviṣya-purāṇa as glosses on Manu. The Matsya-purāṇa is pre-eminently a work containing much dharmasāstra material. For example, chapters 16-22 deal with śrāddha, chapters 55-57 and 59-82 with vratas, chap. 54, 83, 278 with gifts, chap. 93 with śāntis, chap. 102 with tirthas. Similarly in chapters 216-243 the Matsya speaks of rājadharmā. The Viṣṇupurāṇa (in III, chap. 8-16) contains a good deal of information on the duties of the varṇas and āśramas, nitya and naimittika acts, good manners for a householder, the five great yajñas, jatakarma and other saṁskāras, impurity on death, śrāddha &c. Viṣṇudharmottara (Venkateśvara Press) in the 2nd khaṇḍa contains several chapters dealing with matters of

dharma, e. g. chap. 24 gives the qualifications of state officers, chap. 65-72 speak of rājadharmā, expedients of policy, punishments, 73-74 deal with prāyaścittas, 75 with impurity on death and birth, 79 with purification of dravyas, 80-81 with the four varnas and mixed castes, 60 with various purely legal matters. The Agnipurāṇa also in chapters 220-225, 227, 233-242 contains a disquisition on rājadharmā. Almost the whole of the vyavahāra section in the Yājñavalkyasmṛti occurs in chapters 253-258 of the Agnipurāṇa (Ānandaśrama edition) and many verses in chap. 253 are identical with verses of the Nārada-smṛti. The Garuḍapurāṇa (chap. 93-106) contains about 400 verses that are taken from the first and third sections of Yājñavalkya though not in the same order.

The chronology of the purāṇas is, like that of the epics, a subject full of perplexing problems and is hence passed over here.

The annexed table will give an idea as to what topics of dharmasāstra are dealt with in the principal purāṇas.

The constitution of the original text of the purāṇas is a Herculean task which has not yet been attempted. Not only is there difference of opinion among the purāṇas about the names of the 18 Mahā-Purāṇas, but there is divergence as regards the extent of the several purāṇas. For example, the commentator Viṣṇucitta of the Viṣṇupurāṇa says (on III. 6. 20-22) that the extent of the Viṣṇupurāṇa is variously given at 8000, 9000, 10000, 22000, 24000, but that he comments on a text of 6000 ślokas only. The Agnipurāṇa (272. 10-11) says that it contains 12000 ślokas, while the Bhāgavata (XII. 13), the Brahmaparivarta, the Padma (ādi. 62) say that it contains 15400 ślokas and the Skanda (V. 3) and the Matsya 53 give the extent of the Agni as 16000. The Kūrma, according to the Bhāgavata contains 17000, according to the Matsya 18000 and only 8000 according to the Agni (272. 19). Though there is a remarkable continuity in India as to religious thoughts and practices, yet the popular religion of modern Hindus is pre-eminently paurāṇic. The purāṇas contain thousands of ślokas on dharmasāstra matters, they are a rich mine awaiting exploration by careful students of social and religious questions and shed a flood of light on the development of religious beliefs and practices in mediæval and modern India. Therefore the re-constitution of the text of the purāṇas is a problem that will have to be tackled in the near future. Besides the several Mahā-

purāṇas, eighteen Upapurāṇas also are enumerated in some of the Purāṇas. Vide Garuḍa (223. 17 ff), Skanda (V. 3. chap. I. 45-62 and VII. I. chap. 2), Padma (Pātāla-khaṇḍa chap. 111. 95-98) and Matsya (53. 59 ff) for Upapurāṇas.^{305a} Besides the Mahāpurāṇas and Upapurāṇas, there are other works of the purāṇa class such as Gaṇeśa, Maudgala, Devī, Kalki &c. The Padmapurāṇa (Uttarakhaṇḍa chap. 263) divides the 18 purāṇas into three groups, *sattvika*, *rājasa* and *tāmasa*, and says that the Viṣṇu, Nārāyaṇa, Bhāgavata, Garuḍa, Padma, and Varāha are *sattvika*. The Matsya (53) also speaks of this division. The Līṅgapurāṇa (39. 63-66) speaks of the twenty expounders of dharma just as Yājñavalkya does and quotes the two verses in the form in which the Mit. presents them (and not Viśvarūpa), while the Padma (Uttarakhaṇḍa 263. 86-89) divides the eighteen smṛtis into three groups of *sattvika*, *rājasa* and *tāmasa*.^{305b} It would be quite clear to any reader of the purāṇas and the smṛtis that most of the former in their extant form are later than the smṛtis of Manu, Yājñavalkya, Parāśara, Nārada &c.

The following table will give some idea as to how the eighteen principal purāṇas are rich in dharmaśāstra material. Besides the eighteen principal purāṇas, the Kālikā-purāṇa (Venkateśvara press ed.) and the Saura-purāṇa (Ānandaśrama ed.) have been drawn upon. The Ānandaśrama edition of the Agni and Padma, the Nirṇayasāgara edition (1905) of the Bhāgavata, the Poona edition (1870 Jagaddhitecchu Press) of the Matsya have been referred to here and the Venkateśvara editions of all the other purāṇas.

305a अन्त्यायुपपुराणानि मुनिभिः कथितानि तु । आर्यं सनत्कुमारोक्तं नारसिंहमथापरम् ॥
नृतीयं स्कान्द- (नान्द !) नुद्धिष्टं कुमारेण तु भाषितम् । चतुर्थं शिवधर्मोक्तं स्यान्न-
न्दीश्वरभाषितम् ॥ द्वाविंशतिसोक्तमाश्रयं नारदोक्तमतः परम् । कापिलं वामनं चैव
तथेश्वरशेखरितम् ॥ ब्रह्माण्डं वारुणं चाथ कालिकाह्वयमेव च । माहेश्वरं तथा साम्बं
सौरं सर्वार्थसंचयम् । पराशरोक्तमपरं भार्गवब्रह्मयज्ञम् ॥ गरुड. 223. 17-20.

305b वासिष्ठं चैवं ह्यरीतं व्यासं पाराशरं तथा । भारद्वाजं काश्यपं च सात्त्विका मुक्तिदाः
शुभाः ॥ याज्ञवल्क्यं तथात्रेयं तैत्तिरी दाक्षमेव च । कात्यायनं वैष्णवं च राजसाः
स्वर्गदाः शुभाः ॥ गोतमं बार्हस्पत्यं च सांवर्तं च यमं स्मृतम् । शाङ्गं चौशनसं देवि
तामसा निरयप्रदाः ॥

Ācāra—Brahma 113; Garuḍa 50; Kālika 88; Kūrma (uttarārdha) 13; Liṅga (pūrvārdha) 89; Mārkaṇḍeya 31; Nārada (pūrvārdha) 26; Padma (Ādi 52-56, pātālakhaṇḍa 9, sṛṣṭikhaṇḍa 46); Skanda I (Kaumārīkā 41), III. (dharmāranya 6), IV. I (pūrvārdha 38, 40); Śiva (kailāśasamhitā) chap. 18-20 (on ācāra of yati, making of a disciple; yogapaṭṭa); Vāyu 16; Viṣṇu III. 11-12.

Ābhika—Agni 155; Brahmapavarta (Brahmakhaṇḍa) 26; Garuḍa 50 and 213-217; Kūrma (uttarārdha) 18-19; Liṅga 26; Mārkaṇḍeya 27; Nārada (pūrvārdha) 27; Padma (sṛṣṭi 46, uttara 233); Skanda IV. I (pūrvārdha) chap. 35 and III. 2 (dharmāranya-khaṇḍa) chap. 5.

Āśauca—Agni 157-158 (both kinds, on death and birth); Brahma 113 (on birth); Garuḍa (preta-khaṇḍa) chap. 5; Kūrma (uttarārdha chap. 23); Liṅga (pūrvārdha 89).

Āśramadharmas—Agni 160-161; Bhāgavata VII. 12 and 13, XI. 17; Brahma 114; Garuḍa 49; Kūrma (uttarārdha) 14-16 (brahmācārin and grhastha) and 27-28 (vānaprastha and yati); Mārkaṇḍeya 25-26; Nārada (pūrvārdha 27 and 43); Padma (ādikhaṇḍa 58-60

for vānaprastha and yati, bhūmikhaṇḍa 59 for grhastha, sṛṣṭikhaṇḍa 15); Saura 17, 20 (vānaprastha and saṁnyāsin); Skanda IV. I (pūrvārdha) chap. 41 (vānaprastha and yati); Viṣṇu III. 9.

Bhaksyābhaksya—Brahmapavarta (brahmakhaṇḍa 27, 4th khaṇḍa, uttarārdha chap. 85); Kūrma (uttarārdha chap. 17); Padma (ādikhaṇḍa 56).

Brahmayā—vide under *vārṇadharmas*;

greatness of -Padma (brahmakhaṇḍa chap. 14 and sṛṣṭikhaṇḍa chap. 45); duties of -Kūrma (uttarārdha chap. 12 and 19); Saura 18; who is a worthy-Padma (sṛṣṭi 15); means of livelihood for -Kūrma (uttarārdha 25), Padma (sṛṣṭi 45).

Dāna—vide under *pratiṣṭha* and *utsarga*.

Agni 209-213 (mahādānas); Bhaviṣya IV. 150 ff; Brahma 109 (specially annadāna); Brahmapavarta (prakṛtikhaṇḍa 27); Garuḍa 51; Kūrma, uttarārdha 26 (4 kinds, nitya, naimittika, kāmya, vimāla); Liṅga, uttarārdha 28 (16 mahādānas); Matsya 81-91, 205-206, 274-289 (16 mahādānas); Nārada (pūrvārdha 13 and 31, uttarārdha 41-42); Padma (ādi 57, bhūmikhaṇḍa 39-40 and 94, brahmakhaṇḍa

- 24, *śrīti* 45 on *godāna* and 75, *uttara* 27 on *annadāna*, 28 and 33; Saura 9-10; Śiva (*Umāsaṁhitā* chap. 11 and 14); Skanda I (*Kaumārīkā-khaṇḍa* 2 for names of famous donors), III. 2 (*dharmāranya* 34), VII. I. 5 and 208; Varāha 99-111.
- Dravyasūddhi*—Agni 156; Bhāgavata XI. 21; Brahma 113; Liṅga (*pūrvārdha* 89); Mārkaṇḍeya 32.
- Goitra* and *Pravara*—Matsya 194-201; Skanda III. 2 (*dharmāranya-khaṇḍa*) 9.
- Kalīśvarāṇa*—vide under *Yuga-dharmas*.
Brahma 122-123; Brahmāṇḍa (*anuśaṅgapāda* chap. 31); Brahmavaivarta (*praktikhaṇḍa* 7); Kūrma 30; Liṅga 40; Nāradya (*pūrvārdha* 41); Skanda I (*Kaumārīkā-khaṇḍa* chap. 40 and 218-248), II (*puruṣottamamahātmya* chap. 39), VI. 272; Vāyu I. 58.
- Kalīvarjya*—Nārada (*pūrvārdha* chap. 24).
- Karmavipākā*—Brahma 108; Brahmavaivarta (*praktikhaṇḍa* 26 and 28 and 4th *khaṇḍa* *uttarārdha* 85); Mārkaṇḍeya 15; Padma (*Brahma-khaṇḍa* 5, *pātālakhaṇḍa* 48); Vāmana 12.
- Narakas*—vide under *pātakas*.
Agni 203 and 371; Brahma 20 (25 names given), 105 (22 names); Brahmavaivarta, *praktikhaṇḍa* 29 (for names of 86 *narakakunḍas*) and 33; Padma (*uttara*, chap. 227 for names of 140); Śiva (*umāsaṁhitā* chap. 8 for 28 *narakas* and chap. 16); Skanda I (*kaumārīkā-khaṇḍa* 39), VI. 226-227, *Viṣṇu* I. 6. and II. 6.
- Nīti*—vide under *raja-dharma*.
Garuḍa 108-114 (summary of *Bṛhaspati-nīti*) and 115 (summary of *Saunaka*).
- Pātakas*—vide under *prāyaścitta*.
Agni 168 (*mahāpātakas* and lesser sins); Brahma 20 and 105-106; Mārkaṇḍeya 12-14; Nārada (*pūrvārdha* 15); Śiva (*umāsaṁhitā* 5 for *mahāpātakas* and 6 for *upapātakas*).
- Pratiṣṭhā*—Agni 38-106 (building and consecration of temples, idols of *Viṣṇu* &c); Garuḍa 45-48, Padma (*uttarakhaṇḍa* chap. 122 and 127 for *Śālagrāma*); Matsya 258-270; Śiva I (*vidyeśvara-saṁhitā* chap. 11).
- Prayaścitta*—Agni 170-174; Brahmāṇḍa (*upasaṁhārapāda* chap. 8); Garuḍa 52 (special for *mahāpātakas*) and 222; Kūrma, *uttarārdha* 30-34; Liṅga 90 (for lapses of *yatis*); Nārada, *pūrvārdha* 14 and 30; Padma (*brahma-khaṇḍa* 18-19); Saura 52; Varāha 68

- (for *agamyāgamana*), 131-136
(for various lapses), 179;
Vāyu (pūrvārtha 18 for lapses
of *yati*).
- Rajadharma*—Agni 220-242; Kā-
likā 87; Mārkaṇḍeya 24;
Matsya 216-227, 240
- Saṃskāra*—vide under *Vivāha*
also.
Agni 153-154 and 166;
Bhaviṣya I (Brāhmaparva
chap. 3-4 and 7); Nārada,
pūrvārtha 25-26; Skanda IV.
I (pūrvārtha 36 and 38);
Viṣṇu III. 10.
- Sānti*—Agni 149, 164, 167, 259-
268, 290-91, 320-324; Bha-
viṣya IV chap. 141 ff; Brah-
mavaivarta IV (uttarārtha
chap. 82); Matsya 92-93 and
228-239
- Śraddhas*—Agni 117 (according
to Kātyāyana) and 163;
Brahma 110-113, Brahmanḍa
(upodghātapāda 9-20);
Kūrma, uttarārtha 20-22;
Mārkaṇḍeya 27-30; Liṅga,
uttarārtha 45 (jīvat-śraddha);
Matsya 16-22; Nārada,
pūrvārtha 128; Padma
(pātālakhaṇḍa 101, sṛṣṭi 9-11
and 47); Śiva (kailāsa-
sāhita 21-23) (about after-
death rites of *yati*); Saura
19; Skanda VI. 215-225 and
VII. I. chap. 205-207;
Varāha 13-14 and 187-188;
Vāyu (uttarārtha chap. 10-
21); Viṣṇu III. 13-16.

Strīdharmā—Bhāgavata VII. 11;
Bhaviṣya I chap. 11-15;
Brahmavaivarta (brahma-
khaṇḍa 9 about greatness
of *pati*, 4th khaṇḍa,
uttarārtha 83 (about *pati-
vratā*); Padma (bhūmikhaṇḍa
41, pātāla 102, sṛṣṭi 47 and 49,
uttara 234 (duties of wife and
co-wives); Śiva (rudrasaṃ-
hita, Pārvatīkhaṇḍa 54);
Skanda III. 2. (dharmāraṇya-
khaṇḍa 7).

Tīrtha—Agni 109-116; Bhāga-
vata VII. 14; Brahma 23, 26
(Koṇārka in Orissa), 39
(Ekāmra), 40-48 (Jagannā-
tha), 54 (Mahākālā at Ujja-
yini); Garuḍa 81-86; Kūrma,
pūrvārtha 31-35 (Benares),
36-38 (Prayāga), uttarārtha
35-44; Liṅga, pūrvārtha 92;
Matsya 179-183 and 188-193;
Nāradiya, uttarārtha 39-40
(Gangāsnāna), 45-47 (Gāyā),
48-49 (Benares), 50 (Śiva-
liṅga), 52-61 (Jagannātha),
62-81 (numerous tīrthas);
Padma I. 13-49, Padma,
bhūmikhaṇḍa 90 and 92,
sṛṣṭīkhaṇḍa 14-15 and 18-19,
60, uttarakhaṇḍa 2, 20-25,
113, 129 (numerous tīrthas
named), 130-169, 195; Saura
67; Śiva I. 12 (koṭīrudra-
sāhita 1-2, 8-33); Skanda I.
(arūṇācala-māhātmya, utta-
rārtha 2), II (puruṣottama-

māhātmya 1-49); II. Badarikā-māhātmya 1-8; III. 1; III 2. 31; V. 3 (Revākhaṇḍa is full of tirthas in 232 chapters) and also VI and VII; Vāmana 33-42 and 50; Varāha 141-176; Vāyu, uttarārdha 43-50 (Gayā).

Tithi—*vide* under *vratas* also. Brahma 120 (ekādaśī); Nārada, pūrvārdha 29 (what tithi should be taken, *paraviddha* or *pūrvaviddha*); Nārada, uttarārdha 2; Padma, brahmakhaṇḍa 13 (janmāṣṭami), 15 (ekādaśī); Saura 51; Varāha 23-35 (all tithis from 1st to amāvāsya).

Utsarga—(works of public utility such as tanks and wells, parks, prapās &c.)—*vide* under *dana* and *pratiṣṭhā*.

Bhaviṣya II; Nārada, pūrvārdha 13; Padma, sṛṣṭi 54-56, uttara 28; Śiva (Vidyēśvara-saṁhitā 11).

Varṇadharma — Agni 151; Bhāgavata VII. 11. and XI. 17; Brahma 114-115; Garuḍa 49; Markaṇḍeya 25; Nārada, pūrvārdha 24, 43, 59, 70; Skanda VI. 242; Viṣṇu III. 8. mixed castes-Brahmavaivarta (Brahmakhaṇḍa 10).

Vivāha—*vide* under *samskāra*. Padma, uttara 223 and 232; Skanda IV, pūrvārdha 38.

Vrata—Agni 175-200, 204 (upavāsa); Bhaviṣya I. 17 ff, IV (several hundred vrata); Brahma 27 (upavāsa); Brahmavaivarta (4th khaṇḍa, pūrvārdha 8 and 26); Garuḍa 116-137, Liṅga, pūrvārdha 83-84; Nārada, pūrvārdha 17-22, 110-124; Matsya 54-80, 94-100; Padma (bhūmi 87, brahmakhaṇḍa 3-4, 7, 11, 13, 15-16, 21-23, pātālakhaṇḍa 86-96, 108, sṛṣṭi 20-24, 31, 76, 79-82, uttara 26, 31-32, 35-65, 66-71, 78, 85, 97, 125, 170, 240-41, 262; Skanda I. (kedāra 33), II. 4. 1-36, II. 5 and 7, V. I. 60-61, VI. 232-241; Śiva (Kotirudrasaṁhitā 38-40, Umāsaṁhitā 51); Varāha 39-65.

Vyavahāra — Agni 253-258; Skanda I. (Kaumārikakhaṇḍa) 44 (eight ordeals described).

Yugadharma—*vide* also under *Kalīsvārāpa*.

Garuḍa 223; Liṅga 39; Matsya 141-143, 164; Nārada, pūrvārdha 41; Skanda VI. 272; Vāyu I. 32 and 58.

34. The Yājñavalkya-smṛti

This Smṛti has been published dozens of times. In the following the Nirṇayasāgara edition edited by Śāstri Moghe (1892 A. D.) has been used and the Trivandrum edition when speaking of Viśvarūpa.

The name of Yājñavalkya is one of the most illustrious among Vedic sages. He is credited with having promulgated the White Yajurveda. In the Śāntiparva (chap. 312) we are told that there was a rupture between Vaiśampāyana and his pupil Yājñavalkya and that by worshipping the Sun the latter received the revelation of the White Yajurveda, the Śatapatha &c. The accounts in the Viṣṇu (3. 5), the Bhāgavata (XII. 6. 61-74) and other purāṇas differ somewhat from the one in the Mahābhārata, but all agree on the fact of the strained relations between Yājñavalkya and his teacher. The Śatapatha Brāhmaṇa in several places alludes to the dialogues of Yājñavalkya and king Janaka of Videha on agnihotra (S. B. E. vol. 44 p. 46). Vide Śatapatha (ed. by Weber) XI. 6. 2. At the end of the Śatapatha we are told that Vājasaneyā Yājñavalkya promulgated the bright Yajus formulæ from the Sun.³⁰⁶ In the Brhadāranyaka Upaniṣad Yājñavalkya appears as a great philosopher teaching the recondite doctrines of Brahman and immortality to one of his two wives, the philosophically minded Maitreyi (II. 4 and IV. 5). In the same Upaniṣad Yājñavalkya is represented as carrying away the one thousand cows set apart by Janaka for the most learned Brāhmaṇa (III. 1. 1-2) and Yājñavalkya is said to have imparted to Janaka the knowledge of the destiny of the soul after it is released from the bonds of flesh and worldly affections. Kātyāyana in his Vārtika on Pāṇini (IV. 3. 105)³⁰⁷ speaks of the Brāhmaṇas of Yājñavalkya and very heated controversies have raged round the correct interpretation of the Vārtika and the Mahābhāṣya thereon (vide Max Müller's Ancient Sanskrit Literature p. 360, Goldstücker's Pāṇini, p. 132 ff and S. B. E. vol. 12 pp. xxxv-xxxviii). It is to be noted that in the Yājñavalkya-smṛti itself³⁰⁸ (III. 110) the

306 अदित्यानीमानि शुक्रानि यजूंषि वाजसनेयेन याज्ञवल्क्येनाख्यायन्ते । शतपथ XIV. 9. 4. 33.

307 पुराणभोक्तेषु ब्राह्मणकल्पेषु । पा. III. 3. 105.

308 ज्ञेयं चारण्यकमहं यदादिभ्यादवासवान् । योगशेखरं च मत्प्रोक्तं ज्ञेयं योगमभीप्सता ॥ याज्ञ. III. 110.

author, whoever he may be, claims the authorship of the Āraṇyaka that he received from the Sun and the Yogaśāstra composed by him. This is simply put in to glorify the Yājñavalkya-smṛti as the work of a great and ancient sage, philosopher and yogin. From the style and the doctrines of the smṛti it is impossible to believe that it was the work of the same hand that gave to the world the Upaniṣad containing the boldest philosophical speculation couched in the simplest yet the most effective language. Even orthodox Indian opinion was not prepared to admit the unity of authorship in the case of the smṛti and the Āraṇyaka. The Mitākṣarā says at the beginning that a certain pupil of Yāj. abridged the dharmaśāstra in the form of a dialogue.³⁰⁹ It will be shown later on that, though the sage who promulgated the Āraṇyaka and the author of the smṛti cannot be identical, yet the Yājñavalkya-smṛti is much more closely connected with the White Yajurveda and the literature particularly belonging to it than with any other Veda.

The Yājñavalkya-smṛti contains (in the Nirṇayasāgara ed. of 1892) 1010 verses, while the Trivandrum edition with the commentary of Viśvarūpa contains 1003 verses and Aparārka gives 1006 (Ānandaśrama edition). The difference in the number is mostly due to the fact that Viśvarūpa in the first section on ācāra omits five verses that occur in the Mitākṣarā.³¹⁰ As regards one of them (the verse 'rathyākardamatoyāni' I. 197 according to the Mit.) Viśvarūpa notices it and says that some read it after the verse "mukhajā vipruṣā" and that it adds nothing to what precedes. Aparārka explains that verse. In the second section on vyavahāra Viśvarūpa reads verses³¹¹ which do not exist in the Mitākṣarā nor in Aparārka. On the other hand Viśvarūpa seems to doubt the authenticity of the well-known verse on re-union and reads it also

309 याज्ञवल्क्यशिष्यः कश्चिद्व्योक्तं यत्पुत्रं याज्ञवल्क्यप्रणीतं धर्मशास्त्रं संक्षिप्य कथयामास ।

310 Viz. the verses आज्ञासंपादिनी (I. 76), रथ्याकर्मतोयानि (I. 197), यावद्वत्सस्तस्य पादौ (I. 207), two half verses तथाच्छादनदानं च (I. 232) and अपहृता इति तिलान् (I. 234), दध्यन्तं (I. 289).

311 For example, the verse आगमेन विशुद्धेन भोगो याति प्रमाणताम् । अविशुद्धागमो भोगः प्रामाण्यं नाभिगच्छति । (Tri.ed. II. 29) and कुलानि जातयः श्रेण्यो गणान् जनपदानपि । स्वधर्माच्चलितान् राजा विनीच्य स्थापयेत्पार्थिवः ॥ (Tri.ed. II. 24) do not occur in the Mit. The first is नारद (ऋणादान 85) and also occurs in the अग्निपुराण 253. 56-57.

differently³¹² (anyodaryasya saṁśṛṣṭi). Not only this but in some cases the arrangement of verses is not the same in both Viśvarūpa and the Mit. For example, verses 14-29 of the prāyaścitta section present very different sequences in both. What is verse 29 in the Trivandrum edition is verse 19 in the Mit. Besides the Mit. reads one verse (III. 23 ā dantajanmanah &c.) which is wanting in Viśvarūpa and is also not commented upon by Aparārka. Viśvarūpa adds two half verses,³¹³ which do not occur in the Mit. and Aparārka. There is further a good deal of variance in the readings adopted by Viśvarūpa and the Mit., though the meaning is not often affected. For example, the two verses enumerating the names of writers on dharma are differently worded in both.³¹⁴ But Medhātithi favours the reading of Viśvarūpa.³¹⁵ Viśvarūpa reads "asvattarṇ lokavidviṣṭam" (I. 155) and notices a reading "asvantam", while the Mit. reads "asvargyam loka- &c.". Both the Mit. and Aparārka read "pitā pitāmaho bhrātā &c." (I. 63), while Viśvarūpa reads "pitā mātāmaho bhrātā", remarks that "mātāmaha" is put in earlier as a guardian for marriage for metrical reasons and then notices "pitā pitāmaho bhrātā" as a various reading. Even in the days of Viśvarūpa there were various readings in Yāj. (Vide com. on I. 1, 2, 51, II. 119, 179 etc.).

The Agnipurāṇa affords an excellent check for the consideration of the text of the Yājñavalkyasmṛti. A good-sized monograph will be required to deal exhaustively with the questions raised by the comparison of the vyavahāra portion of the Agnipurāṇa with Yājñavalkya's vyavahāra-kāṇḍa. I shall only briefly examine the materials and state the conclusions at which I have arrived. We know that Viśvarūpa, the first extant commentator of Yāj., flourished about 800-825 A. D. The author of the Mitākṣarā flourished about 250 years later. Interesting results follow by a comparison of the text that these two commentators had before them with the

³¹² अत्रापरे पूर्वश्लोकविवरणस्थानीयमिदं श्लोकं पठन्ति अन्योदर्यस्य संसृष्टी &c. (II. 143).

³¹³ The two half verses are ब्राह्मणस्य दशाहं तु भवति प्रेतसूतकम्. (19 a) and प्रायानाशकशस्त्राभिषिषायेरिच्छतां स्वयं (24 b) in Tri. ed.

³¹⁴ Vide note 258 above.

³¹⁵ अतः स्मृत्युपरिगणना मनुर्विष्णुयमोद्दिता इति निर्मूला तथा हि पैठीनसि-बीधायन-प्रचेतःप्रभृतयः सिद्धैरेवंरूपाः स्मर्यन्ते । न च परिगणनायामन्तर्भाविताः । मेधा० on मनु II. 6.

Agnipurāṇa. I shall select chap. 256 of the Agnipurāṇa for a detailed examination. It contains 36 verses which all occur in Yāj. II. (verses 118-153 of Tri. ed. and verses 114-149 of the Mit.). It is found that the Agnipurāṇa agrees with the text of 12 verses word for word as contained in Viśvarūpa and 19 verses as contained in the Mit. Viśvarūpa puts three verses between the two verses 'pitṛdravyāvinaśena &c' and 'kramādabhyagataṁ dravyaṁ', while the Mit. brings the two verses together. Agnipurāṇa agrees with Viś. In several cases the readings of the Agnipurāṇa agree with Viśvarūpa's text and not with that of the Mit. For example, Agni. reads 'kāryaṁ patnyaṁ samānśikāḥ' with Viś. (119), reads 'bhūryā . . . dravyam-eva vā . . . putrasya cobhayoh' with Viś. (124), reads 'pitṛdravyāvinaśena' (and not 'vyāvirodhena' as Mit. does) with Viś. (122), reads 'dadyāt-cāpaharec-cānśaṁ' with Viś. (142 b), reads 'patitas-tatsutaḥ klībaḥ' with Viś. (144 a), reads 'aprajāyā-matitāyām' with Viś. (148). The Agnipurāṇa however in a far larger number of cases agrees with the readings of the Mit. Agni (256. 8) reads with the Mit. (122) 'vibhakteṣu suto jātaḥ savarṇāyaṁ vibhāgaḥ', Agni. (256. 10) reads 'mātāpyarṇśaṁ samān harēt' with the Mit. (123), while Viś. (127) reads 'mātāpyarṇśaṁ samāpnuyāt.' Viśvarūpa's reading leaves it undecided as to what the share of the mother is to be, while the Mit. makes it definite by stating that it is equal (to that of a son). Agni (256. 12) reads 'catus-tri-dvyeka-bhāgāḥ syuḥ' and 'vidjastu dvyekabhāgināḥ' with the Mit. (125); Agni. (256. 21) reads 'rdhabhāgikaṁ' with the Mit. (134). Agni. (256. 27) reads 'andho'cikitsyarogādya' with the Mit. (140), while Viś. (144) reads 'rogī ca.' The reading of the Mit. makes provision by the word 'ādya' for other persons like deaf-mutes mentioned in other śmṛtis as not entitled to inherit, while Viś. has to put a forced interpretation on 'ca' as including such persons. The Agni (256. 33) reads 'vyayaṁ dadyāc-ca sodayaṁ' with the Mit. (146), while Viś. (150) reads 'dāpyaṁ-ca sodayaṁ'. Agni (256. 36) reads 'vibhāgaḥ bhāvanā jñeyā grha-kṣetraś-ca yautakaiḥ' with the Mit. (149), while Viś. (153) reads 'bhāvanādeyagrha-kṣetrakayautakaiḥ'. Here the former reading is easy and gives a complete sentence. With Viś. we have to separate 'bhāvanā' and 'ādeya &c.'. Besides no predicate (like jñeyā or kāryā) is expressly mentioned in the verse if we take the reading of Viś. and the 'ka' in 'kṣetraka' is a redundancy. We find that the tendency of the readings of the Mit. is to smooth down

harsh or involved constructions and that the Agnipurāṇa presents most of the changes in the text found in the Mit. but not found in Viś. In the same direction points the fact that Agni (256. 35) reads 'na dattaṁ stridhanaṁ yasyai' with the Mit. (148) and not 'yasya' as Viś. (152) does, as 'yasyai' is grammatically more regular than 'yasyah' with the form 'dattaṁ'. But as against this we may note that both Viś. and Agni read 'aprajāyamatitāyām', while the Mit. reads 'atitāyāmaprajasi'. The reading 'aprajasi' is correct according to Pāṇini (V. 4. 122) and not 'aprajāyām'. Therefore the conclusion that follows is that the text of Yāj. preserved in the Agnipurāṇa is intermediate between the text of Viśvarūpa and that of the Mitākṣarā. As Viśvarūpa flourished about 800-825 A. D., the Agnipurāṇa represents a text of Yājñavalkya current somewhat later i. e. about 900 A. D. In my 'History of Sanskrit Poetics' (pp. III-V) I established, from the fact that the extant Agnipurāṇa quotes Daṇḍī and Bhāmaha and knew the theory of *dhvani*, that it was composed about 900 A. D. That date is strikingly corroborated by the evidence derived from the chapters on vyavahāra discussed above. It is no doubt true that the Agni presents some readings that are found neither in Viś. nor in the Mit. For example, it reads (256. 4) 'tābhya rte 'rpayet', while both Viś. and Mit. read 'tābhya rte 'nvayah'. It is probable that this is an error of the copyists or the reading may be due to the difficulty of understanding the meaning of 'anvayah' there. Agni reads (256. 5) 'svayam - arjayet' for 'svayam - arjitam' (of Viś. and Mit.), and 'jātopi dāsyāṁ śūdrasya' (256. 20) for 'śūdreṇa' (of Viś. and Mit.). A detailed examination of the other chapters on vyavahāra will yield the same results. But it cannot be undertaken here. A few examples may however be cited. Viś. (II. 167) reads 'pālo yeṣāṁ ca te mocyā daiva- rājapariplutāḥ', Agni (257. 14) 'pālo yeṣāṁ tu te mocyā daivaraājapariplutāḥ', while Mit. (163) reads 'pālo yeṣāṁ na te . . . tāḥ'. Similarly Viś. (II. 179) and Agni (257. 26) read 'svakūṭumbāvirodhena deyam' while the Mit. (175) reads 'svam kūṭumbāvirodhena'. Viś. (II. 203) reads 'galat - sabhikavṛddhistu', while both Agni (257. 49) and Mit. (199) read 'glahe śatikavṛddhestu', which certainly is an easier reading. Agni 258. 45 occurs in Mit. (255), but is wanting in Viśvarūpa. Yāj. II. 228 in Viś. becomes in the Mit. verse 263, Agni. following the order of Viśvarūpa,

The total number of verses on vyavahāra in Agnipurāṇa, chap. 253-258, is 315. Out of this the first 31 are not taken from Yāj. All of them except the first half verse and verse 31 (chap. 253) occur in Nārada. Of the remaining 284 verses, only 4½ (Agni 253. 35, 255. 43a, 255. 49b and 50, 258. 83) do not occur in Yāj. (in both Viś. and Mit.). There are also a few verses that occur in the Agnipurāṇa and in Viśvarūpa, but not in the Mit. and also a few verses that are common to the Mit. and Agni but are not found in Viś. The first three verses of Yāj. II are compressed by the Agnipurāṇa into 1½ verses.

The Garuḍapurāṇa affords, like the Agnipurāṇa, material help towards examining the authoritativeness of the text of the first and third sections of Yāj. The Agnipurāṇa does not expressly say that it drew upon Yāj., but the Garuḍapurāṇa is explicit on the point. In chap. 93. 1. it is expressly said that the *dharma* formerly promulgated by Yājñavalkya is being narrated 'Yājñavalkyena yat (yah ?) pūrvam dharmam (dharmaḥ ?) proktam (°taḥ ?) katharḥ Hare ! tan me kathaya keśighna yathā tattvena Mādhava tv'. Chapters 93-106 contain dharmaśāstra material more or less taken from the Yājñavalkya-smṛti. There are 376 verses in these chapters. Considerations of space forbid any detailed examination of this material. A few salient facts only are brought out here. Chapters 93-102 deal with the several topics (prakaraṇas) of the first kāṇḍa in the same order, the only exception being the topic of rājadharmā (I. 309-368), which is omitted in the Garuḍapurāṇa. Chapters 102-106 treat of topics that occur in the third kāṇḍa of Yāj. and contain 121 verses only. In these chapters the order of the prakaraṇas in Yāj. is not observed at all, but Garuḍa speaks of them in the following order, vānaprastha-prakaraṇa, yati, karmavipākā, prāyaścitta, āśauca and āpaddharma (the last two being the first two prakaraṇas in Yāj.). A feature which strikes one as regards the Garuḍapurāṇa (particularly chap. 102-106) is that a few verses only of Yāj. are repeated word for word, that very often the Garuḍapurāṇa gives only a summary by omitting and transposing the words and phrases of the original and that sometimes it adds verses of its own. This may be illustrated by what the Garuḍa says on vānaprastha and yati (chap. 102-103, 12 verses in all). Chap. 102 begins 'vānaprasthāśramatṛ vakṣye tac-chṛṇvantu maharṣayaḥ ! putreṣu bhāryām nikṣīpya vanaṁ gacchet sāhaiva vā ||'. The latter

half is a paraphrase of Yāj. III. 45a. Then III. 45b-46 (Mit.) = Garuḍa 102. 2-3a (with slight variations), III. 47 = Garuḍa 102-4 b-5a; III. 48 = 3b-4a; III. 49-50 = Garuḍa 5b (‘pakṣe māsetha vā-śnīyād-dantolūkhaliko bhavet, which summarises and retains some words of the original), III. 71 = Garuḍa 102. 6a (cāndrāyaṇi svaped-bhūman karṇa kuryāt phalādina, which includes a few words of III. 49b also), III. 52 = Garuḍa 6b-7a (the last pāda in Garuḍa is ‘yogābhyāsāt dinam nayet’, while in Yāj. it is ‘śaktyā vāpi tapaś caret’), III. 53 = Garuḍa 102. 7. Chap. 203 contains only five verses. III. 56, 58-59 = Garuḍa 103. 1b-4a (with variants) and then Garuḍa adds 1½ verses which are not found in Yāj. (viz. ‘bhavet-paramaharṇiso vā ekadaṇḍī yamāditaḥ || siddha-yogas-tyajan deham-amṛtatvam-iḥāpnuyāt | datātīhipriyo jñāni grhi śrāddhepi mucyate ||’). The mere fact that a prakaraṇa is omitted in the Garuḍapurāṇa should cast no doubt on the existence of that prakaraṇa in the original Yāj. We do not know on what principles the borrowing took place. Besides we find that such prakaraṇas as Vināyakaśānti and grahaśānti are included in the Garuḍa (chap. 100-101), while rājadharmā-prakaraṇa is omitted. We know that ‘rājadharmā’ figures in the sūtras and Manu, but none of the ancient dharmaśāstras, nor the Manusmṛti speaks of Vināyaka. Hence conclusions must be drawn only from what positively occurs in the Garuḍapurāṇa and not from the absence of any topic in it. The Garuḍapurāṇa sometimes follows the arrangement and form of the verses presented in Viś., sometimes it agrees with the Mit. and sometimes it is independent. For example, the two verses enumerating the authors of dharmaśāstras (Yāj. I. 4-5 = Garuḍa 93. 4-5) follow the readings of Viś., but not those of the Mit. In the 3rd kāṇḍa, verses 14-19 of the Mit. are differently arranged by Viś., and Viś. omits (as does Aparārka also) one verse found in the Mit. (III. 23) as said above, while the Mit. omits two half verses that are found in Viś. (vide note 313). The verse ‘ā danta &c.’ occurs in the Garuḍapurāṇa and the two half verses in Viś. omitted by the Mit. are also omitted in Garuḍa. So far the Garuḍapurāṇa agrees with the arrangement preserved in the Mit. But it does not agree entirely with the Mit. The verse ‘ādanta &c.’ is III. 23 in the Mit. and occurs before ‘ahastvadatta’ but in the Garuḍa it occurs before ‘trirātram daśarātram vā’ (which is III. 18 in the Mit.). Besides verse 22 of the Mit. is read differently in the Garuḍa (daśa dvādaśa varṇa-

nām tathā pañcadaśaiva ca | trimśad dināni ca tathā bhavati preta-sūtakam). It must therefore be said that the Garuḍapurāṇa represents an intermediate stage of readings between Viś. and the Mit. As the Garuḍapurāṇa was a popular work read by and recited for the benefit of slightly educated or illiterate people, it often introduces changes to suit their understanding. For example, the Mit. (I. 296) reads (as also Viś.) 'sūryaḥ somo mahīputraḥ soma-putro brhaspatiḥ', while Garuḍa reads (chap. 101. 2) 'sūryaḥ somo mangalāś ca budhaś caiva brhaspatiḥ,' thus substituting the well-known words Maṅgala and Budha for mahīputra and somaputra. The verse 'kṛtāgnikāryo bhuñjita' (I. 31 in the Mit.) is placed by Viś. after 'ekadśam - upādhyāya,' while the Mit. places it three verses earlier. The Garuḍapurāṇa here agrees with the Mit. In some cases Garuḍa strikes an independent path. For example, in Yāj. I. 11 Viś. reads 'māse'to jātakarma ca,' the Mit. reads 'māsyete jātakarma ca' while Garuḍa (chap. 93. 11) gives the easy reading 'prasave jātakarma ca'. Mit. reads (Yāj. I. 76 b) 'tyajan dāpyas-trītyāṁśam—adravyo bharaṇaṁ strīyāḥ'; Viś. omits the whole verse, while Garuḍa omits I. 76a (of Mit.) and reads the other half as 'śuddhām tyajastṛītyāṁśam dadyādābharaṇaṁ strīyāḥ' (95. 23b). Verses I. 91-92 of the Mit. on the offspring of mixed marriages are differently read by Viś. (I. 90-91), while the Garuḍa (96. 1b) has the same half verse as the Mit. I. 91a and the same half verse (96. 3a) as Viś. (91b) and reads the two half verses between them as 'jāto'mbaṣṭhastu śūdrāyaṁ niśadaḥ parvatopī vā || mahīṣyāḥ kṣatriyājāto vaiśyāyaṁ mlecchasarjñītaḥ'.

The foregoing makes it clear that the text that the Garuḍapurāṇa had before it could not have been older than that commented upon by Viśvarūpa and that it represents a stage intermediate between Viś. and the Mit.

The above gives rise to an important question whether one can detect several strata in the Yājñavalkya-smṛti. From the fact that the sūtra of Śaṅkha-Likhita cites Yājñavalkya among the promulgators of dharmāśāstras (vide note 137), while Yāj. himself includes Śaṅkha-Likhita among the propounders of dharmā (note 258), it may be plausibly said that Śaṅkha-Likhita refer to an earlier Yājñavalkya-smṛti than the extant one. Beyond this there is no evidence to establish that there was an earlier version of the present smṛti. A comparison of the readings of Viśvarūpa and the Mit.

with those in the Agni and Garuḍa purāṇas has established that the text of the *smṛti* no doubt underwent slight verbal changes between 800 and 1100 A. D. and that a few verses were added and also omitted during these centuries. But the text remained in the main the same from 700 A. D. What the original *smṛti* contained, whether it was in prose or verse or both and whether it dealt with only *ācāra* and *prāyaścitta* sections are questions on which conjectures may be advanced, but there are no substantial materials for arriving at even tolerably certain conclusions.

Yājñavalkya's work is more systematic than that of Manu. He divides the work into three sections and relegates all topics to their proper positions and avoids repetition. He treats of almost all subjects that we find in Manu, but his treatment is always concise and he makes very great and successful efforts at brevity. The result is that for the 2700 verses of Manu, he requires only a little over a thousand. He often compresses two verses of Manu into one, e. g. Manu II. 243, 247-248 are equal to Yāj. I. 49, Manu III, 46-48 and 50 are concisely put in one verse by Yāj. (I. 79); vide also Manu IV. 7-8 and Yāj. I. 128 (contain almost same words also), Manu IV. 84-85 and Yāj. I. 141. In a few cases Manu and Yāj. convey the same meaning in one verse without compression, e. g. Manu III. 70 and Yāj. I. 102, Manu III. 119 and Yāj. I. 110, Manu VII. 171 and Yāj. I. 348, Manu VII. 205 and Yāj. I. 349. The correspondence of Yājñavalkya's words with the text of Manu is in most cases very close, so much so that one cannot help feeling that Yāj. had the *Manusmṛti* before him and purposely made an attempt to abridge the somewhat loose expressions of Manu. The passages set forth above as examples of compression will also serve as illustrations of this fact. The word *Kāya* (from *Ka*) is used by both in the sense of 'prajāpatya form of marriage' (Manu III. 38 and Yāj. I. 60); vide also Manu II. 109 and Yāj. I. 28, Manu III. 43-44 and Yāj. I. 62, Manu V. 26-27 and Yāj. I. 178-179, Manu VII. 56 and Yāj. I. 312 for further close agreement in phraseology. Yāj. adds some subjects which have either no counterpart in our Manu or which are only noticed in passing by Manu. The *Manusmṛti* contains nothing corresponding to the *Vināyakaśānti* and *Grahaśānti* of Yāj. (I. 271-308). Yāj. gives a detailed treatment of five kinds of ordeals (II. 95-113), while Manu makes only a cursory reference to the ordeals of fire and water (VIII. 114). Yāj.

contains considerable anatomical and medical matter (III. 75-108), which is wanting in Manu. On the other hand there are some subjects on which Yāj. is silent though they are dealt with in detail by Manu. This is the case with the account of the origin of the world.

The whole of the Yājñavalkya-smṛti is written in the classical Anuṣṭubh metre. Though the author's great aim has been to be concise, his verses are hardly ever obscure. The style is flowing and direct. There are not many un-Pāṇinian expressions, though he employs 'pūjya' in I. 293 and 'dūṣya' in II. 296. In the latter case both Viśvarūpa and Aparārka avoid the fault by reading differently. The verse 'kulāni jātayah śreṇyo' is ungrammatical (Tri. ed. II. 34), as 'jāti', and 'śreṇi' must be in the accusative case. According to the Mit. Yājñavalkya addressed his words to Sāmaśravas and other sages (vide com. on I. 1. 178 and 330-333). In this the Mit. is probably drawing upon the Br. Up. (III. 1. 2) where Yāj. asks Sāmaśravas to take away the 1000 cows. The sages interpose (vide III. 118, 129) as in Manu, while the great teacher is passing in review one topic after another. The teacher himself addresses his auditors (as in I. 178 'śruṇudhvam').

It is said that the sages approached Yājñavalkya in Mithilā and requested him to impart to them the dharmas of the varṇas, āśramas and others. The contents of the work may be briefly summarised as follows :—Kāṇḍa I. fourteen *vidyas*; twenty expounders of dharma, sources of dharma; constitution of a *pariśad*, the *samśkṛtas* from Garbhādhāna to marriage, upanayana, its time and other details, every day duties of brahmacārī, persons fit to be taught, what things and actions a brahmacārī was to avoid, period of studenthood; marriage, qualifications of girl to be married, limits of *sapinda* relationship, intercaste marriages; the eight forms of marriage and the spiritual benefits therefrom, guardians for marriage, Kṣetrajña son, grounds of supercession of wife, duties of wife; principal and intermediate castes, duties of householder and keeping sacred domestic fire, the five great daily yajñas; honouring a guest, madhuparka, grounds of precedence, rule of the road, privileges and duties of the four varṇas, ten principles of conduct common to all, means of subsistence of a householder, and solemn vedic sacrifices; duties of *snātaka*, days of cessation from study; rules

about prohibited and allowed food and drink ; rules about flesh-eating ; purifications of various materials, such as metal or wooden vessels ; gifts, who is fittest to accept them, who should accept gifts, rewards of gifts, gift of cow, rewards of other gifts, highest gift is knowledge ; śrāddha, proper time for it, proper persons to be invited at it, unfit persons, the number of Brāhmaṇas to be invited, procedure of śrāddha, various śrāddhas such as pārvaṇa, vṛddhi, ekoddiṣṭa ; sapindikarāṇa ; what flesh to be offered at śrāddha, reward of offering śrāddhas ; propitiatory ceremonies as regards Vināyaka and the nine grahas ; rājadharmā, king's qualifications, ministers, *purohita*, royal edicts, king's duties of protection, administration of justice, taxation and expenditure, allotment of the day to various duties, constitution of maṇḍala, the four expedients, the six guṇas, fate and human effort, impartiality in punishment ; units of measure and weight, grades of fine ; Kāṇḍa II. members of hall of justice, judge, definition of vyavahārapada, rules of procedure, plaint, reply, taking security, indicia of a false party or witness, conflict of dharmasāstra and arthasāstra ; means of proof, documents, witnesses, possession ; title and possession, gradation of courts, force, fraud, minority and other grounds of invalidity, finding of goods ; treasure trove ; debts, rates of interest, debts of joint family, what debts of father son need not pay ; devolution of debts ; suretyship of three kinds, pledge ; deposit ; witnesses, their qualifications and disqualifications ; administering oaths, punishment for perjury ; documents ; ordeals of balance, water, fire, poison and holy water ; partition, time of it, wife's share on partition, partition after father's death, property not liable to partition, joint ownership of father and son ; twelve kinds of sons ; illegitimate son of śūdra, succession to a sonless man, re-union, exclusion ; husband's power over wife's *strīdhana* ; boundary disputes ; dispute between master and herdsman ; sale without ownership ; invalidity of gift, rescission of sale ; breach of contract of service ; slavery by force ; violation of conventions ; non-payment of wages ; gambling and prize fighting ; abuse, defamation and slander ; assault, hurt etc. ; sāhasa ; partnership ; theft ; adultery ; miscellaneous wrongs ; review of judgment ; Kāṇḍa III. cremation and burial ; offering of water to various deceased persons ; for whom no mourning was to be observed and no water to be offered ; periods of mourning for various persons ; rules for mourners ; impurity on birth ; instances of immediate purification on death or birth ; means of purification, such as time, fire, ritual,

mud etc ; rules of conduct and livelihood in distress ; rules for forest hermit ; rules for a *yati* ; how the individual soul is clothed in a body ; various stages of the foetus ; number of bones in the body, the various organs such as liver, spleen etc. ; the number of arteries and veins ; reflection over *ātman*, use of music in the path of *mokṣa* ; how the originally pure *ātman* is born among impure surroundings ; how some sinners are born as various kinds of animals or inanimate things ; how *yogin* attains immortality ; three kinds of actions due to *saṁtva*, *rajas* and *tamas* ; means of *ātmajñāna* ; the two paths, one to immortality and the other to heaven ; the various diseases from which sinners suffer ; purpose of *prāyaścittas* ; names of 21 hells ; the five mortal sins, and other acts similar to them ; *upapātakas* ; *prāyaścittas* for *Brāhmaṇa* murder or for killing other persons ; *prāyaścittas* for drinking wine, for other mortal and venial sins and for killing animals of various sorts ; greater or lesser expiation according to time, place, age, ability ; ostracising the non-conformist sinner ; secret expiations ; ten *yamas* and *niyamas* ; *Sāntapana*, *mahāsāntapana*, *taptakṛcchra*, *parāka*, *cāndrāyana* and other expiations ; rewards of reading this *smṛti*.

Besides the four *vedas*, Yāj. refers to the *Vedāṅgas* as six and enumerates fourteen *vidyās* (four *Vedas*, six *aṅgas*, *purāṇa*, *nyāya*, *Mīmāṃsā*, *dharmaśāstra*). He refers to the *Āraṇyaka* and *Yogaśāstra* composed by himself. *Āraṇyakas* in general are spoken of in I. 145 and *Śukriya Āraṇyaka* in III. 309. The *Upaniṣads* are mentioned in III. 189, where *purāṇas* are mentioned in the plural. *Itihāsas*, *Purāṇa*, *Vākya*, and *Nāradaśāstri* *gāthās* are mentioned in I. 45 (also I. 101 for *purāṇa* and *itihāsa*). He enumerates at the commencement nineteen authors on *dharma* besides himself. But it is remarkable that in the body of the work not one individual author of a *dharma-śāstra* is mentioned by name. He speaks of *Anvikṣiki* (*Metaphysics*) and *Daṇḍanīti* (I. 311). He lays down the dictum that where *dharmaśāstra* and *arthaśāstra* conflict, the former shall prevail (II. 21). He speaks of *smṛtis* in general (II. 5 and I. 154). In III. 189 he speaks of *sūtras* and *bhāṣyas*. What works are intended it is most difficult to say ; the only extant *bhāṣya* which can be said with certainty to be older than the extant Yāj. *smṛti* is that of *Patañjali*. He refers to other writers on *dharma* in the word ' eke ' (I. 36). The view referred to there occurs in Baud. Dh. S. 1. 2. 4.

Yājñavalkya agrees very closely with the Viṣṇudharmasūtra. What conclusions are to be drawn therefrom has been discussed above (see sec. 10). Similarly there is close correspondence between the Kauṭīliya and Yāj. If there is any borrowing at all, it must follow from the date above assigned to the Kauṭīliya that it is Yāj. who borrows. There are numerous passages in Yāj. that show remarkable agreement with the text of Manu. But there are several points on which Yāj. differs from Manu and shows in general a more advanced state of thought and feeling than the Manusmṛti. The following are the principal points wherein Yāj. differs from Manu. Manu seems to allow a Brāhmaṇa to marry a śūdra girl (II. 13), while Yāj. emphatically states it as his opinion that this is wrong (I. 59); Manu first describes the practice of *niyoga* and then severely condemns it (9. 59-68), while Yāj. does not condemn it (I. 68-69). Manu enumerates eighteen vyavahārapadas; Yāj. does not expressly enumerate them in one place, though he defines vyavahārapada and adds verses of a miscellaneous character (*prakīrṇaka*) in his section on vyavahāra. Manu is silent about the rights of inheritance of the widow of a sonless man and gives only a vaguely expressed order of succession, while Yāj. places the widow at the head of all heirs and enumerates several classes of heirs in a regular order. Manu condemns gambling outright (9. 224-226), while Yāj. brought it under state control and made it a source of revenue to the king (II. 200-203). There are several other matters which Yāj. treats at much greater length and more systematically than Manu, e. g. ordeals (as indicated above), means of proof in courts (Manu altogether ignoring documentary evidence, though he knew documents 8. 51-52), rules of procedure in courts (compare Manu 8. 53-56 with Yāj. II. 5-11 and 16-21), the doctrine of possession and prescription (Yāj. II. 24-29 and Manu 9. 44 and 54). All these points tend to show that the Yājñavalkya smṛti is much later than the extant Manusmṛti.

The Yājñavalkya-smṛti seems to have taken the section on Vināyakaśānti from the Mānavagrhya-sūtra (II. 14); verses 281-283 of Yāj. (I) occur in the Mānavagrhya II. 14, but in a different order.³¹⁶ The Mānavagrhya takes the Vināyaka to be four, while Yāj. says that there is a single Vināyaka, whose appellations are Mita. &c.

³¹⁶ अथातो विनायकान् व्याख्यास्यामः । शालकटक्षेत्र्य कृष्णाम्बरराजपुत्रश्चोस्मितश्च (पुत्रश्च मितश्च) । देवयजनश्चेति । मानवगृह्य II. 14. 1-2; विनायकः कर्मविप्रसिद्धयर्थं विनियोजितः ।

The details of information about Vināyaka in Yāj. (I. 272-276) appear to be verified from the prose¹⁷ of the M. Gr. S. The details of worship also and the *mantra* (Yāj. I. 291) are taken from the same work (*vide* M. Gr. S. II. 14. 30 for the *mantra*). At one time the section on Vināyakaśānti was thought to be a sure indication of the late date of Yāj. But since the discovery of the Mānavagṛhya that position had to be given up. In the Baudhāyana-dharmasūtra (II. 5. 21) we have Vināyaka and his several appellations (in the *tarpaṇa*). Aparārka on Yāj. I. 275 quotes a long passage from the Baijavāpa gṛhya which bears a very close correspondence in phraseology to the passage from the M. Gr. S. quoted above and which gives the names of the four Vināyakas as Mita, Saṁmita, Śālakapaṅkātā and Kṣmāṇḍa-rājaputra.

The Yājñavalkya-smṛti stands in a very intimate relation to the white Yajurveda and the literature that clusters round it. Most of the *mantras* quoted (in part) or referred to by Yāj. occur in the Ṛgveda as well as in the Vājasaneyi-saṁhitā (e. g. in Yāj. I. 22, 24, 229, 230, 238, 239, 247). But there are a few *mantras* that do not occur in the Ṛgveda, but only in the Vājasaneyi-saṁhitā or other saṁhitās (e. g. 'yavosi' in Yāj. I. 230, which is Vāj. S. 5. 26, 'ye samānā in Yāj. I. 254 which is Vāj. S. 19. 45, 'imam deva' and 'udbudhyasva' in Yāj. I. 300 which are Vāj. S. 9. 40 and 15. 54, 'annāt pariśrutāḥ' and 'kāṇḍat' in Yāj. I. 301 which are Vāj. S. 19. 75 and 13. 20). Verses (Yāj. III. 191-197) are a paraphrase of certain passages of the Brhadāranyaka Upaniṣad, so much so that the very words of the latter are used throughout in the former, as the

...मितश्च संमितश्चैव तथा सालकटङ्कटौ । कूष्माण्डराजपुत्रश्च जपेत् स्वाहासमन्वितान् ।
नाममिष्येलिमन्त्रैश्च नमस्कारसमन्वितैः ॥ बाङ्ग. I. 267. 281-82 (Tri. ed.). The Mit.
seems to have read; 'कटङ्कटौ । कूष्माण्डो राजपुत्रश्च.'

- 317 एतैरधिगतानामिमानि रूपाणि भवन्ति । लोटं मृद्नाति । तृणानि छिनत्ति । अङ्गेषु लेखान्
लिखति । अपः स्वप्नं पश्यति । मुण्डान् पश्यति । जटिलान् पश्यति । काषायवाससः
पश्यति । उष्ट्रान् सूकरान् गर्दभान् दिवाकीर्त्यादीनि न्याश्राप्रयतान् स्वप्नान् पश्यति ।
अन्तरिक्षं क्रामति । अध्वानं व्रजन्मन्यते पृष्ठतो मे कश्चिदनुव्रजति । एतैः सलु विनायके-
राविष्टा राजपुत्रा लक्षणवन्तो राज्यं न लभन्ते । कन्याः पतिकामा लक्षणवत्यो भर्तृन्
लभन्ते । ... रुषिकराणां रूषिरल्पफला भवति । मानवगृह्य II. 14. 3-21
(ed. by Knauer)

quotations given below will show.³¹⁸ Then again Yāj. very closely agrees with the Pāraskaragṛhyasūtra as was pointed out by Dr. Stenzler in his introduction to the edition of Yāj. (1849, Berlin) and in the journal of the German Oriental Society (VII. 527). Viśvarūpa points out that Yāj. I. 142-143 are based upon Pāraskara. The *mantra* 'ayaṁ me vajrah' in Yāj. I. 135 (Trivandrum ed.) is given in Pāraskara-gṛhya II. 7. 7. In the following also there is close verbal correspondence³²⁰ between Yāj. and the P. Gr. S.; Yāj. III. 1-2 and P. Gr. S. III. 10. 1, 5, 8-9 and 12; Yāj. III. 3 and P. Gr. S. III. 10. 16 and 19-20; Yāj. III. 4 and P. Gr. S. III. 10. 46-47; Yāj. III. 16 and P. Gr. S. III. 10. 26-27. Similarly the verses of Yāj. on śrāddha (I. 217-270) offer many points of contact with the śrāddha-kalpa of Kātyāyana edited by Dr. Caland (pp. 127-130 of his work 'Ahnencult &c.' From these facts Dr. Jolly concludes that Yājñavalkya's work goes back to a dharmaśāstra of the White Yajurveda (R. u. S. p. 21). In another place Dr. Jolly hazards another conjecture based on the close correspondence between Yāj. and the Viṣṇudharmaśāstra that he probably belonged to the Kāthaka school of the Black Yajurveda (Journal of Indian History, 1924, p. 7). Yāj. also shows great similarity to the Kautīliya and borrows the Vināyaka-śānti from

318 स ह्यशर्मैर्विजिज्ञास्यः समस्तैरेवमेव तु । द्रष्टव्यस्त्वथ मन्तव्यः श्रोतव्यश्च द्विजातिभिः ॥
याज्ञ. III. 191; compare बृहदारण्यक II. 4. 5. and IV. 5. 6 'आत्मा वा अरे द्रष्टव्यः श्रोतव्यः &c.'; य एनमेवं विन्दन्ति ये चारण्यकमाश्रिताः । उपासते द्विजाः सत्यं श्रद्धया परया युताः ॥ कमात्ते समवन्त्यर्चिरहः शुद्धं तथोत्तरम् । अयनं देव-
लोकं च सवितारं सवेद्युतम् ॥ ततस्तान् पुरुषोभ्येत्य मानसो ब्रह्मलौकिकात् । &c.
याज्ञ. III. 192-194; compare बृहदारण्यक VI. 2. 15 ते य एवमेतद्विदुर्धे चानी
अरण्ये श्रद्धां सत्यमुपासते तेर्षिरभिरभवन्ति ... तान् वेद्युतान्पुरुषो मानस एव्य ब्रह्म-
लोकान् गमयति.' The next three verses of Yāj. summarise बृहदारण्यक
VI. 2. 15 using the last words of the latter 'कीटाः पतन्ना यद्विदं वन्द्यकम्'.

319 पौषमासस्य रोहिण्यामष्टकायामथापि वा । जलान्ते ब्रह्मसां कुर्यादुत्सर्गं विधिवद् द्विजः ॥
याज्ञ. I. 142; compare पारस्कर II. 12. 1-2. (Venkatesvara press ed.)
'पौषस्य रोहिण्यां मध्यमायां षाष्टकायामध्यायानुसृजेत् । उदकान्ते गत्वा &c.'

320 ०. 8-सप्तमाद् दशमाद्वापि ज्ञातयोभ्युपधन्यपः । अप नः शोशुचदधमनेन पितृदिङ्मुखाः ॥
याज्ञ. III. 3; 'सर्वे ज्ञातयोपोभ्यवधन्यः सप्तमपुरुषाद्दशमाद्वा । ... सव्यस्यानामि-
कथापनोयाप नः शोशुचदधमिति दक्षिणामुखां निमज्जन्ति ।' पारस्कर III. 10. 16
and 19-20.

the Mānavagrhyasūtra. From these facts one may argue at least with as much logic and force as underlies Dr. Jolly's guess-work that Yāj. probably belonged to the Mānava school of the Black Yajurveda or to the school of Kauṭilya. If Yāj. knew his business as a writer on Dharmaśāstra, he must have consulted the works of his predecessors and his work is bound to show traces of that fact. One may conclude at the most that the author of the Yājñavalkya-smṛti may have possibly been a student of the White Yajurveda and so the *mantras* of the White Yajurveda and the Grhyasūtra of Pāraskara were far more familiar to him than the other Vedas, sūtras, smṛtis, and other works. No such conclusions that there was a dharmasūtra of the White Yajurveda and that the Yājñavalkya-smṛti was based thereon are warranted by the facts so far discovered.

For settling the date of Yāj. we need not consider the evidence after the 9th century. For in the first quarter of that century (as we shall see later on) Viśvarūpa wrote his extensive commentary on Yāj. That he was separated from Yāj. by many centuries follows from several considerations. Not only had numerous various readings arisen in the text of Yāj. when he wrote, but various interpretations of the same words and verses of Yāj. had arisen. For example, he gives several meanings of the words 'putronanyāśritadravyah' (in Yāj. II. 47), 'sāmudrāḥ' (II. 41); he gives different interpretations of I. 265, II. 160, II. 173 &c. He refers to the interpretations of his predecessors in several places by the word 'anye' (I. 3, 25, 155, 169; II. 21, 119, 121; III. 201, 209, 246 &c.). In several places he appears to be referring to two other interpretations than his own (vide on III. 250, the words 'kecittu' and 'anye tu' and the same words on III. 261 and 264). That Viśvarūpa had before him actual commentaries on Yāj. and was not merely giving scholastic interpretations started by himself is made very clear in several cases by his actually citing certain portions from those works. On I. 252 Viśvarūpa says 'others take from somewhere the following śloka (then the śloka is quoted), but this śloka is of no help, as its origin is not known'.³²¹ Similar words occur in the

321 अन्वे तु कुतश्चिदागमस्येयं श्लोकं पठन्ति—'यः सपिण्डीकृतं भेतं पृथक्पिण्डेन योजयेत् । विधिप्लव्हेन भवति पितृह्य चोपाजायते ॥ इति । अयं त्वस्पष्टमूलत्वादकिञ्चित्करः । विवरूप on या. I. 252.

comment³²² on Yāj. III. 222. On II. 193 he styles some predecessor as 'paṇḍitarhmanya' and on III. 257 he ridicules a predecessor who regards the verse of Manu IV. 222 as an arthavāda by saying that that commentator wanted to show off that he knew the technical term arthavāda.³²³ It is not unlikely that Viśvarūpa in this last passage refers to some ancient commentator of Manu such as Asahāya. In the *Prāyaścittamayūkha*,³²⁴ Nilakaṇṭha (Benares edition of 1879) says that Śaṅkara in his *Bhāṣya* on *Brahmasūtra* (III. 4. 43) explained the application of Yāj. III. 226. Unfortunately in the printed editions of Śaṅkara I could not find this. But from the *Bhāmati* where Yāj. III. 226 is explained, it is clear that the passage must have occurred in the text of Śaṅkara used by the *Bhāmati*. Dr. Jolly lays great emphasis in assigning a late date to Yāj. on the fact that Kumārila, who cites Manu, Gautama, Āpastamba, Baudhāyana frequently, ignores the Yājñavalkya-smṛti altogether. But this silence of the great mīmāṃsaka can only mean that he did not assign the same pre-eminent and venerable position to Yāj. that he assigned to Manu, Gautama and others. Dr. Jolly himself is prepared to place Yāj. three or four centuries earlier than Kumārila. It will be shown hereafter that Nārada and Brhaspati cannot be placed later than 500 A. D. and may have flourished two or three centuries earlier still. On a comparison of their doctrines with those of Yāj. it will have to be conceded that they represent a far greater advance in juristic principles and exactitude than Yāj. So the latter cannot be placed later than the 3rd century A. D. As Yāj. is shown above to have followed the *Manusmṛti* and the *Kauṭīliya* his *smṛti* cannot be placed earlier than the first century B. C. We shall not be therefore far from the truth if we place his *smṛti* somewhere between the first century B. C. and the third century of the Christian era. In the *Laṅkāvatārasūtra* (ed. by B. Nanjio, 1923,

322 अन्ये तु कुतश्चिदागमस्येनं श्लोकं पठन्ति-रागाद् द्वेषात् प्रमादाद्वा स्वतः परत एव वा । यो हृत्पाद् माह्मणं कश्चित् स सर्वो महान्न भवेत् ॥ इति । तत्त्वविज्ञातमूलत्वाद् विचार्यम् । विश्वरूप on या. III. 222.

323 अन्ये तु मुक्त्वातोऽन्यतमस्यान्तमित्येवमादीन्यर्थवादत्वेन व्याचक्षते । ... न चायं किंचिदर्थवादसामर्थ्यमस्य स्यात् । अतोर्थवादो नाम वाक्यप्रकारीति तमप्यहं जानामि त्वेतावन्निबन्धनायः । इत्युपेक्षणीयम् । विश्वरूप on या. III. 257.

324 श्रीशङ्कराचार्यस्तु कामतोऽव्यवहार्यस्तु इत्यकारश्लेषेणेदं याज्ञवल्क्यवचो बहिस्तूयथा स्मृतेराचाराच्चेति सूत्रे कृतप्राचाभिर्जनैः कृतमहाचर्यादिवरम् ॥ प्रायश्चित्तम्, p. 7.

Kyoto) gāthas 814-816 are 'Kātyāyanah sūtrakartā yajñavalkastathaiva ca ... Valmiko Masurakṣaśca Kauṭilya Āśvalāyanah ! ...'. From the context it appears that the author of the smṛti is referred to as Yajñavalka.

Dr. Jolly (R. u. S. p. 21) following Dr. Jacobi (Z D M G 30, p. 306) thinks that Yāj. shows an acquaintance with Greek astrology. Dr. Jacobi's position amounts to this that the naming of the week days after the planets was established among the Greeks towards the end of the 2nd century A. D. and as the names of the week days and the arrangement of the planets in correspondence with them was borrowed by the Indians from the Greeks, no Indian work which enumerates the week days or arranges the planets in the well-known sequence (of Sun, Moon, Mars &c.) could have been composed before the third century after the Christ. As is very often the case with Western Sanskrit scholars in matters of Indian chronology, this grand generalisation is based upon very slender data. The premises are mere assumptions without hardly any evidence worth the name to support them. No one knows exactly when the week-days were named and who were the people that first employed the current names of the week-days. It is well-known that as far back as the days of Herodotus the Egyptians had a presiding deity for each day and that in the times of Julius Caesar there were days of Saturn (*vide* I. A. vol. 14, p. 1, General Cunningham's article for the Indian origin of week-days). At least from the third century B. C., as vouched for by the 13th edict of Aśoka, India was in close touch with Syria and Egypt, where Buddhist missionaries had been sent by Aśoka while Antiochus and Ptolemy ruled in the two countries respectively. Therefore, if Indians at all borrowed the week-days and the arrangement of planets from foreigners, there is nothing to prevent us from holding that they borrowed them from the Egyptians. The earliest dated Indian record wherein a week-day is mentioned is the Eran Inscription of 484 A. D. (Gupta Inscriptions p. 89) where we have "Snraguror divase." It is to be noticed that Yāj. does not mention the week-days. In I. 296 he mentions the nine *grahas* in order as the Sun, the Moon, Mars (the son of the earth), Mercury (the son of Soma), Jupiter, Venus, Saturn, Rāhu, Ketu. No one can gainsay that at least the Sun, the Moon, Brhaspati and Venus were known to the R̥gvedic India. Brhaspati in the highest heaven is

spoken of in the R̥gveda³²⁵ and the conjunction of Jupiter and Tīṣya (constellation of Puṣya) is spoken of in the Tai. Brāhmaṇa.³²⁶ We know so very little of the ancient astronomical science in ancient India that one must think twice before dogmatising. Yāj. nowhere mentions the zodiacal signs (rāśis) and probably did not know them. Not only so, in his day the *nakṣatras* were still arranged from Kṛttikā to Bharanī as was the case in the Tai. S. IV. 4. 10. Vide Yāj. I. 268 (Kṛttikādi bharanyantam). We know from Varāhamihira that in the 5th century A. D. the signs of the zodiac and the arrangement of *Nakṣatras* from Aśvini to Revatī were established facts in all parts of India. Therefore Yāj. who uses the ancient arrangement of *Nakṣatras* cannot be placed so late as the 4th century A. D. When Yāj. (I. 80) speaks of "susthe indau" we should not, following such commentaries as the Mit., connect the words with the signs of the zodiac or the houses of the horoscope. Viśvarūpa does not speak of *rāśis* in this connection, but of *Nakṣatras* only. From very ancient times certain *Nakṣatras* had come to be regarded as auspicious or suitable for particular acts. The Tai. ³²⁷Br. directs that one should not finish a thing or begin to sacrifice on a *nakṣatra* with an evil name. The same Brāhmaṇa says that ploughing was to be begun on the Maitra asterism (Anurādhā) and consecration of fire on the Āditya *nakṣatra*. Even the R̥gveda speaks of auspicious days³²⁸ and the Tai. Br. speaks of Deva-*nakṣatras* and Puṇyāhas, and says that a daughter should be given away in marriage on the Svāti *nakṣatra* if she was desired to be her husband's favourite.³²⁹ Vide Baudhāyana Gṛhya (I. 1) for the marriage *nakṣatras*; also Āp. Gr. S. II. 15. 12-14, Gobhila Gṛhya 4. 4. 28 and 2. 1. 1. Therefore, when Yāj. speaks of planets being badly placed (I. 307), or of Vyatipāta, Gajacchāyā and the passing

325 बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमं व्योमन् । ऋग्वेद 4. 50. 4.

326 बृहस्पतिः प्रथमं जायमानस्तित्थं नक्षत्रमभिर्त्तवभूव । तै. ब्रा. 3. 1. 1. 5.

327 तस्मादश्लीलनामभ्यन्ते नावस्येन यजेत यथा पापाहे कुरुते तादृगेव तत् । तै. ब्रा. I. 5. 2. 6.

328 मैत्रेण रूपस्ते ... आदित्येन आदधते । तै. ब्रा. 1. 8. 4. 2.

329 स्तोतारं विद्याः सुदिनत्वे अह्नाम् । ऋग्वेद VII. 88. 4.

330 याम्येव देवमक्षत्राणि तेषु कुर्वति यत्कारी स्योऽप पुण्याह एव कुरुते । तै. ब्रा. I. 5. 2. 9;
या कामयेत दुहितरं विद्या स्यादिति तां मिष्टयायां दद्यात् । तै. ब्रा. I. 5. 2. 3.

(*saṁkrama*) of the Sun (I. 218), we have no right to connect this with the *rāśis*. In III. 171 and 172 he speaks of only the conjunction of planets and of the passage (of them) through *taras* and *nakṣatras*. The Baud. Dh. S. II. 5. 23 speaks of the nine *grahas* in the same order as that of Yāj. Therefore there is hardly any evidence to show that Yāj. knew more astrology than was current in the days of the Brāhmaṇas and the Grhyasūtras. Yāj. (in II. 240-241) speaks of the fine to be imposed on those who counterfeited "*nāpakas*" (coins) and on those examiners of "*nāpakas*" who falsely declared a good coin to be counterfeited and *vice versa*. Mr. Jayasval (Calcutta Weekly Notes, vol. 17, p. CLIX) says that *nāpaka* is the gold coin of the Kushans bearing the picture of the Goddess Nanaia and that the Kushans did not rise to importance before 78 A. D. This would place Yāj. after 100 A. D. But it must be remembered that this connection between the Goddess Nanaia and the word "*nāpaka*" is quite conjectural and that the chronology of the Kushans is far from being settled.

Yāj. speaks of the sight of yellow-robed people as an evil omen (I. 273), which is probably a reference to the Buddhists; though it has to be remembered that he prescribes old yellow (*kāṣāya*) robes for his seeker after *mokṣa* (III. 157). He speaks of the founding of monasteries of Brāhmaṇas learned in the Vedas (II. 185). The philosophical doctrines contained in the third section (verses 64-205) approach that phase of the Vedānta that was taught by Śaṅkara. *Vide* particularly III. 67, 69, 109, 119, 125, 140. He employs in elucidating the philosophy of *ātman* the well-known examples of *ghaṭākāśa* and of the reflection of the Sun in water (III. 144), of the various ornaments made from gold, of the spider spinning webs out of his own body (both in III. 147), of the actor representing various parts (III. 162). All these illustrations frequently occur in Śaṅkara's *Sārīrakabhāṣya* (e. g. *ghaṭākāśa* on II. 1. 14, spider on II. 1. 25). All these points, however, are of very little use in arriving at a definite age for the *smṛti* of Yāj. The foregoing discussion has established that Dr. Jolly's date (*viz.* 4th century A. D. in R. u. S., p. 21) is much later than the data warrant. There is nothing to prevent us from holding that the extant *smṛti* was composed during the first two centuries of the Christian era or even a little earlier.

Besides the Yājñavalkya-smṛti we have to reckon with three other works connected with the name of Yājñavalkya, viz. Vṛddha Yāj., Yoga-Yāj., and Bṛhad-Yāj. All these three works are comparatively ancient. Viśvarūpa quotes (vide note 219 above) two verses of Vṛddha-Yājñavalkya saying that many writers on dharma have been born and will be born and enumerating ten such writers. The Mit. and Aparārka quote Vṛddha-Yājñavalkya frequently. One quotation cited from Vṛddha-Yāj. by Mādhava refers to the means of proof in case of doubt whether there was a partition.³³¹ So Vṛddha-Yāj. wrote also on Vyavahāra. Most of the quotations occur in the prāyaścitta section. It is interesting to note that one of these quotations in Aparārka³³² regards the touch of Pārasikas as on the same level with that of Cāṇḍālas, Mlecchas and Bhīllas. The Dāyabhāga³³³ says that Jitendriya cited the words of Bṛhad-Yājñavalkya (viz. "sodaro nānyamātrjaḥ"). The Mit. cites Bṛhad-Yājñavalkya on prāyaścitta. So this also is a work that must be held to be earlier than 1000 A. D. Yāj. himself is styled Yogīśvara by the Mit. and other works, but Yoga-Yājñavalkya is a different work from the Yāj. smṛti and existed probably prior to the latter work. Yāj. (in III. 110) claims the Yogaśāstra to be his own work. So either Yāj. the author of the smṛti composed such a work or the author of the smṛti in order to glorify it claimed that he was the same as the author of a well-known Yogaśāstra ascribed to a Yājñavalkya. At all events Yoga-Yājñavalkya existed certainly much earlier than 800 A. D. Vācaspatimiśra in his commentary on the Yogasūtrabhāṣya quotes a half verse from Yogi-Yājñavalkya.³³⁴ Vācaspati wrote his Nyāyasūcinibandha in 898 (of the Vikram era) i. e. 841-42 A. D. Aparārka quotes profusely from Yoga-Yājñavalkya. One of the quotations (on III. 198-201) is an Ārya

331 विभागधर्मसन्देहे बन्धुसाक्ष्यभिलेखितैः । विभागभावना कार्या न भवेद् दैविकी क्रिया ॥
पराशरमाधवीय III, part 2, p. 571; compare याज्ञ. II. 149.

332 चण्डालपुङ्गवस्त्वैच्छन्निष्ठपारसिकदिकम् । महापातकिनश्चैव ह्येषु स्नायात्सर्वैलम् ॥
on याज्ञ. III. 29-30.

333 संसृष्टपदमेव वा सोदरमभिधत्ते । अत एव बृहद्याज्ञवल्क्यवचनं सोदरो नान्यमातृज इति
जितेन्द्रियेण लिखितम् । दायभाग p. 298 (ed. of 1829).

334 ननु हिरण्यगर्भो योगस्य वक्ता नान्यः पुरातनः — इति योगियाज्ञवल्क्यस्मृतौः कथं
पतञ्जल्योगशास्त्रकर्तृत्वमित्याशङ्क्य &c. The words हिरण्यगर्भो &c. occur in
the ms. of बृहद्योगियाज्ञवल्क्य XII. 5.

(on the duration of a *mātrā*³³⁵). The quotations refer to *prāṇāyāma*, *Gayatri*, bathing, *tarpaṇa* and *jñāna*. His position is that even a householder becomes *mukta* by performing his duties, by contemplating on *ātman* and by knowledge of the *Vedānta*, that the highest goal is reached by a combination of *jñāna* and *karma* and that the view that *mokṣa* results from knowledge alone is a sign of indolence.³³⁶ The *Parāśaramādhaviya* quotes a verse from *Yogi-Yāj.* saying that only the *Brahmaṇas* can pass through the four *āśramas*, the *Kṣatriya* through three (excluding the last), the *Vaiśya* through two and the *Śūdra* only through one (viz. that of householder).³³⁷ *Kullūka* on *Manu* (3. 1) quotes the view of *Yogi-Yāj.* that *Brahmacarya* extended to twelve years or five for each of the four *Vedas*.³³⁸

In the Deccan College Collection there are two mss. of *Yogi-Yājñavalkya* (Nos. 91 and 388 of 1899-1915) in twelve chapters and about 495 verses. The colophon at the end of the first chapter in the latter ms. describes it in the style of the *Bhagavadgītā*.³³⁹ *Yājñavalkya* is said to have learnt *Yogaśāstra* from *Brahmā* and expounds it to his wife *Gārgī*. The whole work deals with the eight *āṅgas* of *yoga*, their divisions and subdivisions. Out of the several quotations cited above from *Yoga-Yāj.* only one was found in this work. It contains a verse (I. 68 *aṣṭau grāsā muneh proktaḥ* &c) which is practically the same as *Baud. Dh. S. II. 7.*

335 अङ्गुलिमोक्षवितयं जाम्बोः परिसार्जनं वापि । सालन्नयमपि तज्ज्ञा मात्रासंज्ञं प्रशंसन्ति ॥ अपराकं on याज्ञ. III. 198-201. This is उपगीति, a variety of आर्या. It occurs in the ms. of बृहद्योगियाज्ञ. VIII. 12, where we read जानूवोः परिसार्जनमथापि । तत्कालवयमपि &c.

336 स्वकर्मणामनुष्ठानास्तस्य गाम्निदर्शनात् । वेदान्तानां परिज्ञानाद् गृहस्थोऽपि विमुच्यते ॥ quoted by अपराकं on याज्ञ. III. 57. This occurs in बृहद्योगियाज्ञ. (ms.) XI. 47; परिज्ञानाद्भवेन्मुक्तिरेतदालस्यलक्षणम् । कायक्लेशभयाच्चेव कर्म नेच्छन्ति पण्डिताः । ज्ञानकर्मसमायोगात्परमाप्नोति पुरुषः । पृथग्भावो न सिध्येत उभे तस्मात् समाधयेत् ॥ quoted by अपराकं on याज्ञ. III. 205; these two are बृहद्योगि. IX. 34 and 28.

337 चत्वारो ब्राह्मणस्योका आश्रमाः श्रुतिचोदिताः । क्षत्रियस्व त्रयः प्रोक्ता द्वावेको वैश्य-शूद्रयोः ॥ quoted in परा. मा. vol. I, part 2, p. 153. This is योगयाज्ञवल्क्य I. 50.

338 यदाह योगियाज्ञवल्क्यः 'प्रतिवेदं ब्रह्मचर्यं द्वादशाब्दानि पञ्च वा'.

339 इति श्रीयाज्ञवल्क्य गीतासुपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे याज्ञवल्क्यगार्गसिवादे प्रथमोऽध्यायः.

22 and another verse (X. 19) which is a quotation from the Bhagavatgītā.¹⁴⁰ There is another ms. (No. 354 of 1875-76) in the same collection called Brhad-Yogi-Yājñavalkya-smṛti in twelve chapters and about 930 verses. Yājñavalkya in Mithilā is asked by Janaka and the sages and then expounds the following subjects:—how *mantras* are to be studied in connection with metre, deity, sage and viniyoga, about *oṃkāra* or *praṇava*; seven *Vyāhrtis*; *Gāyatri*; *nyāsa* of *Gāyatri*; *sandhyopāsana*; *snāna*; *Japa*; *prāṇāyāma*; *dhyāna*; *sūryopasthāna*; eulogy of *yoga*; eulogy of *Vedaśāstra*.

From the above it is clear that Yoga-Yājñavalkya and Brhad-yogi-Yājñavalkya are entirely different works and that the latter is comparatively an early work, as quotations from it are cited by Vācaspatimiśra (9th century) and Aparārka. The latter work contains numerous quotations from the Bhagavadgītā and the Manusmṛti and a few from the Yājñavalkyasmṛti (the verse about the 14 vidyāsthānas is the same in both). So it must have been composed between 200 and 700 A. D.

There are many commentaries on the Yāj. smṛti. Out of these those of Viśvarūpa, Vijñāneśvara, Aparārka and Śūlapāṇi are the most famous. For these see sections 60, 70, 79 and 95 below. On account of the paramount importance of the Mit. in modern Hindu Law as administered by British Courts in the whole of India, the smṛti of Yāj. has indirectly become the guiding work for the whole of India and this position it richly deserves by its concise but clear statement of principles, its breadth of vision and its comparative impartiality towards the claims of both sexes and the different varṇas.

35. The Parāśara Smṛti

This work has been published several times, but the edition of Jivananda (part II, pp. 1-52) and that in the Bombay Sanskrit Series with the voluminous gloss of the great Madhava are the best known. In the following pages Jivananda's edition has been used.

The smṛti of Parāśara must have been an ancient one as Yāj. (I. 4) mentions him among the ancient writers on dharma. But it is doubtful whether we possess the ancient smṛti of Parāśara. The extant smṛti is probably a recast of it as it mentions Yāj. in the first

chap. (p. 2). The *Garuḍapurāṇa* in chap. 107 gives a summary in 39 verses of the *Parāśara-smṛti*. In doing so it takes parts of the latter and pieces them together. For example, verses 2-4 in the *Garuḍapurāṇa* (chap. 107) are ' śrutiḥ smṛtiḥ sadācāro yaḥ kaścid vedakartṛkaḥ | vedāḥ smṛtāḥ brahmaṇādau dharmā Manvādibhiḥ sadā || dānam kaliyuge dharmāḥ kartāram ca kalau tyajet | pāpa-kṛtyaṁ tu tatraiva śāpam phalati varṣataḥ || ācārāt prāpnuyāt sarvaṁ śaṭ karmāṇi dīne dīne | sandhyā snānam japo homo devātithyādi-pūjanam || '. These are taken *verbatim* or with slight changes from the *Parāśara-smṛti*; compare na kaścid vedakartā ca vedasmarat catur-mukhaḥ | śrutiḥ smṛtiḥ sadācārā nirṇetavyāś ca sarvadā | tathaiva dharmāṇi smarati Manuḥ kalpantarāntare | tapaḥ paraṁ . . . dānam-ekaṁ kalau yuge || . . . tyajet-dēśam kṛtāyuge . . . kartāram ca kalau yuge || . . . kṛte tu tatksaṇāt śāpaḥ . . . kalau sarhvat sareṇa tu || chap. I. verses 20-21, 23, 25, 27 and vide 39 for verse 4 of the *Garuḍa-purāṇa*. This establishes that the *Garuḍa* regarded the *Parāśara-smṛti* authoritative and ancient. There is another problem to be considered. *Kautilya* mentions six times the views of *Parāśara* or the *Parāśaras* on various aspects of politics and state administration. Therefore it appears that there was a work of *Parāśara* on politics, in which it is possible that *vyavahāra* also was dealt with.

The extant *Parāśaras-mṛti* is divided into twelve chapters and contains according to the last verse but one 592 verses. It deals only with *ācāra* and *prāyaścitta*. *Madhava* introduced his disquisition on *vyavahāra*, which forms about a fourth of his extensive gloss, in an indirect way by regarding *vyavahāra* as a part of the duties of *Kṣatriyas* on which the *Parāśaras-mṛti* has something to say.³⁴¹

The name *Parāśara* is an ancient one. In the *Tai. Āraṇyaka* (I. 1. 3. 37) we have a *Vyāsa Parāśarya*. In the *Varṇaśa* that occurs in the *Bṛhadāraṇyaka* we have a *Parāśarya*. The *Nirukta*

341 क्षत्रियो हि मजा रक्षन् शस्त्रपाणिः प्रचण्डवत् । विजित्य परसैन्यानि क्षितिं धर्मेण पालयेत् ॥ पराशर chap. I. p. 6. (B.S. Series); 'अत एवाचारकाण्डे व्यवहाराणामन्तर्भावमभिप्रेत्य पराशरः पृथग्व्यवहारदण्डमकृत्वा क्षितिं धर्मेण पालयेदिति सूचनमात्रं व्यवहाराणां कृतवान् । परा. मा. p. 8.

gives an etymology of Pārāśara.³⁴² Papini attributes a bbikṣusūtra to Pārāśarya.³⁴³

The introductory verses of the smṛti say that sages went to Vyāsa and requested him to instruct them in the dharmas and conduct beneficial to mankind in the Kali age and that the great Vyāsa took them to his father Pārāśara, son of Śakti, in the Badarikaśrama, who then propounded the dharmas of the four *varṇas*. The first chapter recites the smṛtis then known (19 in all) and lays down that in the four ages of Kṛta, Treta, Dvāpara, and Kali, the dharmas proclaimed by Manu, Gautama, Śaṅkha-Likhita and Pārāśara were respectively to be the guiding ones. The following are briefly the contents of the Pārāśara smṛti :—

I. Introductory verses ; Pārāśara imparts to the sages knowledge of dharmas ; the dharmas of the four *yugas* ; differentiation of the four *yugas* from various points of view ; six daily duties, viz. sandhyā, hath, *japa*, *homa*, Vedic study, worship of gods, Vaiśvadeva and honouring guests, eulogy of honouring guests, the proper means of livelihood for Kṣatriya, Vaiśya and Śūdra ; II. duties of householder ; agriculture ; the five unconscious acts of injury to animal life ; III. purification from impurity due to birth and death ; IV. concerning suicide ; punishment for wife deserting her husband though poor, foolish or diseased ; definition and rules about Kuṇḍa, Golaka, Parivitti, and Parivitta ; remarriage of women ; rewards for chaste widows ; V. expiation for minor things (such as dog-bite) ; about a Brāhmaṇa who has consecrated fires dying on a journey or committing suicide ; VI. Expiation for killing various beasts and birds, for killing Śūdras, artisans, women, Vaiśyas, Kṣatriyas, sinful Brāhmaṇas ; eulogy of Brāhmaṇas ; VII. purifications of various articles (such as vessels of wood, metal &c) ; about a woman in her menses ; VIII. Expiations for killing cows and oxen unwittingly in various ways ; approaching a paṇḍa for expiation, constitution of a paṇḍa ; praise of learned Brāhmaṇas ; IX. proper thickness of sticks for beating cows and bulls ; expiations for using thicker sticks and injuries to them ; X. other expiations such as cāndrāyana for intercourse with women with whom intercourse is forbidden ; the expiation called Śāntapana ; XI. expiation for partaking food from

³⁴² वराशर्षिणस्य वसिष्ठस्य जज्ञे । निरुक्त VI. 30.

³⁴³ वाराशर्षिशिलालिप्त्वा भिक्षुनट्टमुच्यते । पा. IV. 3. 110.

Cāṇḍālas &c. ; rules as to whose food may be taken and whose not; purification of wells &c. when animals fall in them; XII. bath prescribed after evil dreams, vomiting, shaving &c.; expiations for drinking wine and nasty things through ignorance; five kinds of bath; when bath at night allowed; what things should always be kept in the house or seen; definition of the unit of ground called *gocarma*; expiations for the deadly sins of *Brahmahatyā*, drinking liquor, theft of gold &c.

Parāśara contains several peculiar views. He speaks of only four sons (*aurasa*, *kṣetraja*, *datta* and *kṛtrima*) though he does not expressly negative a larger number (chap. 4 p. 14). He eulogises the practice of *Sati* (last two verses of chap. 4). The well-known verse of Nārada (*Śrīpuruṣa-yoga* 97) "naṣṭe mṛte &c." is read at the end as "patir-anyo na vidyate" (p. 15). There are a few verses in the *Indravajrā* metre (e. g. on pp. 11-12 and 36). The Parāśarasmṛiti quotes the views of several writers on *dharma*. Manu is frequently cited in the words "Manur-abravid." In the 7th chapter alone those words occur four times.³⁴⁴ None of them corresponds exactly with any verse of the *Manusmṛiti*. Yet Manu V. 133 may be compared with the first two. Besides these, in the 9th chapter Manu's view is quoted that on killing an animal the guilty party should restore a similar one to the owner or its price.³⁴⁵ In the 10th he says that according to Manu uncooked food, milk or oil brought from a *śūdra*'s house and used in cooking in a *Brāhmaṇa*'s house could be eaten by a *Brāhmaṇa*. This is similar to Manu IV. 223.³⁴⁶ In the 12th chapter Parāśara cites the view of Manu that a *Brāhmaṇa* fed on food (cooked) from *śūdras* would become a vulture for twelve births, a pig for ten and a dog for seven.

³⁴⁴ भार्गवस्यैकाकीटमृद्वक्त्रमिदं देवाः । मेघ्यामेघ्यं स्पृशन्त्येव नोच्छिष्टान्मनुरब्रवीत् ॥
There are two more ending with नोच्छिष्टं ... ब्रवीत्. प्रमासादीनि तीर्थेऽपि

गच्छत्याः सरितस्तथा । विप्रस्य दक्षिणे कर्णे सानिध्यं मनुरब्रवीत् ॥ पराशर chap. 7;
compare बौ. ध. सू. I. 4. 2. for the last.

³⁴⁵ भ्रातृपणे माणमुता दद्यात्तमतिरूपकम् । तस्यानुकुरं मूल्यं वा दद्यादित्यमरीन्मनुः ॥
पराशर 9th chap.

³⁴⁶ शुष्कान् गोरोसं कोष्ठं शुद्धवेश्मन आगतम् । पक्वं विप्रगृहे पूतं भोज्यं तन्मनुरब्रवीत् ॥
पराशर 10th chap. ; नायाच्छुद्धस्यै पक्वान् विद्वानभ्राह्मिणो द्विजः । आददीतामभे-
वास्मादनुसावेकरात्रिकम् ॥ मनु. IV. 223.
H. D. 25.

There is nothing corresponding to this in Manu. In the 9th Manu is spoken of as one who knows all śāstras.³⁴⁷ The first verse of the 6th chapter says that Manu deals at length with expiation for killing animals.³⁴⁸ This is probably a reference to Manu XI. 131-141. Numerous verses in the Parāśara-smṛti are word for word the same as those of the Manusmṛti. For example, Manu I. 85-86 occur in the first chapter of Parāśara, Manu V. 160 (about a widow remaining chaste) occurs with slight variations in the 4th; Manu XII. 114-115 (about *pariṣad*) occur in the 8th chap. (p. 29); Manu XI. 212 (about the definition of *Santapana*) is the same as Parāśara (10th chap. p. 40). Several verses are common to Baudhāyana and Parāśara, e. g. Baud. Dh. S. I. 1. 8, 11, 14 occur in the eighth chapter of Parāśara (pp. 29, 30). The verse "na nārikelair na ca śaṇbālair" occurring in Parāśara (9th chap. p. 35) is quoted as Vasiṣṭha's by Haradatta on Gautama (22. 18). Parāśara is mentioned by name several times (chap. III. 2, p. 8, chap. VI. 1. p. 18 and p. 23, chap. VII. 1. p. 24, chap. X. 12. p. 38). Uśanas is cited on p. 49 (chap. 12), Prajāpati (in IV. 3. p. 13), Śaṅkha (chap. 4 p. 15). Veda, Vedāṅgas, dharmaśāstras and smṛtis are spoken of on p. 23 (6th chap.). In the 11th chap. Parāśara refers to several Vedic *mantras*, most of which occur in the Rgveda, but two of them, "tejosi śukram" and "devasya tvā" are not found in the Rgveda, but in the Vaj. S. (22. 1 and 1. 24 respectively). Parāśara appears to have been a practical man. He exhorts his readers to save their bodies first in invasions, journeys, diseases, calamities and then care for dharma. He recommends the non-observance of rules of purity in times of difficulty and adherence to the strict rules of dharma when one is at ease.³⁴⁹

The Mit., Aparārka, Smṛticandrikā, Hemādri and other later works quote Parāśara very frequently. Most of these are found in the extant Parāśarasamṛti. For example, vide pp. 1169, 1177, 1180, 1191 &c. of Aparārka, all of which are traced in Parāśara pp. 42, 43, 42 and 16 respectively. Viśvarūpa quotes Parāśara several times

347 मनुना चैवमेकेन सर्वशास्त्राणि जानता । पराशर 9th.

348 अतः परं प्रवक्ष्यामि प्राणिहत्यासु निष्कृतिम् । पराशरेण पूर्वोक्तां मन्वर्थेति च विस्तृताम् ॥

349 देशभङ्गे प्रवासे वा व्याधिषु व्यसनेष्वपि । रक्षेदेव रवदेहादि पश्याद्धर्मं समाचरेत् ॥ ; आपत्काले तु संग्रामे शौचाचारं न चिन्तयेत् स्वयं समुद्ररेत् पश्यात् स्वस्थो धर्मं समाचरेत् ॥ 7th chap., last three verses.

and these quotations can be verified ; e. g. on Yaj. III. 16 the verse "anātham" ascribed to Parāśara is found in Parāśara chap. III p. 10 ; on Yaj. III. 257 ten verses are cited by Viśvarūpa from Parāśara which occur in Parāśara with considerable variations (chap. VII. pp. 20-21) ; on Yaj. III. 262 the verse "gavām bandhana" is cited from Parāśara, which is the first verse of the 8th chapter. Therefore it is quite clear that in the first half of the 9th century the Parāśarasmṛti that we have now was considered to be authoritative and the work of an ancient sage. It seems to have known a work of Manu, as seen above. Therefore it must be assigned to some period between the first and the 5th century of our era. In the same direction points the fact that the Garuḍapurāṇa (chap. 107) seems to have known the introductory verses of Parāśara and as shown above (p. 191) combines passages of Parāśara in a summary of its teachings.³⁵⁰ The Viṣṇu-dharmottara which is frequently quoted by Aparārka and other later works cites verses that are borrowed from Parāśara. For example, chap. 75. 1 of the former is the same as a verse of Parāśara.³⁵¹

There is an extensive work called Bṛhat-Parāśara-saṁhita (published by Jivananda, part II. pp. 53-309). It is divided into 12 chapters and the last verse says that it contains 3300 verses and that Suvrata proclaimed the śāstra imparted by Parāśara. The introductory verses contain the same story as that in the Parāśara-smṛti and many of the verses in the first chapter of the two works (such as those about the 19 writers on dharma &c.) are almost the same in both. The total of verses in the printed work comes to about 3000 and not 3300. It appears that the work is a recast of the Parāśarasmṛti made by Suvrata. The subjects of the twelve chapters are :—I. Introductory, the proper sphere of Āryas ; summary of contents ; II. Disquisition on the 6 daily *karmas*, sandhyā, bath, *japa*, worship of gods, Vaiśvadeva and honouring guests ; Gāyatrī ; the dharmas of the *Varṇas* ; III. duties and manners of a householder ; agriculture, honour to cows ; IV. forms of marriage ; duties of wives ; Jātakarma and other rites ; gifts ; proper persons to

³⁵⁰ पराशरोऽब्रवीद् व्यासं धर्मं वर्णाश्रमादिकम् । कल्पे कल्पे क्षत्रोत्पत्त्या क्षत्रियन्ते तु प्रजा-
द्वयः ॥ गरुडपुराण 107. 1. (Vonkatesvar Press ed.).

³⁵¹ अनार्थं ब्राह्मणं भेतं ये बह्वन्ति द्विजातयः । पदे पदे यज्ञफलमाप्नुवन्ति ते ॥
पराशर chap. 3. p. 12.

receive gifts; V. concerning śrāddhas; VI. impurity on birth and death; prāyaścittas for various acts; VII. cāndrāyana and other penances; VIII. gifts; IX. rites for propitiating Gaṇeśa and the planets, Rudra &c; X. Rājadharmas; dharmas of forest hermit and *yati*; XI. the different varieties of Brahmacārin, householder, forest hermit and *yati*; XII. prāṇayāma and other āṅgas of *yoga*.

This Brhat-Parāśara contains a considerable number of verses mostly in the Indravajrā metre and a few in the Vasantatilakā (e. g. p. 134).

The Brhat-Parāśara appears to be a late work. It is a recast of the Parāśara-smṛti. It contains the Vināyakaśānti as elaborated by Yājñavalkya, since it speaks of only one Vināyaka (9th chap. p. 247) and not of four as in M. Gr. S. On p. 249 it quotes Yāj. I. 285 (about the names of Vināyaka) with the readings found in the Mit. It speaks of the rāśis (p. 244). It is not quoted by Viśvarūpa, the Mit. or Aparārka. It is mentioned in Bhaṭṭoji's comment on the Caturvīṃśatimata (p. 138) and by Nandapaṇḍita in the Dattakamīmāṃsā, which quotes a verse (Brhat-Parāśara p. 153).³⁵²

A Vṛddha-Parāśara is quoted by Aparārka (on Yāj. II. 318) immediately after Parāśara and as holding a different view. Mādhava also quotes a Vṛddha-Parāśara (Parāśara-Mādhaviya vol. I, part I, p. 230). This seems to be a different work from the Parāśara-smṛti and the Brhat-Parāśara. Hemādri (Caturvarga. vol. III, part 2, p. 48) and Bhaṭṭoji in his gloss on Caturvīṃśatimata (p. 138) quote a Jyotiḥ-Parāśara.

36. The Nārada-smṛti

There are two versions of Nārada on Vyavahāra, a smaller and a larger one. The smaller version was translated by Dr. Jolly in 1876 (Trübner & Co., London). The text of the longer version was published by the same scholar in the Bibliotheca Indica series (1885) and was translated by him in the Sacred Books of the East Series (vol. 33). The edition of the text is accompanied up to verse 21 of the 5th title 'abhyupetyāśusrūṣā' by extracts from the commentary of Asahāya as revised by Kalyāṇabhaṭṭa, who was encouraged in the task of revision by Keśavabhaṭṭa.

³⁵² अपुत्रस्य पितृव्यस्य तत्पुत्रो भ्रातृजो भवेत् । स एव तस्य कुर्वति श्राद्धं पिण्डोदक-
क्रियाम् ॥ दत्तकमीमांसा p. 36.

From verse 22 of the same title the printed text is the same as the smaller version. A verse quoted as Nārada's by Kṣīrasvāmin is not found in the larger version but is found in the smaller version.³³ An ancient Ms. of Nārada from Nepal dated 1407 A. D. contains two additional chapters on theft and ordeals. Dr. Jolly includes the first as an appendix and omits that on ordeals on the ground that it is not authentic. One of the colophons of the Nepalese Ms. describes it as 'iti Mānava-dharmaśāstre Nārada-proktāyāṁ saṁhī-tāyām &c.' This corroborates what was said above (pp. 149, 156) as to the close connection between Manu and Nārada.

Nārada is not mentioned by Yājñavalkya in the list of ancient writers on dharma, nor does Parāśara mention him. Viśvarūpa however quotes a verse of Vṛddha-Yājñavalkya (on Yaj. I. 4-5), where Nārada is the first among ten expounders of dharma enumerated therein (vide note 219).

The printed Nārada contains three introductory chapters on the principles of judicial procedure (Vyavahāra-mātrika) and on the judicial assembly (sabhā). Then the following titles of law are dealt with one after another :—ṛpadāna (recovery of debts), upanidhi (deposit, lending, bailment), saṁbhūya-samutthāna (partnership), dattāpradānika (gifts and resumption thereof), abhyupe-tya-aśuśrūṣā (breach of contract of service), vetanasya-anapā-karma (non-payment of wages), asvāmivikraya (sale without ownership), vikriyāsaṁpradāna (non-delivery after sale), kritā-nuṣaya (rescission of purchase), samayasyānapākarma (violation of conventions of corporations, guilds &c.), sīmābandha (settlement of boundaries); strīpuṁsayoga (marital relation); dāyabhāga (partition and inheritance); sāhasa (offences in which force is the principal element) such as homicide, robbery, rape &c. ; vākpā-ruṣya (defamation and abuse) and daṇḍapāruṣya (hurt of various kinds); prakīrṇaka (miscellaneous wrongs). The appendix deals with theft, though a few remarks are made on that topic under the title of ' sāhasa '.

It will be noticed that Nārada follows the Manusmṛti to a considerable extent in the nomenclature and the arrangement of the

अ३ क्षीरस्वामी on the word वृषल in अमरकोश quotes the verse वृषो हि भगवान्धर्म-
स्तस्य यः कुरुते लब्धम् । which is मनु 8. 16 and श्रान्तिपूर्व 9. 15.

eighteen titles. Some of the titles are differently named by Nārada, e. g. he speaks of upanidhi, while Manu employs the word nikṣepa. Nārada seems to have included the svāmipālavivāda of Manu in vetanasya-anapākarma. He makes one title of dyūta and samāhvaya. Nārada includes strisaṅgrahaṇa under sāhasa and adds three titles, viz. abhyupetya-āśuśrūṣā, vikriyāsaṁpradāna and prakīrṇaka. The smṛticandrikā expressly³⁵⁴ says that it follows the work of Nārada in preference to that of Manu as regards the nomenclature and sequence of the titles of law. Nārada follows Manu in speaking of witnesses in the section on ṛṇādāna and in treating of theft after the eighteen titles have been dealt with (vide Manu IX. 256 ff.).

The printed Nārada contains 1028 verses (including 61 on theft in the appendix). About seven hundred of these verses occur in various *nibandhas* as quotations. Up to the 21st verse of the section 'abhyupetya-āśuśrūṣā' the commentary of Asahāya furnishes a valuable check for the authenticity of the text. For the remaining portion, there are important data as to its authenticity, sequence and readings. Viśvarūpa, who belongs to the first half of the 9th century, quotes about fifty verses of Nārada (generally by name). The text that he had before him was essentially the same as that of the printed edition, except in a very few cases. Out of the seven verses of Nārada on 'samayasya-anapākarma' Viśvarūpa quotes five (on Yāj. II. 190 and 196) and expressly states that Nārada wound up his chapter on that topic with the verse 'doṣavat karaṇam &c.' as the printed text does. On Yāj. II. 226 Viśvarūpa distinctly says that the verse 'yameva hyativarṭerau' &c. is followed immediately by 'malā hyete manuṣyeṣu'. This is the case with the printed text also (dyūtasamāhvaya verses 13-14). On Yāj. III. 252 Viśvarūpa quotes a verse of Nārada about the three kinds of wealth, śukla, śābala and kṣṣya, which does not occur in that form in Nārada, though the latter contains similar dicta.³⁵⁵ Viśvarūpa contains no quotation from Nārada on the topics of ācāra or prāyaścitta. The same is the case with Medhātithi and the Mitākṣarā. Medhātithi somewhat inaccurately summarises the

³⁵⁴ नारदीयेद्वेशक्रमानुसारिणश्च वयमित्यस्यचामिहामिधानम् ।

³⁵⁵ शुक्लं च शबलं चैव रुष्णं च त्रिविधं धनम् । शुक्लं न्यायार्जितं धर्मोमितरत्नं व्यावहारिकम् ॥ ; तत्पुनरत्रिविधं ज्ञेयं शुक्लं शबलमेव चैव रुष्णं च तस्य विज्ञेयाः त्रयेधाः सप्तधा पृथक् ॥ (नारद, ऋणादान 44),

the introductory words (in prose) of Nārada (vide note 269 above). Medhātithi frequently quotes Nārada particularly from the sections on ṛṇādāna (vide on Manu 8. 47, 155, 149) and dāyabhāga (on Manu 8, 28, 29, and 207, 209, and 143). On Manu 8, 349 he quotes Nārada on partnership (verse 10), on 8. 216 he quotes Nārada (vetanasya-anapākarma verse 5). In some cases Medhātithi cites Nārada's verses without naming him e. g. on Manu 9. 76 he quotes the well-known verse 'nashte mṛte pravrajite &c.' (Nārada on marital relation, verse 97) as 'smṛtyantara'. It was shown above (p. 172) that the vyavahāra section of the Agnipurāṇa dates from about 900 A. D. Chap. 253 of the Agnipurāṇa contains thirty verses of the extant Nārada-smṛti, viz. Agni 253. 1b-9a = Nārada (vyavahāra-mātrkā chap. I. 8-15); Agni 253. 9b-12 = Nārada (vyavahāra-mātrkā chap. I. 26-29a); Agni 253. 13-30 are the verses defining the eighteen titles from ṛṇādāna to prakṛṇaha contained in Nārada and occur in the same order in both. The readings preserved in the Agnipurāṇa deserve some discussion. Agni (253. 3-4) reads 'dharmaś ca vyavahāraś ca ... uttarāḥ pūrvāśādhaḥ', while Nārada has 'pūrvabādhakāḥ'. Agni reads 'caritraṁ saṁgrāhe pūṁsāṁ rājājñāyāṁ tu sādhanam' (253. 5), while Nārada has 'caritraṁ pustakaraṇe rājājñāyāṁ tu śāsanam'. Agni (253. 15) reads 'dattvādravyaṁ ca samyag-yah', while Nārada (dattapradānika 1) reads 'dattvā dravyamasamyag-yah'. The Agni (253. 11) reads 'Śaṅkā sadbhistu saṁsargāt tattvaṁ śoḍhābhidarśanāt' and avoids the rare word 'hoḍhābhi-' in Nārada 'Śaṅkāsatāṁ tu saṁsargāt tattvaṁ hoḍhābhidarśanāt' (Vyavahāramātrkā I. 27). For Nārada's 'akṣabradhnaśālākādyair &c.' (dyūtasamāhvaya I) Agni reads 'Akṣavajra &c.' (253. 29). The Mit. (on Yaj. II. 199) and Vir. (p. 718) follow printed Nārada in the last case and also in the other cases. In the Smṛti-candrikā, Hemādri, Parāśaramādhaviya and other later *nibandhas* numerous verses of Nārada are quoted on topics of ācāra, śrāddha, prāyaścitta. For example, Hemādri (caturvarga vol. III. part 2, pp. 159, 183, 185, 223, 235) quotes several verses of Nārada on Ekādśī and a verse of Nārada about the astrological *yoga* called padmaka. The Smṛticandrikā (I. pp. 198-199) quotes 26 verses on the worship of Nārāyaṇa, the last of which is the well known verse 'dhyeyaḥ sadā savitrmaṇḍala-madhyavartī &c.' and the same work (on śrāddha p. 354) quotes a verse of Nārada in which Sunday and Saṁkrānti are mentioned. The question arises whether

these quotations of Nārada on ācāra and prāyaścitta and allied topics are the work of the same Nārada that wrote on Vyavahāra. From the fact that early writers like Viśvarūpa, Medhātithi and Vijñāneśvara do not contain a single quotation of Nārada on topics other than that of vyavahāra, it appears probable that the quotations on ācāra and prāyaścitta belong to a later date than the Nāradasmṛti on vyavahāra and either did not exist in the days of Viśvarūpa and Medhātithi or had not attained canonical authority in those days. There is in the India Office Library a ms. of Nāradasmṛti in three chapters and 322 verses dealing exclusively with ācāra and prāyaścitta (vide Jolly's Introduction p. 5 to edition of text).

The Nāradasmṛti, excluding the introductory passage in prose about the successive abridgments of the original work of Manu by Nārada, Mārkaṇḍeya and Sumati Bhārgava, is written in the śloka metre except in the case of two verses (verse 38 of the 2nd chap. of vyavahāra-mātrkā and the last verse of the chapter on sabhā). Nārada himself is mentioned by name in connection with the ordeals (ṛṇādāna verse 253).^{355a} The first person also occurs in 'ataḥ param pravakṣyāmi' (ṛṇādāna 343). Ācāryas are cited in 'dattāpradānika' (verse 5). Dharmasāstra and arthasāstra are mentioned (vyavahāramātrkā, chap. I, 37 and 39) and Nārada lays down the rule as in Yāj. (II. 21) that in a conflict between the two the former should furnish the rule of conduct.³⁵⁶ Nārada refers to Vasiṣṭha's rule about interest (ṛṇādāna 99). Two verses are quoted from a Purāṇa.³⁵⁷ Manu is named in several places (ṛṇādāna verses 250, 251, 326).³⁵⁸ The first passage about Manu is quoted by Viśvarūpa on Yāj. (II. 98) and corresponds closely with the teaching of Manu (8. 113). But the other passages

355a सन्निधेर्धर्मियुक्तानां विशुद्धयर्थं दुरात्मनाम् । प्रोक्तानि नारदेनेह सत्यानृतविशुद्धये ॥

356 यत्र विप्रतिपत्तिः स्याद्दर्शनशास्त्रार्थशास्त्रयोः । अर्थशास्त्रोक्तमुत्सृज्य धर्मशास्त्रोक्तमाचरेत् ॥

357 पुराणोक्तौ द्वौ श्लोकौ भवतः । यः परार्थे ग्रहिण्यत्स्वा वाचं पुरुषाधमः । आत्मार्थे हि न कुर्यात्स पापो नरकनिर्भयः ॥ वाच्यार्थो नियताः सर्वे दाह्यमूला वाग्विनिष्ठिताः । यो हि त्रां स्तेनयेद्वाचं स सर्वस्तेयरुन्नरः ॥ नारद (ऋणादान 227-228).

358 सत्यं वाहनशस्त्राणि गोबीजकनकादि च । ...इत्येते शपथाः प्रोक्ता मनुना स्वल्पकारणे । ऋणादान 248, 250; दैवं पञ्चविधं स्त्रियमित्याह भगवान्मनुः । ऋणादान 251 ; छायाविप्रेक्षितो रक्ष्यो दिनशेषमभोजनः । विभेदेगङ्गमातीतः शुद्धोऽसौ मनुरवधीत् ॥ ऋणादान 326.

crediting Manu with dividing ordeals into five kinds and giving his view about poison ordeal have no corresponding passage in the extant Manu. Therefore Nārada had a version of Manu before him that was somewhat different in certain respects from our Manu or Nārada may be referring to Vṛddha or Bṛhat Manu. Besides this there is one remarkable fact to be noted about the relation of Manu and Nārada. There are about 50 verses that are common to Manu and Nārada. Manu 8. 12-14 and 18-19 are Nārada (sabhā, verses 8-10 and 12-13 in a different order), Manu 8. 140-141 = N. (ṛṇādāna 99-100), Manu 8. 148-149 = N. (ṛṇādāna 80-81), M. 8. 143 = N. (r. 129, M. 8. 64 = N. (r. 177), M. 8. 72 = N. (r. 189), M. 8. 93 and 113 = N. (r. 199, 201), M. 98-99 = N. (r. 208, 209 and Udyogaparva 35-33-34), M. 8. 89 = N. (r. 225), M. 8. 186-187, 189, 191 = N. (upanidhi 10-13), M. 8. 232-233, 235 = N. (vetanasya-anapākarma 14-16 in a different order), M. 9. 47 = N. (marital relation, verse 28), M. 8. 224-225 = N. (marital relation, 33-34), M. 9. 357-358 = N. (marital relation, 65-66 in reverse order), M. 9. 3 = N. (dāyabhāga 31), M. 9. 216 = N. (dāyabhāga 44), M. 8. 267-269 = N. (vākpāruṣya 15-17), M. 9. 270-272 = N. (vākpāruṣya 22-24), M. 8. 281-284 = N. (daṇḍa-pāruṣya 26-29), M. 4. 87 = N. (prakīrṇaka 44).

Nārada (ṛṇādāna 158) 'śrotṛiṃś-tāpaśā vṛddhā ye ca pravrajitā naraḥ śakṣiṇas-te vacanān nātra heturndāhṛtaḥ' has probably Manu 8. 65 in view where we read 'na śakṣi . . . na śrotṛiyo na liṅgastho na saṅgebhya vinirgataḥ'.

Besides these there are several cases where Nārada closely agrees with Manu though the verses are not identical, e. g. Nārada (sāhasa 19) may be compared with Manu 9. 271 and Nārada (appendix on theft, verses 1-4) may be compared with Manu (9. 256-260). These facts establish that Nārada is based on a version of Manu that was essentially the same as the extant text of Manu, though there was some difference here and there. Nārada contains several verses that occur in the Mahābhārata. For example, Śanti 111. 66 = N. (vyavahāra-mātrkā 72),³⁵⁹ Udyoga 35. 58 = N. (sabhā, verse 18), Udyoga 35. 31-32 = N. (r. 202-203). There are several cases where the text of Kauṭilya agrees with

359 तलवद् दृश्यते व्योम सद्योती हव्यवाहिव । न तले विद्यते व्योमि न सद्योते हुताशनः ॥

Nārada.³⁶⁰ In some of these cases the agreement is almost word for word.³⁶¹

Though Nārada is based on Manu, he differs in several essential matters from Manu. We have seen the difference between them in the nomenclature of the titles of law. Manu only casually mentions the ordeals of fire and water (8. 114), while Nārada enumerates five kinds of ordeals, describes them at length and adds two more viz. *taṇḍula-bhākṣaya* and *taptamāṣa* (ṛṇādāna, verses 259-348). He allows *Niyoga* (marital relation, verses 80-88), while Manu strongly condemns it. He allows remarriage of women (Nārada, marital relation, 97), while Manu is against it. Manu mentions seven kinds of slaves (8. 415), while Nārada raises their number to fifteen (*abhupetyāśuśrūṣā*, verses 26-28); Manu condemns gambling outright (9. 221-228), while Nārada allows it under state control and as a source of revenue; Nārada is further far more systematic than Manu and is full of divisions and subdivisions. For example, he divides property into three kinds, each of which is again subdivided into seven varieties (ṛṇādāna 44-47); Nārada divides the law of gift into four sections, which are further subdivided into 32; he subdivides the eighteen titles into 132 (*vyavahāra-mātrkā* I. 25).

There are a few points which are almost peculiar to Nārada, such as the fourteen kinds of impotent persons (*stripuṃśayoga* 11-13), the three kinds of *punarbbhus* and four kinds of *svairipis* (*ibid.* verses 45-52).

Nārada is probably later than Yājñavalkya. Yāj. knows only five kinds of ordeals, while Nārada knows seven and the former's treatment of them is not so exhaustive as Nārada's. The rules of judicial procedure in Nārada are more systematic and exhaustive than those of Yāj. Nārada contains more definitions than Yāj. In some respects however Nārada is more conservative than Yāj. For example, Nārada nowhere recognises the rights of the widow to

360 Compare कौटिल्य, धर्मस्थायी, chap. I, verses at the end with नारद, व्यवहार-मातृका 1st chap., verses 2, 10-11, 39-40.

361 धर्मस्थायी व्यवहारश्च चरित्रं राजशासनम् । चतुष्पाद् व्यवहारोयमुत्तरः पूर्ववाचकः ॥ तत्र सत्ये स्थितौ धर्मो व्यवहारस्तु साक्षिषु । चरित्रे पुस्तकरणे राजाज्ञायां तु शासनम् ॥ नारद, व्यवहारमातृका I. 10-11; the first half in each verse is the same in कौटिल्य.

succeed to her deceased husband as Yāj. does; Nārada gives no rules about the succession of *gotrajas* and *bandhus* as Yāj. does. In a few respects Nārada agrees with the views of Manu instead of with Yāj., such as allowing a Brāhmaṇa to marry a śūdra woman. Nārada regards sexual intercourse with a pravrajitā (female ascetic) as a mortal sin (*stripuṃsayoga* 74-75), while both Manu (8. 363) and Yāj. (II. 293) treat it lightly. Taking all these things into consideration it may be said that Nārada flourished nearly at the same time as or somewhat later than Yāj.

Nārada contains several rare words such as "hoḍha" (in *vyavahāramātrkā* I. 27, meaning 'one's property when lost or stolen'). He gives expression to certain principles of law and politics, such as that a man is master of his own house, in other words, a man's house is his castle;³⁶² he highly eulogises the office of king, almost assigning it a divine origin and exhorts the people to obey and honour even a weak and undeserving king.³⁶³ Mr. Jayasval sees in this and in the fact that Nārada speaks of *dināra* while the *Mṛcchakaṭika* speaks of *nāpaka* indications that Nārada belongs to the fourth century, is later than the drama, is propping up the authority of a new dynasty and flourished under the Imperial Guptas (C. W. N. vol. 17, p. CCLXXXV). He regards a person as minor till the sixteenth year.³⁶⁴ This limit was probably first fixed by Nārada. Nārada further boldly says that in case of conflict between *dharmashastra* and usages, the latter have to be followed, as they are directly observed.³⁶⁵

As Nārada's is regarded as an authoritative smṛti by Viśvarūpa, Medhātithi and other later writers and as *Asahāya*, who is mentioned by name in the commentary of Viśvarūpa, wrote a comment on

362 अथः स्वतन्त्रा लोकेस्मिन् राजाचार्यस्तथेव च । प्रतिवर्णं च सर्वेषां वर्णानां स्वे गृहे गृही ॥
ऋणादान 32. This idea occurs in शान्तिपर्व 321. 147 'सर्वेः स्वे स्वे गृही राजा'.

363 Vide प्रकीर्णक verses 20-22 राजेति संचारस्यैव भूमौ साक्षात् सहस्रद्वयम् । न तस्या-
हामतिक्रम्य संतिष्ठेरन् प्रजाः कश्चित् ॥... निर्धूलोपि यथा क्षीणां पूज्य एव पतिः सदा ।
प्रजानां विगुणोप्येव पूज्य एव प्रजापतिः ॥

364 चाल आ षोडशाद् वयत् पोगण्ड इति शस्यते । परतो व्यवहारः स्वतन्त्रः पितरो
विना ॥ ऋणादान 35-36.

365 धर्मशास्त्रविरोधे तु युक्तियुक्तो विधिः स्मृतः । व्यवहारो हि बलशान्धर्मस्तेनावहीयते ॥
व्यवहारमात्रका 40.

Nārada, the Nāradaśmṛti must be older by some centuries than the 8th century, the latest date to which Asahāya can be assigned. Bāṇa in his Kādambarī compares the royal palace to Nāradiya.³⁶⁶ Ordinarily Nāradiya standing by itself would denote the Nārada-purāṇa (compare Viṣṇu-purāṇa 3. 6. 21 where we have the form Nāradiya for the purāṇa). The Nārada-purāṇa (Venkateśvara Press edition, Bombay) contains, however, no treatment of rājadharmā. Bāṇa may have intended a violent pun, meaning 'the palace where the duties of kings were being expounded (āvarṇyamāna), like the Nāradiya in which rājadharmā has not been set forth (āvarṇyamāna).' European scholars like Dr. Jolly and Bühler hold that Bāṇa refers to the extant Nāradaśmṛti. But on this explanation also the difficulty is not entirely got over. The extant Nārada can hardly be described as a treatise on rājadharmā. It deals only in an indirect way with one aspect of the king's duties and is rather concerned with vyavahāra and the duties of the subjects towards each other from the strictly legal point of view. If we turn to the Mahābhārata and other works, we shall find that rājadharmā meant something different from what is treated of in the Nāradaśmṛti. Therefore Bāṇa's reference to the Nāradiya is of a doubtful character. The Rājānti-ratnākara of Caṇḍeśvara frequently quotes Nārada on politics (pp. 3, 13, 79). These quotations are not traced in the printed Nārada. Therefore it is highly probable that Bāṇa refers to a distinct work of Nārada on politics which has not yet been recovered.

The Vyavahāramātrkā of Jimūtavāhana and the Parāśara-Mādha-viṇya (vol. III, part I, p. 203) quote a verse from Nārada, the latter half of which is the same as the latter half of a verse in the Vikramorvaśīya.³⁶⁷ The doctrine attributed to Nārada is found in Yāj. (II. 20) and the Viṣṇudharmasūtra, (6. 22) but not in the same words. Unfortunately the date of Kālidāsa is far from being universally accepted, but the fourth or first half of the 5th century is often accepted as the probable date. There is further diffi-

366 'नारदीयमिवावर्ण्यमानराजधर्मम्' (राजकुलं) p. 91 of Peterson's ed.

367 अनेकार्थाभिप्रायेण सर्वद्वयपलापिना । विमावितैकदेशेन देयं यदभियुज्यते ॥ अपराकं (on याज्ञ. II. 20); ध्वजहारमातृका of जीव. pp. 310-11; हंस प्रयच्छ मे काम्ना गतिरस्यास्त्वया हृता । विमाविते ... युज्यते ॥ विक्रमोर्वशीय IV. 17 (Pandit's ed).

culty in the fact that the text of the Vikramorvaśīya has been largely tampered with. If the verse is a genuine part of the drama, it seems natural to suppose that Kālidāsa turns a well-known legal maxim to a somewhat humorous use. It is hard to suppose that Nārada would borrow the words of a dramatist for setting forth a legal maxim. This would push back the date of Nārada far beyond the 5th century. Nārada in two places uses the word "dīnāra", once in the sense of a golden ornament and again as a coin or unit of value also called "suvarṇa." In this last case he says that "dīnāra is equal to 48 Kārṣāpanas or twelve dhānakas." Jolly (R. u, S. p. 23) thinks that Indian *dīnāras* can scarcely be older than the 2nd century A. D., although in the times of the Indo-Scythian kings coins of the weight of dīnāra occur. Therefore Jolly is of opinion that Nārada is later than 300 A. D. Winternitz (History of Indian Literature, vol. II. p. 216 n. 4) follows him in this assumption that all Sanskrit works in which the word *dīnāra* occurs must be later than the 2nd or 3rd century A. D. It may be that the golden dīnāras most numerous found in India belong to the 2nd and 3rd centuries A. D. But as Keith points out (J. R. A. S. 1915 p. 504) Jolly's assumption is wrong and the introduction of *dīnāras* into India need not be later than the beginning of the Christian era. Golden *dīnāras* were first coined in Rome in 207 B.C. and the oldest Indian pieces corresponding in weight to the Roman Denarius were struck by Indo-Scythian kings who reigned from the first century B. C. (W. B. p. 44). Therefore there is nothing to prevent us from holding that Nārada flourished in the first centuries of the Christian era, i. e. between 100 and 300 A. D. Mr. Jayasval assigns him to the 4th century A. D. and after the Mṛcchakaṭika. Most scholars would not be prepared to assign to the Mṛcchakaṭika so early a date as the 3rd century A. D. Besides Mr. Jayasval builds his theory on very slender foundations. Because the drama employs the word *nāpaka* and Nārada speaks of dīnāra only, no chronological conclusion as to the priority of the one to the other can be drawn. After both words became current in the language, one author, though later, may employ one word, while another, though earlier, may employ the other.

368 मणयः पद्मरागाया दीनारादि हिरण्यम् । मुकाबिद्रुमशङ्खायाः प्रबुधः स्वामिगामिनः ॥
नारद, व्यवहारमातृका II. 34; कार्याणिशङ्का येया ताश्वतसस्तु धानकः । तद्-
द्वादश सुवर्णस्तु दीनाराख्यः स एव च ॥ परिशिष्ट verse 60.

It is difficult to say anything as to the home of Nārada. In the appendix on theft Nārada in one place says that in the south a silver *kārṣāpaṇa* is current, that in the east it is equal to twenty *paṇas* and that he does not follow the standard of *kārṣāpaṇa* current in the land of the five rivers.³⁶⁹ From these data and from the fact that the oldest mss. of Nārada come from Nepal and that an old commentary on Nārada in Newari was composed in Nepal, Dr. Jolly conjectures that Nārada's home was to be sought in Nepal. This is all pure guess-work. There is no reason why Nārada could not have hailed from central India. The places where the oldest and best mss. of a work are found can hardly ever be indications of the original home of an ancient author. Bhāmaha is by common consent a Kashmirian writer on Poetics, but the only mss. of his work so far found come from southern India.

Prof. Dr. Bhandarkar (Carmichael Lectures 1918, p. 90), probably following the Nayaandrikā, hazards the conjecture that the writer called Piśuna cited in the Kautīliya is another name of Nārada. Beyond the bare fact that Nārada is often credited in the purāṇas with the role of instigating feuds and quarrels and that the word piśuna means "wicked, back-biter", there is nothing to support this identification.

A Jyoti-Nārada is quoted by Bhaṭṭoji in his commentary on the Caturvīṃśatimata (p. 11). A Brhan-Nārada is quoted by Raghunandana and a Laghu-Nārada in the Nirṇayasindhu and the Saṃskāra-Kaustubha.

In the Mahābhārata several opinions are attributed to Nārada. One of them condemns the eating of flesh.³⁷⁰ The first half of the last verse is the same as Manu 5. 52. Nārada is credited with having divided utpātas (portents) into three varieties.³⁷¹ Nārada is said to have held the view that one must always be active.³⁷² It appears that all these views are taken from some work or works of a Nārada.

369 कार्षापणो दक्षिणस्यां दिशि रौप्यः प्रवर्तते । पणोर्निचदः पूर्वस्यां विंशतिस्तु पणाः स तु ॥... शस्त्रनयाः प्रदेशे तु संज्ञा या व्यावहारिकी । कार्षापणममाणं तु निचदमिह नेतया ॥ चोद्यैप्रतिषेधप्रकरण 57 and 59.

370 स्वमांसं परमासेन यो वर्धयितुमिच्छति । नारदः प्राह धर्मात्मा नियतं सोवसीदति ॥ अनुशासन 115. 14.

371 उत्पानास्त्रिविधान् प्राह नारदो भगवानुषिः । दिव्याश्रवान्तरिक्षांश्च पार्थिवान्श्च पित्तमह ॥ समा 46. 8-9

372 तस्मात्कर्मैव कर्तव्यमिति होवाच नारदः । उद्योगपर्व 49.

The first is probably taken from Nārada's version of the Manusmṛti of which the purāṇas speak as stated above (note 270).

For Asahāya the commentator of Nārada vide section 58 below.

37. *Bṛhaspati*

Bṛhaspati as a sūtra writer on politics has been dealt with above (section 26). In this section Bṛhaspati the jurist will be spoken of. The complete smṛti of Bṛhaspati on law has not yet been discovered. It will be, when discovered, a very precious monument of ancient India, exhibiting the high-water mark of Indian acumen in strictly legal principles and definitions. Dr. Führer collected together 84 verses ascribed to Bṛhaspati in the legal treatises of Aparārka and others with German translation and notes (Leipzig, 1879) and Dr. Jolly collected about 711 verses of Bṛhaspati on law and translated them in the Sacred Books of the East (vol. 33).

Yāj. (I. 4-5) enumerates Bṛhaspati among the writers on dharma, but he is probably referring to Bṛhaspati's work on politics. The com. on the Nītivākyaṃṛta (p. 7) quotes the first verse of Bṛhaspati's Nītiśāstra.

We saw above how Bṛhaspati closely follows the extant Manusmṛti, how he pointedly refers to the text of Manu (notes 282-286) and therefore might by analogy be styled a vārtikakāra of Manu. In many places Bṛhaspati explains and illustrates the laconic treatment of Manu. Manu (8. 153) speaks of four varieties of interest (Cakra, Kāla, Kārīta, and Kāyika), but does not explain these terms. Bṛhaspati explains them clearly.³⁷³ Manu (8. 49) enumerates five modes of recovering a debt (dharma, vyavahāra, chala, ācarita, bala) but leaves them unexplained ; Bṛhaspati devotes several verses to the explanation of these terms (vide Kullūka on Manu 8. 49). Bṛhaspati gives elaborate rules regarding partnership. Bṛhaspati enumerates nine ordeals (of fire, water, poison, balance, kośa, taptamāṣa, taṇḍulas, dharmādharma, phāla); while Manu barely alludes to two. Manu devotes only three verses to saṁvidvyatikrama (8. 219-221), but Bṛhaspati must have devoted at least a score of verses to this topic, as Aparārka alone quotes 17 verses of Bṛhaspati on this title.

373 Vide कुल्लूक on मनु 8. 153: तासां स्वरूपमाह बृहस्पतिः । कायिका कायसंयुक्ता म.स. यासां च कालिका । बृहदेवेदिश्वकवृद्धिः कारिता कणिना कृता ॥

The order in which the topics of law appeared in *Brhaspati* can be settled with tolerable certainty from the quotations in *Aparārka*, *Vivādaratnākara*, *Vīramitrodaya* and others works. It was as follows:—the four stages of a law-suit, proof (*kriyā*, human of three sorts and divine), witnesses (of 12 kinds), documents (ten kinds), *bhukti* (possession), ordeals (nine), 18 titles, *ṛṇādāna*, *nikṣepa*, *asvāmivikraya*, *sambhūya-samutthāna*, *dattāpradānika*, *abhyupetyā-śuśrūṣā*, *vetanasya-anapākarma*, *svāmipālavivāda*, *sahvid-vyatikrama*, *vikriyāsahpradāna*, *sināvivāda*, *pāruṣya* (of two kinds), *sāhasa* (of three kinds), *strīsaṃgrahaṇa*, *strīpumdbarma*, *vibhāga*, *dyūta*, *samāhvaya*, *prakṛpaka* (otherwise called 'nṛpāśraya vyavahāra', wrongs for which proceedings are set on foot by the king).

Brhaspati was probably the first jurist to make a clear distinction between civil and criminal justice.³⁷⁴ He divided the eighteen titles into two groups, those springing from wealth (14 titles) and those springing from injury to beings (4 titles). This distinction was probably dimly perceived by even Gautama, when he says that in disputes based on injury there is no hard and fast rule about witnesses (i. e. about their interest in the subject of dispute).³⁷⁵ *Brhaspati* like *Nārada* lays down the rule that a legal decision should not be arrived at merely on the basis of *śāstra* and that when a decision is devoid of reasoning, there is loss of *dharma*, for even a good man may be held to be a bad one or what is good may be held to be sinful in a judicial proceeding, just as *Māṇḍavya* was held to be a thief on a decision without thoughtful reasoning.³⁷⁶ *Brhaspati* gives such elaborate definitions and rules about procedure from the filing of the plaint to the passing of the decree that he can very well stand comparison with modern legislators on the same subjects.

374 तदाह बृहस्पतिः । द्विपदो व्यवहारश्च धनहिंसासमुद्भवः । द्विसप्तधाधर्ममूलश्च हिंसामूल-
अनुविधः ॥ व्यवहारमातृका of जीमूत० p. 277 ; vide also स्मृतिच० (व्य, p. 9)
'पाक्षे द्वे वधश्च परस्त्रीसंग्रहस्तथा । हिंसोद्भवानि चत्वारि पदान्याह बृहस्पतिः'.

375 न पीडाकृते निबन्धः । गो. ध. सू. 13. 9 on which हरदत्त says 'पीडाकरणे हिंसा-
विषये । साक्षिणां निबन्धो न निरूप्यः । अर्थसंबन्धादि न किंचिदपि दूषणं भवति ।'

376 केवलं शास्त्रमाश्रित्य न कर्तव्यो हि निर्णयः । युक्तिहीने विचारे तु धर्महानिः प्रजायते ॥
चोरोऽचोरो साध्वसाधु जायेत व्यवहारतः । युक्तिं विना विचारेण माण्डव्यश्चोरेतां मतः ॥
quoted by अपराक on याज्ञ. II. 1 ; compare नारद (व्यवहारमातृका chap. I.
42) : यात्यचोरोपि चोरत्वं चोरश्चायात्यचोरताम् । अचोरश्चोरेतां प्रातो माण्डव्यो
व्यवहारतः ॥ For the story of माण्डव्य, who kept silent, vide *Adiparva* 107..

Nārada and Brhaspati agree very closely in several respects. For example, both speak of three kinds of proof, four parts of a judicial proceeding, almost the same defects of complaints, four kinds of answer, four divisions of the law of gift and their subdivisions, five modes of recovering debts, four kinds of sāhasa.

We have seen that Nārada departs from Manu in several essential matters. On the other hand Brhaspati follows Manu very closely. But he too differs on some points from Manu, for example, we saw above how Brhaspati dissents from Manu on the question of the divisibility of clothes &c. (note 285). He appears to differ from Manu as to the maximum interest allowed on corn, fruit, wool and beasts of burden.³⁷⁷ Manu and Nārada are both silent as to the widow's right to succeed to her deceased husband's estate. But Brhaspati agreeing with Yājñavalkya makes her the first heir of her sonless husband.³⁷⁸

These considerations make it clear that Brhaspati is certainly later than Manu and Yāj. It is difficult to state his exact relationship to Nārada. He agrees more closely with Manu than Nārada does, but in some respects such as definitions and the rights of women he shows great advance over Nārada. So he is probably a contemporary of or not much later than Nārada. He employs the word *nāpaka*.³⁷⁹ He defines a *dināra*, also called "*suvarṇa*", as equal to twelve *dhanakas* and says that a *dhanaka* was equal to four *aṇḍikas*, an *aṇḍika* being a copper *pāṇa* weighing a *karṣa* and bearing a stamp.³⁸⁰ This agrees with what Nārada says about *dināra*.

377 *हिरण्ये द्विगुणा बृद्धिस्त्रिगुणा वस्त्रकुल्यके । धान्ये चतुर्गुणा प्रोक्ता शवे वासे लघ्वेषु च ॥*
बृहस्पति quoted by अपरार्क on याज्ञ. II. 39; compare मनु 8. 151.

378 आम्नाये स्मृतितन्त्रे च लोकाचारे च स्मृतिभिः । शरीरार्थं स्मृता भार्या पुण्यापुण्यकले समः ॥ यस्य नोपरता भार्या देहार्थं तस्य जीवति । जीवन्त्यर्थं शरीरार्थं कथमन्यः समाप्नुयात् ॥ सकुल्येर्विद्यमानिस्तु पितृभ्रातृसनाभिभिः । असुतस्य प्रमीतस्य पत्नी तद्भागहारिणी ॥ बृहस्पति quoted by अपरार्क on याज्ञ. II. 135. The Mit. has the last verse.

379 कुलीनदक्षानलसैः प्राज्ञैर्नौणिकयेदिभिः । अपरार्क on याज्ञ. II. 259; वि. र. p. 711 and वीर. p. 388.

380 Vide note 368 above. ताम्रकर्षकता मुद्रा विज्ञेयः कार्षिकः पणः । स एव चाण्डिका प्रोक्ता ताश्चतस्रस्तु धानकाः ॥ ता द्वादश सुवर्णस्तु दीनाराख्यः स एव तु । बृह. quoted in स्मृतिच. p. 99, वि. र. p. 667. कात्यायन is quoted on same page by the स्मृतिच. for a similar definition.

Dr. Jolly (S. B. E. vol. 33 p. 276) assigns Brhaspati to the 6th or 7th century A. D. But this is much later by several centuries than the evidence warrants. Kātyāyana was looked upon as an authoritative writer along with Nārada and Brhaspati by Viśvarūpa and Medhātithi. This position he could not have attained in a century or two. So he cannot be placed later than the 6th century. Kātyāyana in several places quotes Brhaspati as an authority. Aparārka quotes Kātyāyana as saying that according to Brhaspati pastures, ways, clothes that are worn on the body, debts (or books for use according to others) and what is set apart for religious purposes should not be partitioned.³⁸¹ Kātyāyana says that according to Brhaspati, that wealth which a man acquires by means of his learning after refuting an opponent in a contest with a stake for the winner is styled "vidyādhana" and is not liable to partition³⁸²; and what is acquired through valour &c. by persons that were taught in the family or learnt under their father should be partitioned among the brothers, according to Brhaspati. If a man falsely denies his liability and if only a part of the claim is brought home to him, then he should be made to pay the whole.³⁸³ That the statement of a witness may be relied upon on a matter under his direct perception owing to his being near the plaintiff and the defendant and not otherwise; so says Brhaspati.³⁸⁴ The foregoing examples show that Kātyāyana looked upon Brhaspati as an authority who must therefore have flourished several centuries before. Therefore Brhaspati cannot be placed later than the 4th century A. D. As he knew the extant Manusmṛti, was later than Yāj. and probably than Nārada, Brhaspati must have flourished between 200 and 400 A. D. This conclusion is strengthened by the fact that Viśvarūpa quotes, without making any difference, prose and verse passages of Brhaspati and thereby shows that in his opinion the jurist Brhaspati

381 गोप्रचारश्च रथ्या च वस्त्रं यंत्राङ्गयोजितम् । प्रयोज्यं न विभज्येत धर्मार्थं च बृहस्पतिः ॥
वि. र. p. 505 and अपरार्क on याज्ञ. II. 119.

382 परं निरस्य यल्लब्धं विद्यातो ब्रूतपूर्वकम् । विद्याधनं तु तद्विद्वान् विभाज्यं बृहस्पतिः ॥
quoted by अपरार्क on या. II. 119; परा. मा. III. 2. p. 559.

383 सर्वापलापं यः कृत्वा मिथ्याल्पमपि संवेदेत् । सर्वमेव तु दास्ये स्यादिति युको बृहस्पतिः ॥
व्यवहारमातृका of जीमूत. p. 311.

384 अर्थिभयार्थिसान्निव्यादनुमृतं तु यद्वदेत् । तद्व्याहं साक्षिणो वाक्यमन्यथाह बृहस्पतिः ॥
quoted in the व्यवहारमातृका of जीमूत. p. 317.

(in verse) was identical with the political writer Bṛhaspati and was a very ancient writer in his day. Medhātithi (on Manu 9.153) quotes the verse "na pratigrahabhūr" (ascribed to Bṛhaspati by others) as Smṛtyantara. Bṛhaspati is cited in a few cases as referring to his own views in the third person³⁸⁵; sometimes he uses the first person also.³⁸⁶ Nothing can be said about his country at present. In a well-known passage Bṛhaspati refers to the usages of the southern people, of the people in the Madhyadeśa, of the eastern and northern people.³⁸⁷ In a striking and beautiful passage Bṛhaspati compares vyavahāra with yajña,³⁸⁸ the king with Viṣṇu, the successful party with the sacrificer and the defeated party with the victim, the plaint and the reply to food and the *pratiṣṭhā* to the sacrificial offering (prepared from food), the śāstras to the three Vedas and the *śabhyas* to the priests in a sacrifice. Bṛhaspati seems to have been very fond of such long-drawn metaphors.³⁸⁹

The Smṛticandrikā quotes about seventy verses of Bṛhaspati in the Āhnika portion and about forty on Śrāddha. In the later works like the Parāśara-Mādhaviya, the Nirṇayasindhu and Saṁskāra-Kaustubha, the number of verses quoted from Bṛhaspati is much larger than even those quoted by the Smṛticandrikā. Those verses are quoted on such saṁskāras as pūṣasavana, nāmakaraṇa, caula, upanayana, vivāha and also on āśauca and purification of dravyas. Even the Mitākṣarā quotes several verses of Bṛhaspati on matters

385 तादृशं बन्धनं चैव तथैव च विद्वज्जम् । एष दण्डो हि शूद्रस्य नार्थदण्डो बृहस्पतिः ॥
परा. मा. III. 1. p. 212; स्मृतिच०

386 एष दण्डः समाख्यातः पुरुषापेक्षया मया । quoted by अपराकं on याज्ञ. II. 211.

387 उद्युते दाक्षिणात्यैर्मनुलस्य सुता द्विजैः । मध्यदेशे कर्मकराः शिल्पिनश्च गवाक्षिनः ॥
मत्स्यादाश्च नराः पूर्वे व्यभिचाररताः स्त्रियः । उत्तरे मयषा नार्यः सृश्या नृणां रजस्वलाः ॥
वीर. D. 29, व्य. मा. &c.

388 यज्ञे संपूज्यते विष्णुर्व्यवहारे महोपतिः । जयी तु यजमानोत्र जितः पशुव्दाहृतः ॥
पूर्वपक्षोत्तरावायं प्रतिष्ठा च हविः स्मृता । यथी शास्त्राणि सभ्यास्तु कत्विजो दाक्षिणा-
दने ॥ quoted in व्य. मा. p. 284.

389 ० ४-विप्रो धर्मद्रुमस्यादिः स्कन्दशास्त्रे महोपतिः । सचिवाः पत्रपुष्पाणि फले न्यायेन
पालनम् ॥ यशो वित्तं फलरसो भोगोपयहृज्जनम् । अजेयवर्त्तं लोकपंकिः स्वर्गं स्थानं
च शाश्वतम् ॥ वीर० p. 14. Compare नारद (व्य. मा. I. 33 for the second
verse).

other than vyavahāra. For example the Mit. on Yāj. I. 210 quotes a verse of Brhaspati that a nivartana (of land) is equal to 30 daṇḍas in area (daṇḍa being seven cubits in length) and ten nivartanas are equal to a gocarma.³⁹⁰ On Yāj. III. 17 the Mit. quotes two verses of Brhaspati about impurity on birth or death &c. On Yāj. III. 21 the Mit. cites the definition of deśāntara given by Brhaspati.³⁹¹ On Yāj. III. 24 the Mit. quotes Brhaspati's opinion that the period of mourning on the death of one's maternal grandfather, ācārya or śrotriya is three days. On Yāj. III. 253 the Mit. quotes Brhaspati's rule as to prāyaścitta for consciously drinking wine.³⁹² Vide also Mit. on Yāj. III. 30, 250, 254, 260, 290 for other quotations from Brhaspati.

The foregoing therefore establishes that Brhaspati was known at least to the Mit. and later writers as an expounder in verse not only of vyavahāra but also of other topics of dharma as well. As over a thousand verses of Brhaspati (including about 800 on vyavahāra) are quoted it appears that his work must have been an extensive one comprising several thousand verses. Such a work of Brhaspati has yet to be recovered.

The Mit. on Yāj. III. 261 quotes a Vṛddha-Brhaspati on the nine varieties of saṃkara.³⁹³ Kullūka on Manu (9. 181) cites a verse of Vṛddha-Brhaspati about the eleven subsidiary sons (vide note 283 above, where the verse is ascribed to Brhaspati). Hemādri (Caturvarga vol. III, part 2, p. 472) quotes a Jyotiṛ-Brhaspati on the prohibition of a śrāddha on the thirteenth tithi of the dark half. Aparārka on Yāj. II. 3-4 quotes three verses from Vṛddha-Brhaspati

390 सप्तहस्तेन दण्डेन त्रिंशद् दण्डा नियतं नम् । दश तान्येव गोचर्म दत्त्वा स्वर्गं महीयते ॥

A similar verse occurs in the बृहस्पतिस्मृति (Jivananda part I. p. 645)

where the reading is दशहस्तेन.

391 महानयन्तरं यत्र गिरिर्वा व्यवधायकः । वाचो यत्र विनियन्ते तद् देशान्तरमुच्यते ॥
देशान्तरं वदन्येके षष्टियोजनमायतम् । चत्वारिंशददन्ये त्रिंशदन्ये तथैव च ॥

392 सुरापाने कामरुते षडलन्ती तां विनिक्षिपेत् । मुञ्चे तथा विनिर्दग्धे मृतः शुद्धिमवाप्नुयात् ॥

393 यथाह बृहस्पतिः । एकशत्यासनं पञ्चभिर्गण्डपङ्कथानभिधनम् । याजनाध्यापने योनिस्तथा च सह भोजनम् । नवधा संकरः भोको न कर्तव्यो धर्मः सह ॥ These are ascribed to बृहस्पति by the गृह्यसूत्राकार (folio 180a of P. C. Ms. No. 44 of A 1883-84).

about the derivation of the word "praḍ-vivāka" and one on the punishment for sabhyas who take bribes. Three of these verses are ascribed to Bṛhaspati in the Parāśara-Mādhaviya and other works and one of them to Kātyāyana in the Vyavahāra-mātṛkā.

38. Kātyāyana

Nārada, Bṛhaspati and Kātyāyana form a triumvirate in the realm of the ancient Hindu Law and procedure. The work of Kātyāyana on vyavahāra, like that of Bṛhaspati, has yet to be recovered. The following account is based on the quotations from Kātyāyana contained in about a dozen works from Viśvarūpa to the Viramitrodaya.

Kātyāyana is enumerated as one of the expounders of dharma by Śaṅkha-Likhita, Yājñavalkya (I. 4-5) and Parāśara. A Kātya. is quoted as an authority in the Baudhāyanadharmaśūtra (I. 2. 47). A Śrautasūtra and Śrāddhakalpa of the white Yajurveda are ascribed to Kātyāyana.

Kātyāyana appears to have taken Nārada and Bṛhaspati as his models in the order and treatment of the subjects to be dealt with in vyavahāra. He closely follows both the writers in terminology and technique. On several points he presupposes Nārada and expounds and elucidates the latter's dicta. For example, Nārada (Intro. chap. I. 10-11) lays down that vyavahāra has four pādas, each later one prevailing over the preceding, viz. dharma, vyavahāra, caritra, rājāsāna (note 361) and then Nārada very briefly in one verse explains these four terms. Kātyāyana on the other hand devotes at least nine verses to the elucidation of the rule as to each succeeding one prevailing over its predecessor.³⁹⁴ Nārada contains very little on the topic of stridhana (dāyabhāga chap. verses 8-9). He merely enumerates the six kinds of stridhana and then lays down the rule of succession. Kātyāyana's treatment of stridhana has attained classical rank. It appears that he was probably the first to carefully define the several kinds of stridhana (such as adhyagni, adhyāvahanika, prtidatta, śulka, anvādheya, saudāyika), to lay down woman's power of disposal over the several varieties of stridhana and to prescribe lines of devolution as to stridhana. The verses on this topic occurring in the nibandhas number about thirty.

³⁹⁴ Vide *परा. मा.*, vol. III, part I, pp. 16-17, and *दीप.* p. 9-10, 120-121.

The leading nibandhas contain only a few quotations from Brhaspati on stridhana. Hence it may be surmised that Kātyāyana probably was the first smṛti writer to give elaborate rules on this topic.

It has been already shown (notes 381-384) how Kātyāyana often quotes the views of Brhaspati. A few more examples may be added here. According to Brhaspati, says Kātyāyana, when a man who stands surety with others on a joint liability goes abroad, his son would have to pay the whole debt, but if the man dies then the son would be liable for his father's share only.³⁹⁵ When cattle stray into fields, gardens, houses or cowpens, they may be, according to Brhaspati, caught hold of (by the ear &c.) or beaten.³⁹⁶ According to Brhaspati, a man of the kṣatriya, vaiśya or śūdra caste may employ one of his own caste to do the work of a dāsa (slave or serf), but even a Brāhmaṇa could never employ another Brāhmaṇa in the same way.³⁹⁷

About a dozen nibandhas on vyavahāra quote about 900 verses of Kātyāyana on vyavahāra, the Smṛticandrikā alone citing about 600 of them. In these verses Kātyāyana refers at least a score of times to the views of Bhṛgu. It is remarkable that only a few of the views ascribed to Bhṛgu are found in the extant Manusmṛti. Kātyāyana says, according to Bhṛgu, whatever (ancestral) wealth was concealed by one coparcener from others, whatever was badly divided should be divided in equal shares when afterwards discovered (Parāśara-Mādhaviya III, p. 566). This may well be compared with Manu 9. 215. Kātyāyana says according to Bhṛgu, it is not Brāhmaṇa-murder to kill an ātātāyin who is foremost by his austerities, learning and caste. This has in view Manu 8. 360. Kullūka distinctly says that Kātyāyana simply explains the verse of Manu by referring to it as Bhṛgu's. On the other hand there are several places where the views ascribed to Bhṛgu find no counterpart in the extant Manu. According to

³⁹⁵ एकच्छायाश्रिते सर्वं दद्यात् प्रोषिते सुतः । मृते पितरि पित्रंशं परणं न बृहस्पतिः ॥
परा. मा. III, p. 251.

³⁹⁶ क्षेत्रारामविधीतेषु गृहेषु पशुपादिषु । ग्रहणं तत्प्रविष्टानां ताडनं वा बृहस्पतिः ॥
वि. र. p. 241.

³⁹⁷ क्षत्रनिदृशद्रवमेस्तु सम्बर्णं कदाचन । कारयेद् दासकर्मणि ब्राह्मणं न बृहस्पतिः ॥
वि. र. p. 152.

Bhṛgu in all *sabhas* of the worst type the truth should be found out by means of divine proof (ordeals &c.) even though there may be witnesses.³⁹⁸ There is nothing in the Manusmṛti corresponding with this. According to Bhṛgu the ordeals of balance &c. are prescribed for those who are suspected to be in league with marauders and who have incurred popular censure, but in such cases there is no undertaking (by the complainant to pay fine).³⁹⁹ The Manusmṛti has not a word on this point. Household paraphernalia, beasts of burden, cattle, ornaments, slaves should be divided when discovered ; if they are (alleged to be) concealed, the ordeal of *kośa* should be resorted to ; so says Bhṛgu.⁴⁰⁰ Another important circumstance deserves to be noted. Kātyāyana several times refers to the views of Manu. Kātyāyana says that the view of Manu was that in certain charges (such as the commission of *mahāpātakas*) the ordeals for the accused were to be performed by good men.⁴⁰¹ According to Manu if a woman deserted her son, though he may be able (to pay), her *stridhana* should be seized and the paternal debt should be paid thereout.⁴⁰² Manu declared, says Kātyāyana, that if animals be killed, the offender should offer (to the owner) another similar animal or its proper price (note 345 above where Parāśara also quotes it as Manu's view). All these views attributed to Manu by Kātyāyana are not found in the extant Manusmṛti. In certain places Kātyāyana refers to the views of the Mānavas ; e. g. according to the Gārgiyas and Mānavas if a bribe had already been paid, the person receiving it should be made to repay it and should be fined eleven times as much ;⁴⁰³ according to

398 उत्तमेषु च सर्वेषु साहस्येषु विचारयेत् । सद्रावं दिव्यदृष्टेन सत्सु साक्षिषु वै भृगुः ॥
परा. मा. III. p. 90.

399 लोकापवाददुष्टानां शङ्कितानां च दस्युभिः । तुलादीनि नियोज्यानि न शिरस्तत्र वै भृगुः ॥
अपराकं, स्मृतिच०.

400 गृहेष्वस्कराद्यान् दौष्टाभरणकर्मिणः । दृश्यमाना विभज्यन्ते कोशं गृहेनवीन्मनुः ॥
अपराकं p. 723 and परा. मा. III, p. 557.

401 एषु वातेषु दिव्यानि प्रतिषिद्धानि यन्ततः । कारयेत्सज्जनैस्तानि नाभिशस्तं त्यजेन्मनुः ॥
अपराकं p. 696 who ascribes it to भृगु. The दोडरानन्द reads त्यजेन्नरः.

402 या स्वपुत्रं तु जहात्स्त्री सनर्धमपि पुत्रिणी । आहृत्य स्त्रीधनं तत्र पित्र्यर्षं शोधयेन्मनुः ॥
वि. र. p. 65.

403 अथ प्रागेव दत्ता स्वात्मपितृपुत्र्यस्तथा बलात् । दण्डं चैकादशगुणमाहुर्गार्ग्यमानवाः ॥
अपराकं p. 782 ; वि. र. 652 (which reads आम्मीयमानवाः).

the Mānavas thieves caught red-handed with their booty should be at once banished.⁴⁰⁴ As regards both these references, the teaching of the Manusmṛti seems to be different ; vide Manu 9. 231 and 270 respectively. These facts about Kātyāyana's references to Bṛghu and Manu raise several difficult questions, whether Bṛghu and Manu stand for two entirely different works or for the same work and whether he refers to some other version of the Manusmṛti ascribed to Bṛghu. In my opinion he is not referring to two separate works, and that he had before him a version of the Manusmṛti promulgated by Bṛghu but somewhat different from and probably larger than the present Manusmṛti.

In the *nibandhas* several verses are ascribed to Kātyāyana along with Manu, Yājñavalkya and Bṛhaspati. For example, the well-known verse about the sixfold division of stridhana (*adhyagnya-dhyāvahanikam &c.*) is ascribed by the Dāyabhāga to Manu and Kātyāyana. The half-verse "*varṇānāmānulomyena dāsyam na pratilomataḥ*" is the same in both Yājñavalkya (II. 183) and Kātyāyana. The Viramitrodaya (p. 140) ascribes a verse to Bṛhaspati and Kātyāyana, in which the opinion of Bṛhaspati is cited. There is very close agreement between the definitions proposed by the two last writers of dharma, vyavahāra, caritra, and rājāsāna. Besides Manu (or Mānavas), Bṛhaspati and Bṛghu, Kātyāyana cites the views of several other writers on dharma. For Gārgyas and Gautama vide notes 403 and 404 above. He says, according to Kauśika, powerful robbers were to be guarded by chains of iron, were to be low-fed and were to undergo hard labour for the state till death (*Aparārka* p. 849). He quotes the view of Likhita that where a woman is deprived of food, raiment and dwelling (by her husband's coparceners) she would be entitled to demand her own (*stridhana*) and a share from the coparceners. In one case (*Aparārka* p. 755). a verse is cited as Kātyāyana's in which Kātyāyana himself is named (*Parāśaramādhaviya* III. p. 235).

Kātyāyana contains the same advanced views about law and rules of procedure as are found in Nārada and Bṛhaspati. He is even in

404 मानवाः सद्य एवाहुः सहोदानीं प्रवासनम् । गौतमानामनिष्टं यत्प्राप्युच्छेदद्विगहितम् ॥
वि. र. 332. It is not unlikely that the correct reading is प्रवासनं, as the immediately following view of गौतम suggests. The words
of मनु are सहोद्रे सोपकरणं घातयेद्विचारयन्.

advance of these two writers in certain matters, such as definitions in general and the elaboration of rules about stridhana. He gives numerous definitions, such as those of vyavahāra, prādvivāka, stobhaka, dharmadhikarāṇa, tīrta and anuśiṣṭa, sāmanta &c. He seems to have been the first to invent some new terms. For example, he defines paścātākāra as a judgment given in favour of the plaintiff after a hot contest between the plaintiff and the defendant, while the term *jayapatra* is restricted by him to the judgment given on admission by the defendant or a judgment dismissing the suit on various grounds.⁴⁰⁵ He lays down a stringent rule that if a man abandons a ground of defence or attack and puts forward a less cogent one, he would not be allowed to put forward again the stronger ground after a decisive judgment of the court.⁴⁰⁶ This resembles the 4th explanation to section 11 of the Indian Civil Procedure Code (1908) about *res judicata*. The verses about kārṣāṇa and dināra quoted above (note 368) from Nārada (pariśiṣṭa verses 58-60) are ascribed to Kātyāyana by the Smṛticandrika.

The date of Kātyāyana can be settled only approximately. He is certainly much later than Manu and Yājñavalkya. As shown above he presupposes Nārada and regarded Bṛhaspati as a very leading authority on vyavahāra. Hence his upper limit is the 3rd or 4th century A. D. Viśvarūpa quotes eight verses as Kātyāyana's by name (vide on Yāj. II. 5, 6, 47, 63, 281) on such topics of Vyavahāra as the defects of the plaint, the contents of the plaint, the liability for the debts of a deceased person, payments of debts or honour (satyaṁkāra), punishment for abortion, grievous hurt and homicide of a Brāhmaṇa woman. Medhātithi (on Manu 7. 1) ascribes to Kātyāyana the rule that in case of conflict between the dictates of dharmaśāstra and arthaśāstra the king should prefer the former. Medhātithi on Manu (VIII. 216) speaks of Kātyāyana-sūtra, appears to quote a portion of it in prose and explains it.⁴⁰⁷ Medhātithi

⁴⁰⁵ निरस्तास्तु क्रिया यत्र प्रमाणेनैव वादिना । पश्चात्कारो भवेत्तत्र न सर्वान् विधीयते ॥
अन्यवायादिहीनेभ्य इतरेषां प्रदीयते । वृत्तानुवादसंसिद्धं तच्च ह्याज्यपत्रकम् ॥
स्मृतिच०, टोडरामन्द, वीर०

⁴⁰⁶ क्रियां बलवतीं मुक्त्वा दुर्बलां योबलम्बते । स जयेवधूते सभ्येः पुनस्तां नामुयात्
क्रियाम् ॥ मिला० on याज्ञ. II. 80; व्य. मा. p. 281; वीर० p. 108.

⁴⁰⁷ 'यो वान्यः कस्यचित्कर्मणि धनमावश्य अर्धतो निवर्तेतेति कात्यायनीये सूत्रे धनमावश्य
आसज्य धनवश्यं कारयित्वा यदि अर्धरुते निवर्तेत सोपि तद्वहेदित्यमुपपन्नः ॥'
H. D. 28.

says that Kātyāyana extended the maxim of the trader carrying merchandise (bhāṇḍavāha-vanik maxim) to all similar transactions. All known quotations of Kātyāyana are in verse. When Medhātithi speaks of a sūtra and quotes a portion of it (as "vā" and "iti" after "nivarteta" indicate) in prose, we must either suppose that he is referring to some other work of Kātyāyana than the one in verse from which hundreds of verses are cited by other writers or that Kātyāyana's work on vyavahāra also contains some prose passages. As hardly any other writer quotes a prose passage of Kātyāyana on vyavahāra, the second alternative appears somewhat unlikely. Viśvarūpa and Medhātithi regarded Kātyāyana as an authoritative *smṛtikara* along with Nārada and Brhaspati. This position he could not have attained in less than a few hundred years. Therefore the lowest limit to which Kātyāyana can be assigned is the 6th century. Hence it may be said that Kātyāyana flourished between the 4th and 6th century A. D.

The Vyavahāramātṛkā (p. 307) quotes a Brhat-Kātyāyana on the question of proof. The Dayabhāga mentions a Vrddha-Kātyāyana. The Sarasvativilāsa also quotes verses of Vrddha-Kātyāyana on rescission of purchase and other topics (p. 320). In the present state of our knowledge it is very difficult to say whether these two are different works. The Caturvarga-cintāmaṇi (vol. III, part 2, p. 657) speaks of Upakātyāyana. Aparārka quotes a verse from śloka-Kātyāyana which is not found in the Karmapradīpa (Jivananda's ed.), but appears to be a summary of a prose passage quoted as Kātyāyana's immediately before by Aparārka.

In Jivananda's collection of smṛtis (part I, pp. 603-644) there is one of Kātyāyana in three prapāthakas and 29 khaṇḍas and about five hundred verses. The same work is printed as Gobhila-smṛti in the Anandaśrama collection (pp. 49-71). It contains also a few prose passages in the 12th, 13th and 14th khaṇḍas. The prevailing metre is Anuṣṭubh, a few verses being in the Indravajrā and other metres. The work is styled the Karmapradīpa of Kātyāyana. The opening verse justifies this name when it states that like a lamp the work will clearly show the mode of performing certain rites treated by Gobhila and other rites which are not clearly elucidated.⁴⁰⁸ The contents of this work are briefly as follows:— how

⁴⁰⁸ अथातो गोभिलोक्तानामन्येषां चैव कर्मणाम् । अस्पष्टानां विधिं सम्यग्दर्शयितुं प्रदीपयत् ॥

to wear the sacred thread; sipping water and touching various limbs with water; the worship of Gaṇeśa and fourteen mātṛs in every rite; kuśas; śrāddha details; consecration of sacred fires; details about arāṇis, sruca, sruva; rules about cleansing the teeth and bathing; saṁdhyā; prāṇāyāma, muttering of Vedic *mantras*; tarpaṇa of gods and manes; the great daily *yajñas*; who is to offer śrāddha; rules about periods of impurity due to death; duties of wife; śrāddhas of various kinds.

The Karmapradīpa mentions by name several authors. It very frequently cites the views of Gobhila (pp. 603, 626, 638) and Gautama (pp. 619, 620, 626, 630, 636, 639). The Karmapradīpa as the opening verse says is intimately related to the Gobhila Gṛhya-sūtra. It distinctly says that as Gobhila did not dilate upon the details as to time and procedure of goyajña and vājiyajña, Kātyāyana dilates upon them. This is borne out by the Gobhila gṛhya-sūtra.⁴⁰⁹ Another⁴¹⁰ passage of Kātyāyana about the Aṣṭakas is based upon the very words of the Gobhila gṛhya. Frequent reference is made to the views of Vasiṣṭha on the worship of Mātṛs (p. 605), on śrāddha (pp. 608, 625). Vide also p. 642 (28. 16). Among the other authors named are Nārada on the sticks for dantadhāvana (p. 615), Bhārgava (probably Uśanas) on p. 640, Śaṇḍilya and Śaṇḍilyāyana on p. 626. Kātyāyana is named in several places (pp. 624, 627, 638) and once the first person is used (as in " mamāpyetad hr̥di sthitam " p. 643). The Kātyāyanasmṛti quotes the verse of Manu (III. 70) on the five great *yajñas*. On p. 633 four verses forming the consolation to be offered to the relatives of a person departed are the same as Yāj. (III. 8-11) and one verse in the same context occurs in the Mahābhārata (Śāntiparva

409 Vide p. 638 verses 1-11 of 26th khaṇḍa and compare with Gobhila-gṛhya-sūtra III. 6. 10-15 (गोयज्ञे पायसश्चरुः । अग्निं यजेत् पृषणमिन्द्रमश्वरम् । ऋषभपूजा । गोयज्ञेनैवाश्वयज्ञौ व्याख्यातः । यमवरुणौ देवतानामत्राधिकौ । गन्धैरन्युक्षणं गवाम् ।) .

410 यस्तु शाकादिको ह्येमः कार्योपाष्टकावृतः । अन्वष्टक्यं मध्यमायामिति गोभिलगोतमो । वार्कल्लण्डिश्च सर्वासु कोत्सो मेनेष्टकासुच ॥ कात्यायनः 17. 24 (p. 626) ; compare गोभिलगृह्य III. 10. 4-7 ' चतुरष्टको हेमन्तः ताः सर्वाः समास्ताश्रिकीर्षेदिति कोत्सः । अष्टक इत्योद्गाहमानिः । तथा गोतमवार्कल्लण्डौ । योर्षमाश्रयण्यास्तामित्वाष्टमी तामपूषाष्टकेत्याचक्षते । '

27. 31 and other places).⁴¹¹ On p. 631 Kātyāyana speaks of Rāma having performed yajñas taking as his spouse the golden image of Sītā.

The question is:—what is the date of this Kātyāyanasmṛti (Karmapradīpa) and whether it is the work of Kātyāyana the great jurist. The Mit. (on Yaj. I. 254) quotes a verse as Kātyāyana's which occurs in Jivananda's text (p. 624 verse 20); similarly the Mit. quotes two verses as Kātyāyana's (on Yaj. III. 247) which have a place in the Karmapradīpa (Jivananda p. 634 verses 4-5). Scores of verses cited as Kātyāyana's by Aparārka (on ācāra and prāyaścitta) are found in the Karmapradīpa. For example, *vide* Aparārka p. 43 (three verses) and Karmapradīpa (p. 605, 1110-12), Aparārka p. 51 (three verses about samidh) and Karmapr. (p. 613, 8. 17-19), Aparārka p. 135 (four verses about bathing in rivers) and Karma. (p. 615, 10. 5-7 and 14), Aparārka p. 532 (four verses on śrāddha in which Kātyāyana himself is cited as an authority) and Karma. (p. 624, 16. 16-19), Aparārka p. 872 (six verses) and Karma. (21. 2-7 p. 632), Aparārka p. 1066 (three verses about an *agnihotrīn* being guilty of mahāpātaka) and Karma. (23. 4-6 p. 634). The Smṛticandrikā also quotes profusely from Kātyāyana on ācāra, śrāddha etc. and cites from the Karmapradīpa by name passages which occur in Jivananda's edition. The above references show that in the eyes of the Mitākṣarā and Aparārka the Karmapradīpa was an authoritative work. Therefore it follows that it must have been composed centuries before the 11th century A. D. It is however remarkable that several quotations ascribed to Kātyāyana in the Mitākṣarā, Aparārka and other works are not found in the Karmapradīpa. For example, the Mitākṣarā (on Yaj. III. 242) cites Kātyāyana's verse about five varieties of lapses in conduct viz. mahāpātaka, atipātaka, pātaka, prasaṅgika, upapātaka and on Yaj. III. 260 quotes a verse of Kātyāyana about what are atipātakas. These are not to be traced in the Karmapradīpa printed by Jivananda. Similarly Aparārka (pp. 94-95) quotes three verses of Kātyāyana that are very interesting but are not found in

⁴¹¹ सद्यः क्षयान्ता निचयाः पतनान्ताः समुच्छ्रयाः । संयोगो विप्रयोगान्ता मरणान्तं हि ज्ञापितम् ॥

Jivananda's edition.⁴¹² Later works like the Nirṇayasindhu, the Saṁskāramayūkha, the Madanapārijāta quote numerous verses of Kātyāyana on upanayana, marriage and other saṁskāras which we vainly seek to find in the Karmapradīpa. Hence it follows that there was some large work of Kātyāyana of which the Karmapradīpa is either an abridgment or only a portion.

The next question is whether Kātyāyana the jurist and the author of the Karmapradīpa are identical. There are not sufficient data to identify the two. The only fact that points to the identity is that such eminent and early writers as Vijñāneśvara and Aparārka appear to make no distinction between the two. Besides the Karmapradīpa is also an early work. Against this it has to be remembered that Viśvarūpa, probably the most ancient of all extant commentators, nowhere quotes Kātyāyana on ācāra and prāyaścitta. This absence of quotations is not a very cogent argument; still it raises a doubt in one's mind whether a work of Kātyāyana on ācāra and other non-jural topics was known to Viśvarūpa.

The other principal versified smṛtis will now be described in (Sanskrit) alphabetical order.

39. Āṅgiras

From Viśvarūpa downwards Āṅgiras is quoted very frequently on all topics except that of civil law (vyavahāra). Āṅgiras is one of the writers on dharma enumerated by Yāj. Viśvarūpa² (on Yāj. I. 9) states that according to Āṅgiras a *pariśad* may comprise 121 Brāhmaṇas. On Yāj. I. 50 Viśvarūpa quotes a verse of Āṅgiras that what is done according to one's own will without following the dictates of śāstra is fruitless.⁴¹³ On Yāj. III. 248 Viśvarūpa says that the *vrata* called Vajra was prescribed by Āṅgiras for Brāhmaṇas guilty of deadly sins. Viśvarūpa (on Yāj. III. 265) quotes two verses of Āṅgiras on the prāyaścitta for killing the wife of a Brāhmaṇa who has kindled the sacred fires, for killing wives of

⁴¹² वरयित्वा तु यः कश्चित्पणश्चेत्सुखो यदा । रक्षागमांस्तीनतस्त्य कन्यान्वं वरयेद्वरम् ॥
प्रदाय गच्छेच्छुद्धकं यः कन्यायाः स्त्रीधनं तथा । धार्या सा वर्षमेकं तु देवान्यस्मै विधानतः ॥ पूर्वदत्ता तु या कन्या अन्त्येनोदा यदा भवेत् । संरुतापि प्रदेया स्याद्यस्मै पूर्वं प्रतिश्रुता ॥

⁴¹³ स्वस्याभिप्रायकृतं कर्म यत्तु धर्मविवर्जितम् । क्रीडाकर्मैव बालानां तत्सर्वं लिभ्योजनम् ॥

other Brāhmaṇas and Kṣatriyas and Vaiśyas. On Yāj. III. 266 he quotes two verses of Āṅgiras laying down prāyaścitta for killing certain beasts and birds, wherein Āṅgiras himself is mentioned with honour (bhagavān). Aparārka (pp. 22-23) quotes thirteen verses from Āṅgiras on the constitution of *pariśad*, wherein such terms as *chāturvidya*, *vitarkī*, *aṅgavid*, *dharmapāṭhaka* are explained and the last of which says that a *pariśad* sitting in judgment over those who are guilty of mahāpātakas may consist of hundreds. The Mitākṣarā (on Yāj. I. 86) quotes several verses on the practice of *satī* and ascribes them to both Śaṅkha and Āṅgiras.⁴¹⁴ Aparārka (pp. 109, 112) quotes four other verses on the same practice, one of which is in the *Indravajrā* metre and another prohibits a Brāhmin wife from following that practice. Medhātithi (on Manu. V. 157) quotes the view of Āṅgiras on *satī* and disapproves of it. The Mitākṣarā, Haradatta and others quote numerous verses of Āṅgiras on *āśauca* and *prāyaścitta*. Haradatta on Gautama (20. 1) quotes a verse of Āṅgiras about the seven *antyaṅjas*.⁴¹⁵ Viśvarūpa (on Yāj. III. 237) quotes a sūtra of Sumantu in which Āṅgiras is cited as an authority. The Śuddhi-mayūkha quotes a verse of Āṅgiras which relies upon Śaṭatapa.⁴¹⁶ The Smṛticandrikā quotes Āṅgiras on the enumeration of Upasmṛtis (vide note 260 above). The Smṛticandrikā also contains a few prose quotations from Āṅgiras; the same work cites a verse of Āṅgiras holding the dharmasāstra of Manu as the supreme guide.⁴¹⁷

The Āṅgiras-smṛti (in Jivananda part I, pp. 554-560) in 72 verses is probably an abridgment. It lays down prāyaścittas for various occasions, such as taking food and drink from antyaṅjas, for cruelly beating or causing various injuries to cows. It also lays down various rules for the wearing of the dark cloth (*niliṣṭra*) by women. It cites Āṅgiras and Āpastamba by name. The penultimate verse condemns those who rob women of their wealth.

414 One of them is the well known verse तिस्रः कोट्योर्धकोटी च यानि लोमानि मनुष्ये । तावत्कालं वसेत्स्वर्गे भर्तारं यानुगच्छति ॥

415 चण्डालः श्वपचः क्षत्ता सुतो वेदेहिकस्तथा । मागधायोगयो चैव सप्तैतेन्यावसायिनः ॥

416 सर्वेषामेव वर्णानां सूतके मृतके तथा । दूषाद्वाच्छुद्धिरितेषामिति शातातपोऽवधीत् ॥

417 यत्पूर्वं मनुना मोक्षं धर्मशास्त्रमनुत्तमम् । नहि तत्समतिक्रम्य वचनं द्वितमात्मनः ॥
स्मृतिच० (आह्निक).

There are several mss. in the Deccan College Collection which contain a varying number of verses on *prāyaścitta* agreeing more or less with Jivananda's text. For example, No. 53 of 1879-80 contains about one hundred verses, No. 205 of 1882-83 contains 54 verses, while No. 65 of *Viśrāmbāg* collection and No. 83 of 1895-1902 contain only 32 ; No. 81 of 1884-86 is styled *Brhad-Āṅgiras* and contains 151 verses, many of which are identical with those in the Calcutta text.

The *Mitākṣarā* (on *Yāj. III. 277*) and the *Smṛtiratnāvalī* of *Vedācārya* (I. O. cat. No. 1552 p. 475) quote a *Brhad-Āṅgiras* and the *Mitākṣarā* also quotes a *Madhyama-Āṅgiras* several times (on *Yāj. III. 243, 241, 258, and 260*).

40. *R̥ṣyaśr̥ṅga*

This is a writer who is frequently quoted on *ācāra*, *āśauca*, *śrāddha*, and *prāyaścitta* by the *Mit.*, *Aparārka*, *Smṛticandrikā* and other works. *Aparārka* (p. 724) quotes as *R̥ṣyaśr̥ṅga*'s a verse ascribed to *Śaṅkha* in the *Mitākṣarā* (on *Yāj. II. 119*) and other works, which states that when one coparcener recovers with his own efforts family property that was lost to the family, he gets a fourth share of it and the others become sharers in the rest.⁴¹⁸ The *Smṛticandrikā* (I. p. 32) quotes 'api vāsasā yajñopavitārthān kuryāt tadabhāve trivṛtā sūtreṇa', which is in prose.

41. *Kārsnājini*

This writer is quoted by the *Mit.* (*Yāj. III. 265* three verses), *Aparārka*, *Smṛticandrikā* and other works mostly on *śrāddha*. *Aparārka* (p. 138) quotes a verse from him which enumerates the seven sons of *Brahmā*, *Sanaka*, *Sanandana*, *Sanātana*, *Kapila*, *Āsuri*, *Voḍha* (?) and *Pañcaśikha*. *Aparārka* (p. 424) quotes a verse which refers to the two signs of the Zodiac, *Kanyā*, and *Vṛścika*.

42. *Carurvimsatimata*

There are two Mss. of this work in the Deccan College Collection (No 244 of A. 1881-1882 and 111 of 1895-1902). It contains 525 verses. The work is so called because it embodies the essence of the teachings of 24 sages, *Manu*, *Yājñavalkya*, *Atri*, *Viṣṇu*,

⁴¹⁸ पूर्ववत्तु तु यो भूमिकेक्येदुद्वेत् क्रमात् । यथांशं तु लभन्तेन्ये द्वांशं तु तुरीयकम् ॥

Vasiṣṭha, Vyāsa, Uśanas, Āpastamba, Vatsa, Hārta, Guru (Bṛhaspati), Nārada, Parāśara, Gargya, Gautama, Yama, Baudhāyana, Dakṣa, Śaṅkha, Āṅgīras, Satātapa, Śaṅkha (Śaṅkhyāyana?), Saṁivarta. The subjects treated of are:—The usages of the varṇas and āśramas, śauca, *acamana*, cleansing the teeth, bath, prāṇāyāma, repeating the Gayatri, study of the Vedas, marriage, agnihotra, five great daily yājñas, means of livelihood, forest hermits, saṁnyāsins, duties of Kṣatriyas and the other two varṇas, prāyaścittas for the deadly sins and other lesser misdeeds, means of livelihood, śrāddha, āśauca (on birth and death).

The work often quotes the views of Uśanas, Manu, Parāśarya, Āṅgīras, Yama, Hārta. It quotes Manu III. 5 (asapindā ca yā etc.) and Manu 12. 95 (yā vedabāhyāḥ smṛtayaḥ.). Two other verses which it contains are indicated as interpolated in several editions of Manu.⁴¹⁹ It says that the teachings of Arbat, Cārvāka and Buddhas delude people.⁴²⁰ Its position is that whatever is not found in the Veda or the Purāṇas, the Rāmāyaṇa, or Mahābhārata or in the śāstras of Manu and others is as good as non-existent.⁴²¹

The Caturviṁśatimata is frequently quoted by the Mit., Aparārka and later works, but not by Viśvarūpa and Medhātithi. It was probably compiled about the time when the latter two writers flourished. Aparārka (p. 1121) quotes a prose passage from the work on the prāyaścitta for a dvijāti procreating children on a Śūdra wife. This passage could not be traced in the two mss. referred to above.

The portions of the work on saṁskāra and śrāddha together with the commentary of Bhaṭṭoji, son of Lakṣmidhara, have been

⁴¹⁹ वृद्धौ च मातापितरौ साध्वी भार्या शिशुः सुतः । अत्यर्थायशतं कृत्वा भतेव्या मनु-
रबधीत् ॥ (after मनु. XI. 10); पुराणं मानवो धर्मः साङ्गो वेदश्चिकित्सितम् ।
आज्ञासिद्धानि चत्वारि न हन्तव्यानि हेतुभिः ॥ (after मनु XII. 110.). This
occurs in यशस्तिलक, 4th आश्विन p. 117 and the first half of it occurs in
the तन्त्रवार्तिक.

⁴²⁰ अहंस्वार्थकवाक्यानि बौद्धादिपठितानि च । विप्रलम्भकवाक्यानि तानि सर्वाणि वजयेत् ॥
This occurs in the स्मृतिच. I. p. 5. (Gharpure) and परा. मा. vol. I,
part I, p. 10.

⁴²¹ यन्नास्ति वेदे न च यत्पुराणे रामायणे भारतसंगरे वा । मन्वादिशास्त्रेषु च यन्न वाकं
तन्नास्ति नास्तीति न तेन कार्यम् ॥

published in the Benares Sanskrit Series (Nos. 137 and 139). The commentary is a very learned one and refers to a host of writers. This commentary is in some mss. ascribed to Rāmacandra (vide I. O. cat. No. 1554, p. 475).

43. Dakṣa

Dakṣa is one of the writers on dharma enumerated by Yāj. Viśvarūpa quotes verses of Dakṣa several times, viz. on Yāj. I. 17 (on clods of earth for purifying the body), on Yāj. III. 30 (two verses on āśauca), on Yāj. III. 66 (about a parivrājaka), on Yāj. III. 191 (about padmāsana). The Mit. (on Yāj. I. 89) quotes a half verse of Dakṣa to the effect that a dvija should not remain unattached to an āśrama (i. e. without a wife in the context) even for a moment; on Yāj. III. 58 two verses about bhikṣus; on Yāj. III. 243 (one verse). Aparārka cites numerous verses of Dakṣa on ācāra, āśauca, śrāddha and similar topics. In one case (p. 368) he attributes a prose passage to Dakṣa about the gift of gold.⁴²² Two of Dakṣa's verses most frequently quoted by writers on vyavahāra are those that lay down what nine things cannot be the subjects of gift.⁴²³

In Jivananda's collection there is a Dakṣasmṛti (part II, pp. 383-402) in seven chapters and 220 verses (vide also Ānandaśrama collection pp. 72-84). The principal subjects treated of are:—Four āśramas, two kinds of brahmacārins; the daily round of duties for dvijas; various subdivisions of actions, nine karmans, nine vikarmans, nine actions that should be concealed, nine acts that should be made public, nine things that should not be gifted; gifts; eulogy of a good housewife; śauca of two kinds; impurity due to birth and death; Yoga and its six aṅgas viz. prāṇāyāma, dhyāna, pratyāhāra, dhāraṇa, tarka and samādhi, maithuna of eight kinds to be avoided by ascetics, duties of bhikṣu, dvaita, and advaita.

This smṛti is certainly a very old one. All the quotations from Dakṣa cited by Viśvarūpa occur in the printed Dakṣa (vide pp. 395,

⁴²² सुवर्णमेव स्वर्णमस्य च देशकालपात्रसुवर्णपरिमाणान्च फलविशेषः । अपराकं.

⁴²³ सामान्यं याचितं न्यस्तमाधिर्दाराश्च तद्धनम् । अन्वाहितं च निक्षिपः सर्वस्वं चाम्बवे सति ॥ आपत्त्वपि न देयानि नव वस्तूनि पण्डितैः । यो ददाति स महात्मा प्रायश्चित्तीयते नरः ॥ अपराकं p. 404. These occur in the *दक्षस्मृति* (Jivananda part II, p. 391).

H. D. 29.

396, 384, 397 which reads 'na pathyāśanād yogo'). Similarly all the quotations in the Mit. from Dakṣa are found in the Calcutta text. Aparārka contains over forty verses from the printed Dakṣa, though there are a few verses cited by him as Dakṣa's which are not found therein. The Smṛticandrikā quotes about ten verses of Dakṣa on woman which are all found in the 4th chap. of the Calcutta text.

In the Deccan College collection there is a ms. of Dakṣa (No. 120 of 1895-1902) which contains 197 verses on the same topics as above, many of which are identical with the Calcutta text. The Bombay University has also a similar ms. Vide I. O. cat. No. 1320 p. 385 for a similar ms. in 197 verses.

44. Pitāmaha

Pitāmaha is enumerated among writers on dharma in a verse of Vyddha-Yājñvalkya quoted by Viśvarūpa. The Smṛti of Pitāmaha is drawn upon mostly on vyavahāra. Viśvarūpa cites (on Yāj. I. 17) a verse from him on śauca.⁴²⁴ Mit. and Aparārka quote verses from Pitāmaha only on vyavahāra and specially on ordeals. The Smṛticandrikā quotes about ten verses on āhnikā, 130 on vyavahāra and only a few on śrāddha. Pitāmaha regards the Vedas with the aṅgas, Mīmāṃsā, the smṛtis, Purāṇa and Nyāya system as dharmaśāstras.⁴²⁵ Pitāmaha like Bṛhaspati enumerates nine kinds of ordeals,⁴²⁶ while Yāj. and Nārada name only five, though the latter seems to have known two more, viz. taṇḍula and taptamāṣa. The Smṛticandrikā quotes a dozen verses about 50 *chalas* on which a king took action without any complaint.⁴²⁷ Pitāmaha seems to have followed Vyāsa in defining documents called krayapatra, sthitiapatra, saṁdhipatra, viśuddhipatra.⁴²⁸ The Smṛticandrikā cites

⁴²⁴ त्रिषु ये नोपनीयन्ते शुद्धाः सौधन्वनाः स्त्रियः । गन्धलेपापक (वैर्ण !) तेषां शोचं मृदाम्मसा ॥

⁴²⁵ वेदाः साङ्गारस्तु चत्वारो मीमांसा स्मृतयस्तथा । एतानि धर्मशास्त्राणि पुराणं न्यायदर्शनम् ॥
अपराकं p. 601; compare याज्ञ. I. 3.

⁴²⁶ अष्टमं कालमित्युक्तं नवमं धर्मजं भवेत् । दिव्यान्येतानि सर्वाणि निर्दिष्टानि स्वयंभुवा ॥
quoted by अपराकं p. 694.

⁴²⁷ छलानि चापराधाश्च पदानि नृपतेस्तथा । स्वयमेतानि गृहीद्यान्मृपस्त्वावेदकैर्विना ॥
स्मृतिच.

⁴²⁸ Vide परा. मा, vol. III. p. 128 and स्मृतिच.

Pitāmaha for an enumeration of the 18 prakṛtis viz. washerman, leather worker, etc.⁴²⁹ The same work states that according to *Pitāmaha* the titles of law to be taken cognisance by the king himself were twenty-two. In the hall of justice, he says, there should be eight constituents viz. the scribe, the accountant, śāstra, the sādhyapāla, the assessors, gold, fire and water.⁴³⁰ Some of the other noteworthy dicta of *Pitāmaha* are:—a suit should be⁴³¹ first tried before the village (*pancāyat*), then before the town (court of appeal), then before the king; between litigants of the same country, town, societies, cities and villages, the decision should be arrived at according to their own peculiar conventions and usages, but when there is a dispute between these and strangers, the decision must be according to the śāstra; possession⁴³² in order to be recognised by the courts as decisive must have five characteristics, it must have title, long duration, it must be uninterrupted, it must not have been impeached and it must be before the eyes of the opponent; a private document⁴³³ under one's own hand is inferior to a *janapada* (a publicly written and attested) deed, the latter is inferior to a royal edict, this last is inferior to possession continued for three generations.

Pitāmaha is later than *Brharpati*,⁴³⁴ as he cites the latter's view that a litigation between members of the same village, society, town, guild, caravan or army must be decided according to their peculiar usages. Therefore *Pitāmaha* must be assigned to some date between the 4th and 7th century A. D.

429 राजकर्मकारश्च नटो बुरुड एव च । कैवलकश्च विज्ञेया म्लेच्छभिर्हो तथैव च ॥
वैमरस्थिरविन्याधहस्तलाक्षद्वयशृङ्गाः । कोसेदकाभिरपद्ममत्तङ्गाण्डागोपकाः ॥ एतः
प्रकृतयः मोक्षा अष्टादश मनीषिभिः । वर्णानामाश्रमाणां च सर्वदा नु बहिः स्थिताः ॥
स्मृतिच०.

430 लेखको गणकः शास्त्रं साध्यपालः समासदः । हिरण्यमभिरुदकमष्टाङ्गकरणं स्मृतम् ॥
स्मृतिच० (व्य.), compare नारद (Intro. chap. verse 15).

431 ग्रामे दृष्टः पुरे याथागुरे दृष्टस्तु राजनि । राज्ञा दृष्टः कुटुम्बे वा नास्ति तस्य पुनर्मयः ॥
स्मृतिच०, देशपत्तनगोष्ठेषु पुरग्रामेषु वासिनाम् । तेषां स्वसमयेष्वर्धंशास्त्रतोन्मेषु तैः सह ॥
स्मृतिच०.

432 सागमा दीर्घकाला चाविच्छिन्नापरवोञ्छिता । अत्यर्थिसंनिधाना च भुक्तिः पञ्चविधा स्मृता ॥

433 स्वहस्तकाज्ज्ञानपदं तस्माच्च नृपशासनम् । तत्तुल्येपुरुषो भोगः प्रमाणतरमिष्यते ॥

434 ग्रामगोष्ठपुरश्रेणिनार्यसेनानिवासिनाम् । व्यवहारश्चरित्रेण निर्णतव्यो बृहस्पतिः ॥

45. Pulastya

Pulastya is one of the expounders of dharma enumerated by Vṛddha-Yājñavalkya. Viśvarūpa quotes a verse from him on śārīra-śauca.⁴³⁵ The Mit. (on Yāj. I. 261) cites a verse from Pulastya that a Brāhmaṇa should principally use ascetic's food (i. e. vegetable food) in śrāddha, that kṣatriyas and vaiśyas should use meat and śūdras honey.⁴³⁶ The Mit. (Yāj. III 253) quotes two verses of Pulastya who enumerates eleven intoxicating drinks together with *surā* as the twelfth.⁴³⁷ Aparārka quotes several verses from Pulastya on saṁdhyā, śrāddha, āśauca, duties of yatis, prāyaścitta. Aparārka quotes two verses from Pulastya propounding the view that a combination of jñāna and karma is the correct view.⁴³⁸ The first of these verses is ascribed by him to Yoga-Yājñavalkya elsewhere (note 336). The Smṛticandrikā quotes about forty verses from Pulastya on āhnikā and śrāddha. In one place it quotes Pulastya on the efficacy of bathing on Sunday, Tuesday, and Saturday.⁴³⁹ In another place it refers to the *japa* of Rāma, Paraśurāma, Nṛsiṁha, Trivikrama.

The Dānaratnakara of Caṇḍeśvara cites a prose text from Pulastya on the gift of deer-skin.⁴⁴⁰

The Pulastya-smṛti must have been composed between 4th and 7th century A. D.

435 स्नातकस्य व्योषाने पञ्चापानेऽग्निहोत्रिणः । सर्वानेव गृहस्थेषु शौचकल्पान्नियोजयेत् ॥
विश्वरूप on या. I. 17.

436 मुन्यन्तं ब्राह्मणस्योक्तं मांसं क्षत्रियवैश्ययोः । मधुमदानं शुद्धस्य सर्वेषां चाविरोधि यत् ॥

437 पानसं द्राक्षमाधुकं सार्धं तालमैक्ष्वयम् । मधुस्थं सैरमारिदं मेरेयं नारिकेलजम् ॥
समानानि विजानीयामन्येकादशैव तु । द्वादशं तु सुरामयं सर्वेषामथमं स्मृतम् ॥

438 ज्ञानकर्मसमायोगात्परं प्राप्नोति पूरुषः । पृथग्भावान्न सिध्यन्ति उभे तस्मात्समाश्रयेत् ॥
ज्ञानं प्रधानं न तु कर्महीनं कर्म प्रधानं न तु बुद्धिहीनम् । तस्माद्दुग्धाभ्यां तु
भवेत्प्रसिद्धिर्नैकपक्षो विदुषः प्रयति ॥ अपराक्तं on या. III. 57, p. 911.

439 रव्यङ्गवरशनेर्वारः स्नानं कुर्वन्ति ये नराः । व्याधिभिस्तं न पीडयन्ते मृगैः केसरिणो
यथा ॥ स्मृतिच०.

440 अथातः रुष्णाजिनविधिं व्याख्यास्यामः । कार्तिषयां पौर्णमास्यां वैशाख्यां च चन्द्र-
सूर्यप्रदे विषुवयोर्वा रुष्णाजिनं सखरं सशुक्लमज्रणं मनोहरम् । ms. No. 114 of 1884-86
from Deccan College (folio 51 a).

46. *Pracetas*

Pracetas finds a place among the sages enumerated by Parāśara though not in Yājñavalkya. In both Mit. and Aparārka there are passages in prose and verse ascribed to Pracetas on daily duties, śrāddha, āśauca, prāyaścitta. The Mit. (on Yaj. III. 27) quotes a verse from Pracetas saying that workmen, artisans, physicians, male and female slaves, kings, royal officers have not to observe periods of impurity⁴⁴¹ (on death). This verse is cited as a smṛti by Medhātithi on Manu V. 60 without ascribing it to Pracetas. So Medhātithi looked upon Pracetas as equally authoritative with Manu, Viṣṇu and others.

The Mit. (on Yaj. III 20, 263-64), Haradatta (on Gautama 22. 18) and Aparārka frequently cite verses from Bṛhat-Pracetas on āśauca and prāyaścitta. The Mit. and Aparārka also quote verses on the same topics from Vṛddha-Pracetas.

A few prose quotations from Pracetas are noted in the Smṛti-candrikā and by Haradatta (on Gautama 23. 1).

47. *Prajāpati*

Prajāpati is cited as an authority by the Baudhāyanadharmasūtra (II. 4. 15 and II. 10. 71). Vasiṣṭha several times quotes Prajāpatya śloka (viz. III. 47, XIV 16-19, 24-27, 30-32). It has been shown above that most of these verses are found in the Manusmṛti or have close correspondence with verses of Manu. So it is not unlikely that both the writers of dharmasūtras mean Manu by Prajāpati.

In the Ānandaśrama collection (p. 90-98) there is a smṛti of Prajāpati in 198 verses on the various details of śrāddha, such as the time, place, the persons authorised to perform, proper food, Brahmapas to be invited etc. The prevailing metre is Anuṣṭubh, but there are nine verses in the Indravajrā, Upajāti, Vasantatilakā (verse 137) and Sragdharā (verse 96). It speaks of Kalpaśāstra, smṛtis, dharmasāstra, purāṇas. It contains a verse referring to the Kanyā and Vṛścika (scorpion) signs of the zodiac, which is almost the same as a verse of Kāṣṇajini.

⁴⁴¹ कारवः शिल्पिनो वैया दासीदासा तथैव च । राजानो राजमुत्पाश्र सयःशोचाः
प्रकीर्तिताः ॥

The Mit. (on Yāj. III. 25 and 260) quotes verses of Prajāpati on āsauca and prāyaścitta. Aparārka cites verses of Prajāpati on purification of various substances, śrāddha, witnesses, ordeals and āsauca. None of these is traced to the printed text of Prajāpati. Aparārka (p. 952) gives a long prose text of Prajāpati on the four orders of parivrājakas, viz. kuṭīcaka, bahūdaka, haṁsa, paramahaṁsa. Aparārka (p. 542) cites a verse of Laugākṣi which refers to the view of Prajāpati that the son of a putrikā was to offer piṇḍas to his mother by the gotra of his maternal grand-father.⁴⁴² Aparārka, Smṛticandrikā, Parāśara-Mādhaviya and other works quote several verses of Prajāpati on vyavahāra. Witnesses are of two kinds, kṛta and akṛta. In this he seems to have followed Nārada (ṛṇādāna, verse 149). Prajāpati lays down the characteristics of valid reply (uttara) of the defendant and defines⁴⁴³ the four varieties of uttara. The Parāśara-Mādhaviya cites several verses of Prajāpati on ordeals. Prajāpati recognised the right of the sonless widow to succeed to her husband's wealth⁴⁴⁵ and enjoined on her the duty of offering śrāddha every month and year to her husband's manes and to honour his relatives.⁴⁴⁶

48. Marīci

This sage is relied upon as an authority by the Mit., Aparārka, Smṛticandrikā on Āhnikā, Āsauca, Śrāddha, Prāyaścitta and Vyavahāra. Aparārka quotes several verses on *tarpaṇa* one of which speaks of Sunday.⁴⁴⁷ Marīci disallows bathing in the rivers in the months of Śrāvaṇa

⁴⁴² मातामहस्य गोत्रेण मातुः पिण्डोदकक्रियाम् । कुर्वीत पुत्रिकामुत्र एवमाह प्रजापतिः ॥ अपरार्कः.

⁴⁴³ साक्षी द्विभेदो विज्ञेयः स्मृत एकाऽपरोऽङ्कृतः । लेख्यादयः कृतो ज्ञेयः मुक्तोऽङ्कृत उच्यते ॥ अपरार्कः p. 666, स्मृतिच. (व्य. p. 80 reads उत्तरोऽङ्कृत).

⁴⁴⁴ स्मृतिच. (व्य. p. 42-43), परा. मा. vol. III. p. 69-73.

⁴⁴⁵ पूर्वं प्रमीतामिदं मृते भर्तारं तद्वनम् । लभेत् पतिव्रता नारी धर्म एष सनातनः ॥

⁴⁴⁶ जङ्गमं स्थावरं हेम कुर्व्यं धान्यरसाम्बरम् । आदाय दापयेच्छास्त्रं माससेवसादिकम् ॥ वित्तव्यगुरुदोहित्राम् मनुस्वस्त्रीयमातुलान् । पूजयेत्कव्यपूतभ्यां वृद्धानां यातिर्थास्तथा ॥ स्मृतिच. (p. 291), परा. मा. vol. III. p. 536.

⁴⁴⁷ सप्तम्यां रविवारे च गृही जन्मदिने तथा । मृत्युपुत्रकलत्रार्थं न कुर्यात्तिलतर्पणम् ॥ अपरार्कः p. 132; स्मृतिच. (आह्निक p. 123).

and Bhādrapada.⁴⁴⁸ Marici made a very near approach to the modern conceptions underlying the Transfer of Property Act. 'Completeness is not attained without writing in the transactions of sale, mortgage, partition and gift of immoveable property'.⁴⁴⁹ If a buyer purchases a chattel before a row of merchants and to the knowledge of the king's officers and in broad daylight, he is free from blame and gets back his money (if the thing turns out to be another's property), while if the price (paid by a buyer for a chattel) cannot be recovered (from the vendor who sells without title) owing to the vendor's address being not known, the loss should be apportioned between the buyer and the original owner of the chattel.⁴⁵⁰ Marici divides *adhī* into four varieties, *bhogya*, *gopya*, *pratyaya*, *ājñādhi*.

It is to be noted that Aparārka (p. 908) quotes a prose passage of Marici on *āśauca*.

49. Yama

The Vasiṣṭha-dharmasūtra (18. 13-15 and 19. 48) cites four śloka of Yama and quotes (11. 20) one verse in which Yama is spoken of as an authority. All the śloka except one are found in Manu.⁴⁵¹ Vasiṣṭha quotes a śloka of Prajāpati wherein Yama's view

448 नभोनभस्ययोर्मन्वे सर्वा नयो रजस्वलाः । तासु स्नानं न कुर्वति देवर्षिपितृनर्पणम् ॥ अपराकं p. 235.

449 स्थावरे विक्रयाधने विभागे दान एव च । मतिग्रहे च क्रीते च नादेख्या सिध्यति क्रिया ॥ परा. मा. vol. III. p. 138 : स्मृतिच० (इय. p. 60 reads लिखितेनाभुयात् सिद्धिमपिसंवादमेव च).

450 अविज्ञाननिवेशावायत्र मूल्यं न लभ्यते । हानिस्तत्र समा कल्प्या कर्तृगारिकयोर्द्वयोः ॥ अपराकं p. 775.

451 अथापि यमगीताञ्छ्लोकानुदाहरन्ति । श्मशानमेतत्स्वयं ये शुद्धाः पापचारिणः । तस्माच्चूद्रसमीपे तु नाभ्येतव्यं कदाचन ॥ न शुद्धाय मतिं दयान्मोच्छिष्टं न हविष्कृतम् । न चास्थोपदिशेद्धर्मं न चास्थ व्रतमादिशेत् यश्चास्थोपदिशेद्धर्मं यश्चास्थ व्रतमादिशेत् । सोऽसंवृत्तं तमो चोर्ऽसह तेन प्रपद्यते ॥ वसिष्ठ 18. 13-15. The last two are almost the same as मनु IV. 80-81 and the first is a paraphrase of आप. श्रौ. 'पशु इ वा एतच्छुशानं यच्छूद्रः । तस्माच्चूद्रसमीपे नाभ्येतव्यम्'. नाधदोषोक्तिराज्ञा ये व्रतिनां न च सत्रिणाम् । ऐन्द्रस्थानमुपासीना ब्रह्ममूला हि ते सदा ॥ वसिष्ठ 19. 48 and मनु V. 93. 'अथाप्युदाहरन्ति । अथ चेन्मन्त्रविद्युक्तः शरीरैः पक्षिद्वयैः । अनुप्यं तं यमः प्राह पक्षिपादन एव सः ॥ वसिष्ठ ॥ 11. 20; vide बृहस्पत 3. 41. घृतं वा यदि वा तेलं विप्रो नाद्यान्नश्नश्नुतम् । यमस्तददृष्टिं प्राह तुल्यं गोमांसभक्षणैः ॥ वसिष्ठ. 14. 30.

is set forth. Yama is one of the sages enumerated in the list of Yājñavalkya. Govindarāja (on Manu 5. 16) and Aparārka quote a verse of Śaṅkha wherein Yamas' view that the flesh of certain birds could be eaten is referred to.⁴⁵² Aparārka (p. 1231) also cites a verse of Śaṅkha in which the view of Bhagavān Yama that one should save one's life in all ways (even by incurring sin) is relied upon.

In Jivananda's collection (part I. pp. 560-568) there is a *smṛti* of Yama in seventy-eight verses on *prāyaścitta* and purification (*śuddhi*). In this *smṛti* Yama himself is cited in the third person (verse 65). One verse (33) refers to the view of Bhāsvati (son of the sun, by which may be meant either Manu or Yama himself).⁴⁵³ Some of the verses are identical with those of Manu (e. g. verses 26, 28 are the same as Manu 11. 178 and 3. 19). Verse 44 is in the *Upajāti* metre. In the Ānandaśrama collection there is a *Yamasmṛti* in 99 verses on *prāyaścitta*, *śrāddha*, and purification. Most of the topics of this *smṛti* are the same as those of the Calcutta text, but most of the verses are not identical. A few verses are found in both, e. g. the verses about the seven lowest castes⁴⁵⁴ (*antyajas*). Verse 11 quotes the view of Śātātapa. This *smṛti* contains the well-known text that a woman passes on marriage into the gotra of her husband, which is cited by the Mit. (on Yaj. I. 254).⁴⁵⁵ In the same collection there is a *smṛti* of Brhad-Yama (pp. 99-107). It is divided into five chapters and contains 182 verses. It deals with *prāyaścittas* for various lapses, purification from various kinds of contacts (*śuddhi*), *śrāddha*, partition and a few matters of medical procedure. In this *smṛti* Yama is frequently cited by name. Śātātapa is cited on partition (V. 20). Many of the verses of this text are identical with those of Yama in Jivananda's text. For example, Jivananda (p. 561) verses 15-17 are the same

452 निषिद्धिं च मयूरं च लावकं च कपिञ्जलम् । वामीणसं वर्तकं च भक्ष्यानाह यमः
सताम् ॥ (सदा v. l.) अपराकं p. 1167.

453 ततो देवलकश्चैव भूतको वेदविक्रयी । एते वर्ज्याः प्रयत्नेन एतद्वास्वतिरमयीत् ॥
Compare मनु 3. 180.

454 राजकर्मकारश्च नटो बुरुड एव च । केवर्तमेदमिच्छाश्च सक्षेते अन्त्यजाः स्मृताः ॥
Jivananda verse 54, Ānandaśrama verse 33.

455 स्वगोत्राद्भक्ष्यते नारी विवाहात्सप्तमे पदे । स्वामिगोत्रेण कर्तव्यास्तस्याः पिण्डोदक-
क्रियाः ॥ verse 78.

as Br̥had-Yama III. 1-3, Jivananda p. 563 verses 29-33 are the same as Br̥had-Yama III. 34-38, Jivananda verses 35-36 are the same as Br̥had-Yama III. 16-17. The verse in the Upajati metre (Jivananda 44) is Br̥had-Yama III. 61. Two of the verses at the end of chap. V. are the same as Yāj. II. 17 and 23.

The numerous mss. of Yama contain either one or other of the above three texts or different texts bearing on the same topics. For example, Deccan College collection Nos. 209-211 of A 1881-82 and No. 153 of 1895-1902 are the same as the Yamasmṛti in the Ānandaśrama collection, No. 401 of 1891-95 seems to be the same as Br̥had-Yama in the Ānandaśrama collection. But the I. O. Cat. No. 1334 p. 390 contains 57 ślokas, the last 20 of which are in the Indrāvajrā metre.

Viśvarūpa, Vijñāneśvara, Aparārka, the Smṛticandrikā and other later works quote over three hundred verses of Yama on all topics of dharmaśāstra including vyavahāra. This establishes that they had an extensive work of Yama before them from which it is probable various abridgments corresponding with the printed works were made. Viśvarūpa quotes about ten verses of Yama on water as purifier (on Yāj. I. 187), on śrāddha (on Yāj. I. 225 and 252) and on prāyaścitta for killing a cow (on Yāj. III. 262). The identical verses are not found in the printed texts. Some of the verses quoted from Yama in Aparārka and the Smṛticandrikā can be traced in the printed text. For example, Aparārka (p. 42) quotes a verse of Yama in which Yama himself is referred to as an authority.⁴⁵⁶ It occurs in Jivananda's text (verse 65). The two verses in Jivananda's text (verses 26, 28) that are identical with Manu are cited in the Smṛticandrikā as Yama's. Two verses of Br̥had-Yama (III. 20-21) about the proper age of marriage in the case of girls are quoted as Yama's in the Smṛticandrikā.⁴⁵⁷ In some of the verses quoted by Aparārka from Yama, the opinions of Manu are cited which can be identified with the views of the Manu-

⁴⁵⁶ अयः करनससृष्टा य आचामति वै द्विजः । सुरां पिबति स व्यक्तं यमस्य वचनं यथा ॥ This is attributed to यम in the स्मृतिच० also.

⁴⁵⁷ अष्टवर्षा भवेद्गौरी नववर्षा च रोहिणी । दशवर्षा भवेत्कन्या अत ऊर्ध्वं रजस्वला ॥ प्राप्त द्वादशमे वर्षे कन्यां यो न प्रयच्छति । मासि मासि रजस्तस्याः पिता पिबति शोणितम् ॥ स्मृतिच० (आह्निक p. 79.).

smṛti. For example, according to Yama food polluted by the touch of hair, moths and insects, or seen by sinners and women in their courses is purified by water, holy ashes etc.⁴⁵⁸ This refers to Manu V. 125. Similarly the Smṛticandrikā quotes a verse of Yama which says that according to Manu those who administer poison, who are incendiaries and robbers and those guilty of homicide and abetment thereof should pay the extreme penalty of death.⁴⁵⁹ Aparārka (p. 988 on Yaj. III. 109) quotes five verses of Yama which refer to the 26th *tattvas* well known in the Sāṅkhya system, regard Puruṣottama as a 26 *tattva* and propound that he who correctly understands the 25 *tattvas*, in whatever āśrama he may be, reaches the highest abode of Viṣṇu. Aparārka quotes a few prose passages from Yama on the garments to be worn by brahmacārins,⁴⁶⁰ on *prāyaścitta* for killing various kinds of birds and insects, for cutting trees and bushes, for drinking wine, for stealing gold and for the other deadly sins etc.⁴⁶¹

The Mahābhārata (Anuśāsana 104. 72-74) quotes *gāthas* of Yama.

The Smṛticandrikā quotes a verse of Yama which speaks of the sun being in the zodiacal sign Virgo.⁴⁶²

Yama required the king to look into the disputes of litigants carefully and impartially.⁴⁶³ Yama cites the authority of Manu for the proposition that everything brought about by coercion such as a gift or a deed was liable to be set aside. This is almost identical with Manu 8. 168. Yama lays down that a Brāhmaṇa was never to be awarded corporal punishment, but that a Brāhmaṇa guilty of

458 अक्षुतं केशपतङ्गकीटैरुदक्यया वा पतितैश्च वुष्टम् । अलातभस्माम्बुहिरण्यभागेः
संस्पृष्टमन्नं मनुराह भोज्यम् ॥ अपराकं p. 267.

459 विषामिदायकाश्चोरा घातकाभ्योपघातकाः । स्वशरीरेण दण्ड्याः स्युर्मनुराह प्रजापतिः ॥
स्मृतिच०, vide मनु. 9. 278.

460 सर्वेषां रोरवशाणक्षोमाविकानि सामर्थ्यादधोवस्त्राणतिराणि न । अपराकं p. 38.

461 Vide pp. 1130, 1135, 1218, 1222.

462 हंसे वर्षासु कम्पास्ये &c. स्मृतिच० (आ. p. 366 Gharpure.).

463 राजा मन्त्रिसहायस्तु द्वयोर्विवदमानयोः । सम्यक्कार्योण्यवेक्षेत रागद्वेषविवर्जितः ॥
अपराकं p. 596.

464 बलादुक्तं बलादुक्तं बलाद्यच्चापि लेखितम् । सर्वान् बलकृतानर्थान् निर्वर्त्यानाह वै
मनुः ॥ स्मृतिच० (व्य. p. 130).

crimes was to be imprisoned and made⁴⁶⁵ to work. Yama, like Yaj. (II. 145), prescribed that the stridhana of a woman married in the Āsura form went to her father,⁴⁶⁶ if she died childless. Aparārka (p. 822) quotes two verses of Yama that prescribed the first amercement for him who, though forbidden, wrongfully takes the water of a lake or disturbs a water-course and the highest amercement for him who breaks a lake. Aparārka (p. 860) also cites Yama for the fine of five kṛṣṇalas in the case of adultery with another's wife of the same caste as that of the paramour and twelve paṇas in case the wife is of a lower caste. The Smṛticandrikā and the Vyavahāramayūkha on the other hand direct that the king should punish the Brāhmaṇa woman guilty of adultery with a Śūdra by throwing her to dogs and by forcible tonsure and riding on an ass in case of adultery with a Kṣatriya or Vaiśya. The Smṛticandrikā, Paraśara-Mādhaviya and Vyavahāramayūkha quote a verse of Yama about a debtor, who, being able to pay, does not wantonly pay, being punished by taking twice the amount. Yama remarks that the order of saṁnyāsa is not allowed to women in the Vedas or in the śāstra⁴⁶⁷ (dharmasāstra) and that her real dharma is to be the mother of children from one of her own caste. A Brhad-Yama is cited by the Mit. (on Yaj. III. 255 and 290), Haradatta and by Aparārka on prāyaścitta. Similarly a Laghu-Yama is cited by Haradatta and Aparārka and a Svalpa-Yama (probably same as Laghu-Yama) by the Smṛtiratnākara of Vedācārya.

50. Laugākṣi

The Mit. (on Yaj III. 1-2, 260, 289) quotes verses of Laugākṣi on āsauca and prāyaścitta. Aparārka quotes prose passages and verses of Laugākṣi on the saṁskāras, vaiśvadeva, cāturmāsya, purification

465 न शारिरो ब्राह्मणस्य दण्डो भवति कर्हिचित् । गुणे तु बन्धने बद्ध्या राजा भक्तं प्रद-
पयेत् ॥ ... यथापरार्थं विप्रं तु विकर्मण्यपि कारयेत् । अवस्था ब्राह्मणा गावो
लोकेस्मिन् वैदिकी श्रुतिः ॥ स्मृतिच० (व्य. p. 316).

466 आसुरादिषु यद् द्रव्यं विवाहेषु प्रदीयते । अग्नयायामतीतायां पितेव तु धनं हरेत् ॥
स्मृतिच० (व्य. p. 286). Note अग्नयायामतीतायां, which is the reading in
विन्यरूप (p. 172 above).

467 स्त्रियाः श्रुतौ वा शास्त्रे वा प्रव्रज्या न विधीयते । प्रजाः हि तस्याः स्त्रो धर्मः सवर्णा-
दिति धारणा ॥ स्मृतिच० (व्य. p. 254).

of substances, śrāddha, āśauca and prāyaścitta. Aparārka cites (p. 512) a verse of Laugākṣi which regards Prajāpati as an authority. The Mit. and almost all works on vyavahāra cite a verse of Laugākṣi defining yoga and kṣema and prescribing that they are impartible.

51. Viśvāmītra

Viśvāmītra is one of the writers on dharma enumerated by Vṛddha-Yājñavalkya as quoted by Viśvarūpa. Aparārka, the Smṛti-candrikā, the Kālaviveka of Jimūtavāhana and other works quote verses of Viśvāmītra on almost all topics of dharma except vyavahāra, such as on the five deadly sins, on śrāddhas, prāyaścitta etc. Viśvāmītra defines dharma as that which is esteemed by Āryas (respectable people) who know the Vedas.⁴⁶⁸ His verses on the mahāpātakas are frequently quoted.⁴⁶⁹ The Madras (Govt.) Mss. cat. (p. 1985 No. 2717) notices a smṛti of Viśvāmītra in verse in nine chapters.

52. Vyāsa

In Jīvananda (part II pp. 321-342) and in the Ānandaśrama collection of smṛtis there is a smṛti ascribed to Vyāsa. The two texts are the same with a few variations. It is in four chapters and contains about 250 verses. Vyāsa is said to have declared the smṛti in Benares. The contents briefly are :— the dharmas herein laid down prevail only in that region where the black deer roam about ; the authoritativeness of śruti, smṛti and purānas ; mixed castes ; sixteen saṁskāras ; duties of Brahmacārī ; marriage ; Brāhmaṇa may marry Kṣatriya or Vaiśya girl but not Śūdra ; duties of a wife ; the nitya, naimittika and kāmya acts of householders, eulogy of the householder stage and of gifts.

Viśvarūpa quotes a few verses of Vyāsa. They are mostly taken from the Mahābhārata and are concerned with topics of marriage, daily duties (such as washing the teeth and bathing), śrāddha and prāyaścitta. Similarly Medhātithi quotes several verses from the

⁴⁶⁸ यमार्थः क्रियमाणं तु शंसन्त्यागमवेदिनः । स धर्मो ये विगर्हन्ति तमधर्मं प्रचक्षते ॥
स्मृतिच० (आह्निक पृ. 6).

⁴⁶⁹ ब्राह्मणो न च हन्तव्यः सुरा पेया न च द्विजेः । ब्राह्मणस्वर्णहरणं न कर्तव्यं कदाचन ॥
गुरुपत्नीं न गच्छेच्च संसर्गं तैश्च नाचरेत् । महापातकिसंज्ञा तु निर्दिष्टेया मनीषिभिः ॥
अपरार्क पृ. 1044.

Mahābhārata as Vyāsa's. In Aparārka, the Smṛticandrikā and other works about two hundred verses of Vyāsa are cited on vyavahāra. From these it appears that Vyāsa dealt with rules of procedure and the several titles of law (vyavahāra-padas) and that his doctrines closely agreed in most respects with those of Nārada, Kātyāyana and Bṛhaspati. He gives rules on the four kinds of uttara (mithyā, saṁpratipatti, kāraṇa and prāṇ-nyāya), divides documents in three varieties (svaḥasta, jānapada, rājāsasana), divides laukika documents into eight sub-varieties (just as Kātyāyana seems to have done); he closely follows Bṛhaspati in his requirements about royal grants and two of his verses about grants (ṣaṣṭiṁ varṣa &c. and sāmānyo yaṁ dharmasetur nṛpaṇām) occur very frequently in inscriptions (vide Aparārka on Yaj. I. 318). Vyāsa lays down that if a stranger enjoy a person's land for twenty years when the king is there (i. e. when there is no revolution or anarchy) and when the owner is able (to resist) the latter loses his property.⁴⁷⁰ He speaks of adverse possession as having five characteristics.⁴⁷¹ He mentions seven kinds of sureties, while Hārīta and Kātyāyana speak of only five and Bṛhaspati of four. He speaks of only five kinds of ordeals. He defines a *niṣka* as equal to 14 suvarṇas, a suvarṇa being equal to eight palas.⁴⁷² Vyāsa seems to represent a middle stage in the evolution of the rights of the widow to succeed to her deceased husband. He says that a woman was to get a maximum of two thousand (kāṣṭhāpanas) from the estate of her deceased husband⁴⁷³ (besides what he gave her when living). Vyāsa gave to the father and sons equal shares in ancestral property and allowed partition even against the wish of the father.⁴⁷⁴ From these important charac-

470 वर्षाणि विंशतिर्यस्य भूभुक्ताथ परेरिह । सति राक्षि समर्थस्य तस्य सेह न सिध्यति ॥
अपराकं p. 632.

471 सागमो दीधिकालश्च छेदोपाधिविवर्जितः । प्रत्यर्थिसंनिधानश्च पञ्चाङ्गो भोग उच्यते ॥
अपराकं p. 635.

472 पलान्यष्टौ सुवर्णस्य सुवर्णाश्च चतुर्दश । एतन्निष्कप्रमाणं तु व्यासेन परिकीर्तितम् ॥
स्मृतिच०.

473 द्विसाहस्रः परो दायः स्त्रियै देवै धनस्य च । यच्च भर्त्रा धनं दत्तं सा यथाकाममाप्नुयात् ॥ अपराकं p. 752.

474 क्रमागते गृहे क्षेत्रे पितृपुत्राः समांशिनः । पितृकेण विभागार्हाः पुत्राः पितुरनिच्छतः ॥
अपराकं p. 728.

teristics of Vyāsa it may safely be concluded that Vyāsa flourished about the same time as Yājñavalkya and Brhaspati, i. e. between the second and the fifth century.

In Aparārka and other works there are numerous verses attributed to Vyāsa which are certainly not taken from the Mahābhārata or from the Vyāsa-smṛti in the Ānandaśrama collection (pp. 357-371). For example, on Yāj. I. 12 he cites a verse of Vyāsa in the Vasantatilakā metre about the auspicious asterism for *caula* and another verse laying down Saturday, Sunday and Friday as unsuitable for *caula*. Similarly Vyāsa's verses dealing with the merit of bathing on Sunday, Monday, Tuesday and Wednesday in conjunction with certain *tithis* are cited by Aparārka (p. 213). Vyāsa speaks of śrāddhas when the Sun is in the sign of Virgo (Aparārka p. 424). These indications are sufficient to assign Vyāsa to a comparatively later date. But as Aparārka evidently makes no distinction between Vyāsa the jurist, Vyāsa the reputed compiler of the Mahābhārata (e. g. he quotes on p. 961 six verses of the Bhagavatgītā as Vyāsa's) and Vyāsa who wrote on the saṁskāras, śrāddha and other topics, it appears that the jurist and the writer on other topics of dharma were separated from him by several centuries. Whether the jurist and the writer on other topics of dharma are identical is a difficult problem. All that can be said is that the two may probably be identical. The Smṛticandrikā quotes a Gadya-Vyāsa and about 450 verses of Vyāsa on āhnikā, vyavahāra and prāyaścitta.

Aparārka quotes a verse of Vṛddha-Vyāsa on Saudāyika, a kind of strīdhana. The Mit., the Prāyaścitta-mayūkha and other works cite verses of a Brhad-Vyāsa. Ballālasena in his Dānasāgara quotes Maha-Vyāsa and Laghu-Vyāsa as authorities and also Dāna-Vyāsa, which probably means the dāna-dharma portions of the Mahābhārata.

53. Śaṭ-triṁśan-mata

This appears to have been a work like the Caturviṁśatimata described above. Quotations from it are cited in the Kalpataru, the Mitākṣarā, the Smṛticandrikā, Aparārka, Haradatta and a host of writers and works. Mitrāmīśra⁴⁷⁵ says that though the Śaṭ-triṁśan-

⁴⁷⁵ षट्त्रिंशन्मतादिकं तु केचिदेव परिगृहीतत्वाद्द्विगीतत्वाद्प्रमाणमित्युक्तम् । कल्पतरुणा विह्वानेभ्योपराकेशलपणिप्रभृतिभिस्तु प्रमाणत्वेन परिगृहीतम् । परिभाषाः काश P. 17.

mata has been accepted as an authority by the above-mentioned writers, yet certain other writers did not hold the work authoritative. The fact that Viśvarūpa and Medhātithi do not mention this work, taken along with the above statement of Mitramiśra, may be relied upon for holding that this compilation must have been among the latest products of the age of smṛtis and was probably compiled some time between 700-900 A. D. Almost all the quotations from this compilation are concerned with the topics of purification of substances (śuddhi), śraddha and prāyaścittas for sins and pollutions of various sorts. No verse of this compilation dealing with vyavahāra could be discovered. One verse quoted from it prescribes a bath on touching Bauddhas, Pāsupatas, Jainas, atheists and followers of Kapila.⁴⁷⁶ Another verse quoted by Aparārka cites the view of Bṛhaspati.⁴⁷⁷ In another verse the view of Vaiśvasvata is referred to.⁴⁷⁸ Aparārka quotes a prose passage from this compilation prescribing the prāyaścittas for touching the corpse of a cāṇḍāla etc. As no ms. was available, it is difficult to say what 36 sages are relied upon as authorities.

54. Saṃgraha or Smṛtisaṃgraha

This work is frequently cited by the Mitākṣarā, Aparārka, the Smṛticandrikā and other works on all topics of dharma. The quotations on vyavahāra are copious and are very important for the history of Hindu Law. A few of the important views of the Saṃgrahakāra are set out below. He gives the requisite characteristics of a plaint in five verses.⁴⁷⁹ According to him documents are of two kinds, rājakiya and jānapada. The ordeals from dhāta (balance) to poison (i. e. four) are prescribed in cases where the subject matter is of great value (i. e. above 500 paṇas), while koṣa and the (other)

476 धौढान् पशुपताञ्जैनान् लोकायतिककपिलान् । विकर्मस्थान् द्विजान् स्पृष्ट्वा सचे लो जलमाविशेत् ॥ स्मृतिच० । p. 118, अपरार्क p. 923 omits जैनान् and reads लोकायतिकनास्तिकान्.

477 तिलहोमायुते चैव पराकद्वयमेव च । गायत्र्या लक्षमेकं च समान्याह बृहस्पतिः ॥ अपरार्क p. 1249.

478 समुच्छिद्यस्तु यो मुक्ते मुक्ते वा मुक्तभोजनः । एवं वैवस्वतः माह मुक्त्वा सान्तपनं चरेत् ॥ अपरार्क p. 1174.

479 Vide मिता० on याज्ञ. II. 6, स्मृतिच० (व्य. p. 36), व्यवहारमयूख (p. 12), वीर० (p. 62).

ordeals (in all three) are prescribed in disputes for lesser sums.⁴⁸⁰ This is slightly opposed to Nārada (ṛṇādāna verse 336) according to whom the five ordeals from tulā to kośa were prescribed in substantial disputes.⁴⁸¹ The Saṅgrahakāra has in view the seven ordeals spoken of by Nārada (ṛṇādāna verses 252, 337, 343), while Brhaspati and Pitāmaha enumerate nine. He defines dāya as the wealth that is handed down through father and mother.⁴⁸² He held that ownership arose from the dictates of śāstra and was not an affair of the world (laukika) and puts forward two reasons in support of his theory, viz. if ownership were laukika, then it would not be possible to make such assertions as 'his wealth has been wrongfully seized by another' and the texts (vide Gautama X. 39) laying down the means of acquisition of wealth for the several varṇas would be meaningless.⁴⁸³ Dhāreśvara held the same view. These views were elaborately criticized by the Mit. According to the Saṅgrahakāra,⁴⁸⁴ partition creates ownership in the son as regards paternal wealth (in which he has no rights by birth). Dhāreśvara entertained the same opinion, which was vehemently controverted by the Mit., holding that partition takes place of that in which one has already ownership. According to the Saṅgraha,⁴⁸⁵ ownership does not consist in being able to dispose of a thing at one's sweet will, since it is the śāstra that prescribes the proper disposal or application of all things. The Saṅgraha⁴⁸⁶ laid down that the special share given to the eldest son, the practice of niyoga and the offering of a cow are all forbidden in the present age. Dhāreśvara also held the same

480 धदादीनि विषान्तानि गुर्वधेषु दापयेत् । कोशादीनि पुनस्त्रीणि लब्धवर्थेषु यथाक्रमम् ॥
स्मृतिच० (व्य. 98); परा. मा. III. p. 153.

481 कोशान्तानि तुलादीनि गुरुवर्थेषु दापयेत् ।

482 पितृद्वारागतं द्रव्यं मातृद्वारागतं च यत् । कथितं दायशब्देन तद्विभागोऽधुनोच्यते ॥
परा. मा. III. p. 478.

483 अस्यापद्धतमेतेन न युक्तं वक्तुमन्यथा । विहितोऽर्थार्थगमः शास्त्रे यथावर्णं पृथक् पृथक् ॥
प्रतिप्रज्ञाजिवाणिज्यशुभूषाख्या यथाक्रमम् । स्मृतिच० (व्य. p. 257).

484 क्रियते स्वं विभागेन पुत्राणां पितृकं धनम् । स्वत्वे सति प्रवर्तन्ते तस्माद्गम्याः पृथक्
क्रियाः ॥ स्मृतिच० (व्य. p. 259).

485 न च स्वमुच्यते तदास्वेच्छया विनियुज्यते । विनियोगोत्र सर्वस्य शास्त्रेणैव नियम्यते ॥

486 यथा नियोगधर्मो नो नानुबन्धावधोपि वा । तथोद्धारविभागोऽपि नैव संप्रति वर्तते ॥
स्मृतिच० (व्य. p. 266); परा. मा. III. p. 492.

view about the eldest son's rights and the Mit. also approves of it and quotes anonymously the same verse (on Yaj. II. 117). The Saṁgraha in two verses, apparently following Manu 9. 182-183, lays down that, if of several full brothers one has a son, all thereby have issue and that, if one out of the several wives of a person has a son, all the co-wives may be regarded as putravati. The Smṛticandrikā says that Devasvāmī explained this dictum of the Saṁgrahakāra. The Saṁgraha says that the widow of a separated coparcener dying childless would inherit his whole estate if she submitted to *Niyoga* at the behests of her elders.⁴⁸⁷ This was also the opinion of Dhāreśvara and was refuted according to the Smṛticandrikā by Viśvarūpa. The Mit. also criticizes this view. He names Manu in connection with the succession of a person dying without leaving any one out of the twelve kinds of sons.⁴⁸⁸ He has in view Manu 9. 185. According to the Saṁgrahakāra the order of succession to a sonless man is :— widow, the daughter who is a putrikā, mother, paternal grandmother, father, full brothers, half-brothers, the line of the father (pitṛsantati), the grandfather's line, the great-grand-father's line, other sapinḍas, sakulyas, the preceptor, the pupil, a fellow-student, a learned Brāhmaṇa. The Mit. notes that relying on Manu (9. 217) Dhāreśvara placed the paternal grandmother after the mother and before the father (thus agreeing with the Saṁgraha). [The Saṁgraha says that homicide and other offences when committed with force are called *sāhasa*.⁴⁸⁹

It will be seen from the above that the views of the Saṁgrahakāra closely agreed with those of Dhāreśvara in many respects and were not approved of by the Mit. and other later writers. In vyavahāra the Saṁgraha certainly marks a far more advanced stage than Yājñavalkya and Nārada, whose works do not contain the controvertial questions about ownership, partition etc. As Dhāreśvara agrees very closely with the Smṛtisaṁgraha it may be argued that they were not separated by a long interval of time. It has to be

⁴⁸⁷ भ्रातृषु प्रथिमक्षेत्रे संसृष्टेभ्यस्तु च । गुर्वेदेशान्नियोगस्थ । पत्नी धनमवामुयात् ॥ परा. मा. III. p. 533.

⁴⁸⁸ अशेषात्मजहीनस्य मृतस्य धनिनो धनम् । केनेदानीं यद्गीतव्यमित्येतन्मनुनोच्यते ॥ स्मृतिच. (व्य. p. 290.).

⁴⁸⁹ मानुष्यमारणादीनि कृतानि प्रसभं यदि । साहसानीति कथ्यन्ते यथाकथमन्यथा पुनः ॥ स्मृतिच. (व्य. p. 7).

H. D. 31.

also noted that Viśvarūpa and Medhātithi do not refer to the Saṁgraha. It is not unlikely that the Saṁgraha was in vogue in the territory ruled over by Bhoja of Dhāra and was therefore followed by Bhoja Dhāreśvara. Taking all things into consideration the Saṁgraha was probably compiled between the 8th and 10th centuries of the Christian era. The Smṛticandrikā no doubt says in one place that the Saṁgrahakāra follows the views of Dhāreśvara.⁴⁹⁰ But this statement should not be emphasized and interpreted too literally. All that it means is that both held the same opinion. There is no intention to state that Dhāreśvara preceded the Saṁgrahakāra. Chronology was never the strong point of Indian commentators, particularly when the writers whose opinions were referred to flourished several centuries earlier. We know that Bhāruci and Dhāreśvara preceded the Mitākṣarā which names both; but the Sarasvatīvilāsa in several places (e. g. pp. 347, 361, 383) says that Bhāruci cannot tolerate the view of Vijñāneśvara and also says that Dhāreśvara and Devasvāmī follow the view of Vijñānayogin (p. 395).

The Smṛticandrikā quotes several verses from the Saṁgraha on topics of śrāddha in which Gautama, Kātyāyana, Parāśara, Manu, Yājñavalkya, Yama and Śaunaka are cited by name.⁴⁹¹

55. Saṁvarta

Saṁvarta occurs as a Smṛtikāra in the list of Yājñavalkya. He is cited on all topics of dharma by Viśvarūpa, Medhātithi, the Mit., Haradatta, Aparārka, the Smṛticandrikā and a host of other writers. Viśvarūpa quotes either wholly or in part about twenty verses of Saṁvarta on evening *sandhya-vandana*, on the duties of a yati and on the prāyaścittas for theft, adultery of various kinds, deadly sins. Medhātithi quotes verses of Saṁvarta on Manu V. 88 and XI. 116. The Mit. quotes him on prāyaścitta and āsauca (Yāj. III. 6, 17, 19 etc.). Aparārka had a large work before him and quotes about 200 verses.

490 संयहकारस्य धारेश्वरमतानुसारित्वात् ।

491 For example 'याज्ञवल्क्यो विसर्गायाम् पात्रमुत्तानमिच्छति । यमो विसर्जनं कृत्वा गृहकर्तापि शौनकः ॥ मीतिप्रस्तादि देवानां पूर्वं कात्यायनादयः ।' स्मृतिच० (II, p. 484), compare या. I. 248. 'यस्मिन्ने संस्रवाः पूर्वमर्घ्यपात्रे निवेशिताः । पितृवाजं तदुत्तानं कृत्वा विभ्राञ् विसर्जयेत् ॥'.

A few of the views of Sainvarta on topics of vyavahāra may be noted here. According to him oral testimony when in opposition to writing was to be discarded.⁴⁹² This is in striking agreement with section 92 of the Indian Evidence Act. He says that if houses and fields are being enjoyed (by one person as against another) when the king is there (i. e. when the central government is strong and there is no anarchy), then it is possession that counts and not mere writing (i. e. possession will be protected and not mere paper title without possession).⁴⁹³ He lays down that no interest was to be allowed if not stipulated for in certain cases, viz., on stridhana (when used by the husband), on interest, on deposit (as long as it is not lost or deteriorated) and in suretyship.⁴⁹⁴ He enumerates ten wrongs (*aparādhas*) of which the king was to take cognisance *suo motu* without any private person's complaint, viz., restraint of the defendant (before judgment), obstruction of the public road, women conceiving in adultery, becoming rich without any ostensible means, destruction of a meeting-hall and of trees and crops, kidnapping of maidens, sinning Brāhmanas, champerty and maintenance, destruction of the roads where tolls are to be paid, the danger of robbers, rape, injury to cows and Brāhmanas.⁴⁹⁵ He prescribed that disputes were not to be investigated on the full moon and new moon day, and on the 14th and 8th *tithis*.

492 लेख्ये लेख्यक्रिया मोक्षा वाचिके वाचिकी मता । वाचिके तु न सिम्भ्येत्सा लेख्यस्यो-
परि या क्रिया ॥ लेख्यस्योपरि यस्मात्स्वयं कृतं तदभिधीयते । अधर्मस्य हि तद्वद् द्वार-
मतो राजा विवर्जयेत् । वाचिकेषां च सामर्थ्यमक्षराणां विहन्यते । क्रियाणां संवेनाशः
स्यादनवस्था च जायते ॥ अपराकं pp. 691-92.

493 भुज्यमाने गृहक्षेत्रे विद्यमाने तु राजानि । भुक्तिर्यस्य भवेत्तस्य न लेख्यं तत्र कारणम् ॥
परा. मा. III. p. 146.

494 न वृद्धिः स्त्रीधने लाभे विक्षेपे च यथास्थिते । संदिग्धे प्रतिभाष्ये च यदि न स्यात्स्वयं-
कृता ॥ स्मृतिच० (व्य. p. 157).

495 आसेधं पथि मङ्गं च यथैव गर्भः पतिं विना । स्वयमन्वेषयेद्वाजा विना चैव विवादिता ॥
यस्य दृश्यस्य (?) संपातिर्न दृश्येतागमः कर्त्तुं । स्वयं ... दिना ॥ सभाभङ्गं
तद्वच्छेदं सत्यव्याघातमेव च । स्व... ॥ कन्य.पट्टारकं पःपं धियं च पानित तथा । परार्थ-
वादसंयुक्तं स्वयं राजा विचारयेत् ॥ षड्भागकगृहस्थार्थे माग्नेद्वकमेव च । श्वराष्ट्र-
चौर्यमिति च परदारभिमर्शनम् ॥ गोब्राह्मणनिहन्तारं सरयनां चैव घातकम् । दक्षिणतान-
पराधाश्च स्वयं राजा विचारयेत् ॥ स्मृतिच०, परा. मा. III. 44-45.

In Jivananda's collection (part I, pp. 584-603) and in the Ānandaśrama collection (pp. 411-424) there is a *smṛti* of *Saṁharta* in 227 and 230 verses respectively. It purports to have been declared to Vāmadeva and other sages by *Saṁharta*. Its main contents are:— that is the religious country where the black deer roam about, rules of conduct for a Brahmacārin, *prāyaścittas* for various lapses on the part of a student, duties of householder, eulogy of liberality, duties of forest hermit and *saṁnyāsin*, *prāyaścittas* for various sins and actions. *Saṁharta* is sometimes cited as an authority (verses 38, 123). He recommends the marriages of girls at the age of eight (verse 67) and condemns marriage with a maternal uncle's daughter (verse 157).

In a few Mss. (e. g. I. O. cat. No. 1367) the *Saṁharta-smṛti* comprised is different from the printed *Saṁharta*.

The printed *smṛti* appears to be an epitome of a portion of the original *smṛti* of *saṁharta*. Many of the verses in the printed texts are found in *Aparārka*. For example *Aparārka* p. 49 = *Saṁharta* verse 6; *Aparārka* p. 693 = *Saṁharta* verses 107-108; *Aparārka* p. 1053 = *Saṁharta* verses 111-113; *Aparārka* p. 1094 (eight verses out of which five) = *Saṁharta* verses 130-134. The *pāda* of *Saṁharta* which *Viśvarūpa* quotes (*ardhastamitabhāskaram*) on *Yaj. I. 25* occurs in verse 6 of the printed text. This shows that the printed *smṛti* preserves very ancient material, the authenticity of which is vouched for by so early a writer as *Viśvarūpa*.

The *Mit.* quotes a *Brhat-Saṁharta* (on *Yaj. III. 265, 288*).

A *Svalpa-Saṁharta* is quoted in *Harinātha's Smṛtisāra*.

56. *Harīta*

The verse quotations from *Hārīta* on topics of *vyavahāra* deserve some treatment. He defines *vyavahāra* as that whereby the recovery of one's own wealth and the avoidance of (doing) the duties peculiar to another (caste or class) are effected in due course of law.⁴⁹⁶ He further says that that judicial proceeding is proper which is based on the dictates of *dharmaśāstra* and *arthaśāstra*, which is in conformity with the usages of respectable people and which is free from

496 स्वधनस्य यथा प्राप्तिः परधर्मस्य वर्जनम् । न्यायेन यत्र क्रियते व्यवहारः स उच्यते ॥
स्मृतिच. १, २

fraud.⁴⁹⁷ Hārīta calls upon the king to know the śāstras, the duties of the varṇas and of the lowest castes.⁴⁹⁸ He like Nārada said that vyavahāra had four aspects, each succeeding one prevailing against the preceding one⁴⁹⁹, viz., dharma, vyavahāra, caritra, nṛpājñā. He attached the greatest importance to writing and said that a transaction consigned to writing is effective even after great lapse of time and that he who has a writing in his hands is entitled to possession (probably in cases of mortgages and pledges).⁵⁰⁰ He lays down very elaborate rules about the requisites and defects of plaints, about summoning the defendant, about the contents, faults and kinds of the defendant's reply, and about the burden of proof.⁵⁰¹ He protects long possession of property even if it originated without title provided it had lasted for three generations.⁵⁰² He says that title is the decisive factor as to various kinds of possession, viz., when possession is forcibly taken by soldiers and freebooters, when a thing is stolen or kept concealed, when it was delivered through affection and friendship or when it was lent on hire, or when it was handed over for wearing or safe custody or was borrowed through friendship.⁵⁰³ To illustrate the relation of title and possession he uses a very apt figure, viz. just as a branch cannot be seen expanding in the sky unless it is supported by the roots, so title is the root and possession

497 धर्मशास्त्रार्थशास्त्रोक्तः शिष्टाचारान्तरिक्षणः । दलेन च व्यपेतो यः व्यवहारः स धार्मिकः ॥ स्मृतिच०.

498 शास्त्राणि सर्वधर्मस्तु प्रकृतीनां च भूयतिः । व्यवहारस्वरूपं च ज्ञात्वा तत्सर्वमाचरेत् ॥ स्मृतिच०.

499 धर्मेण व्यवहारेण चरित्रेण नृपाज्ञया । चतुष्पाद् व्यवहारोऽयमुत्तरः पूर्ववाधकः ॥ सरस्वतीविलास p. 58 (Mysore ed.). Vide नारद (Intro. chap. verse 10).

500 छुदीर्षेणापि कालेन लिखितः सिद्धिमाप्नुयात् । स्मृतिच०, लेख्यं यस्य भवेद्वस्ते भोगे तस्य विनिर्दिशेत् । अपराकं on या. II. 90.

501 Vide मिता, on या. II. 6 and 7.

502 अम्यायेनापि चटुकं पित्रा भ्रात्राथवापि च । न तच्छक्यं पराहर्तुं तृतीयं समुपागतम् ॥ स्मृतिच०, 'यद्विनागममत्यन्तं मुक्तं पूर्वोक्तिर्भवेत् । न तच्छक्यमपाहर्तुं क्रमाश्रितपुत्रपागतम्' ॥ मिता, on या. II. 27.

503 भट्टचाटवलादुक्तं हृतं गुप्तमापि वा । ज्ञेयमणयदत्तं च प्रदत्तं भाटकेन वा । तथा वसनरक्षार्थं याचितं प्रणयेन वा । एवं बहुविधे भोगे आगमो निर्णयः स्मृतः ॥ न मूलेन विना शास्त्रा अन्तरिक्षे प्ररोहति । आगमस्तु भवेन्मूलं मुक्तिः शास्त्रा प्रकीर्तिता ॥ स्मृतिच०.

is its offshoot. According to him sureties are of five kinds,⁵⁰⁴ *abhaya* (for keeping the peace), *pratyaya* (for confidence), *dāna* (return of money or carrying out one's obligations), *upasthāna* (return of money lent on pledge) and *darśana* (for appearance). He prescribed an absolute tutelage for women as regards the giving away of the husband's wealth and allowed only maintenance to a young widow of improper conduct.⁵⁰⁵ But *Hārita* was humane in his treatment of even erring wives. He does not allow a husband to cast adrift an adulterous wife and prescribes that she should be given food to keep body and soul together and bare clothes.⁵⁰⁶

It appears from the above that *Hārita* the jurist must have flourished nearly at the same time as *Bṛhaspati* and *Kātyāyana*, i. e. between 400 and 700 A. D.

57. Commentaries and Nibandhas (digests)

The literature on *Dharmaśāstra* falls into three well-marked but somewhat over-lapping periods. The first period is that of the ancient *dharmaśūtras* and of the *Manusmṛti*. It is a period dating from at least the 6th century B. C. to the beginnings of the Christian era. Next comes the period when most of the versified *smṛtis* were composed and it ranges from the first centuries of the Christian era to about 800 A. D. The third period is that of the commentators and the writers of digests. This covers over a thousand years from about the 7th century to 1800 A. D. The first part of this last period was the golden era of famous commentators. Commentaries on *smṛti* works continued to be written almost to the end of this period, e. g. *Nandapaṇḍita* wrote the commentary called *Vaijayanti* on the *Viṣṇudharmaśūtra* in the 17th century. But the general tendency from the 12th century onwards was to write works not professing to be commentaries on a particular *smṛti*, but works that were in the nature of digests containing a synthesis of all the dicta of *smṛti* writers on topics of *dharma*. Examples of this class

⁵⁰⁴ अभये प्रत्यये दाने उपस्थाने च दर्शने । पंचस्वेव प्रकारेण ब्राह्मणेति मूर्ध्वर्धे ॥ स्मृतिच ०.

⁵⁰⁵ दानार्थे वा धनार्थे वा धर्मार्थे वा विशेषतः । आदाने वा विसर्गे वा न स्त्री स्वातन्त्र्यमर्हति ॥ स्मृतिच ०; विषया यौवनस्था चेद्भारी भवति कर्कशा । आयुः क्षपणार्थं तु दातव्यं जीवन् तदा ॥ मिता ० on या. II. 135.

⁵⁰⁶ भार्याया व्यभिचारिण्या परित्यागो न विद्यते । दद्यात्पिण्डं कुचेले च अधःशय्यां च शययेत् ॥ स्मृतिच ०.

of works are the Kalpataru, the Smṛticandrikā, the Caturvargacintāmaṇi, the Ratnākaraś of Caṇḍeśvara. Even when in the earlier part of this period writers professed to compose only commentaries on particular works, they adopted the style of digests trying to introduce order out of a chaotic mass of Smṛti dicta and explaining away apparent contradictions. For example, Viśvarūpa's commentary (in the ācāra and prāyaścitta sections), the Mitākṣarā and Aparārka's work, though professing to be commentaries on Yājñavalkya, are really in the nature of digests. In fact there is no hard and fast line of demarcation between a *ṭīkā* and a *nibandha* (digest). Vijñāneśvara is described by the Dvaitanirṇaya of Śaṅkara-bhaṭṭa as the most eminent of all writers of *nibandhas*. Therefore, though it is usual to speak of the third period as one of commentators and nibandhakāras, there is no necessity in this work to observe any sharp line of distinction between the two. In the following pages a few prominent and typical commentators and nibandhakāras who have written on all or most of the branches of dharmaśāstra and whose works have attained classical rank will be dealt with in chronological order as far as that can be done with any accuracy.

58. Asahāya

Dr. Jolly in his edition of the Nārada-smṛti (B. I. series) has incorporated a portion of the bhāṣya of Asahāya as revised by Kalyāṇabhaṭṭa. Even this revised version comes up to only verse 21 of the fifth title *abhyupetya-aśusrṇa*. The exact relation of Kalyāṇabhaṭṭa's labours to the original bhāṣya cannot be accurately gauged from the opening⁵⁰⁷ words 'finding that the *Naradabhāṣya* composed by Asahāya was spoilt (*bhraṣṭa*) by bad scribes, Kalyāṇa composes this after revising the ancient one'. The colophon at the end of the first chapter of the Vyavahāramātrkā says that Kalyāṇabhaṭṭa revised the bhāṣya of Asahāya at the encouragement of Keśavabhaṭṭa.⁵⁰⁸ Kalyāṇabhaṭṭa seems to have taken great liberties with the text of the original bhāṣya. On p. 9 verse 15 (rāja satpuruṣaḥ sabhyaḥ śāstram gaṇakalekhakau), the comment on śāstra is 'Manu-Nārada-

⁵⁰⁷ दृष्टासहायचितं नारदभाष्यं कुलेसकैर्भट्टम् । कल्याणेन कियते प्राकनमेतद् विशोष्य पुनः । (first-verse).

⁵⁰⁸ इति असहायनारदभाष्ये केशवभट्टोत्साहित-कल्याणभट्टपरिशोधित-व्यवहारमातृकायां प्रथमोध्यायः ।

Viśvarūpātmanakam'. If Viśvarūpa named here be identical with the the Viśvarūpa who commented on Yāj. (as is almost certain), this passage could not have occurred in Asahāya's bhāṣya. Viśvarūpa, in commenting on Yāj. III. 263-64,⁵⁰⁹ mentions Asahāya by name and cites his explanation of a sūtra of Gautama (22. 13). The name Kalyāṇabhaṭṭa frequently occurs in the printed commentary itself (p. 81, 86, 89).⁵⁰⁹

In the I. O. ms. there is a salutation to Śivā and Gaṇeśa at the beginning. There is a ms. of the Nāradyabhāṣya as printed by Dr. Jolly in the Deccan College collection (No. 27 of 1874-75). It does not contain the first folio and curiously enough it ends just where the printed text stops. Dr. Jolly omits a few lengthy passages occurring in the ms. and generally indicates such omissions by dots. In a few cases Dr. Jolly omits only a word or two for no apparent reason, e. g. on p. 8 (folio 7b of No. 27 of 1874-75) he omits the word 'paramasamṛddhya' after 'vyavahārah' and before 'caturāṁ-api varṇānām'.

The Hārata of Aniruddha who was the *guru* of king Ballāṣena of Bengal the author of Adbhutasāgara (about 1168 A. D.) tells us that Asahāya composed a bhāṣya on the Gautamadharma-sūtra.⁵¹⁰ Viśvarūpa also cites, as said above, Asahāya's explanation of a sūtra of Gautama.

It appears that Asahāya probably wrote a commentary on the Manusmṛti also. A passage of the Sarasvativilāsa⁵¹¹ says that partition of dharma was approved of by smṛtikāras like Manu,

509 तथा चोक्तमेव सामान्यग्राह्यपत्रलक्षणविचारप्रकरणे कल्याणभट्टेन । P. 81; यथोक्तं त्रिपष्टि-
लेख्यप्रकरणकारकल्याणभट्टेन । P. 86; कल्याणकृतं श्लोकत्रयमस्ति । P. 89.

510 हारलता (B. I. series) p. 35. 'गौतमः । बालदेशान्तरितप्रजितानां सदाःशौचम् ।
(गौ. ध. सू. 14. 44) यत्र मृतोऽशौचाभ्यन्तरे न श्रूयते तद्देशान्तरं तत्र मृतो देश-
न्तरित इति गौतमभाष्यकृतासाहायेन व्याख्यातम् ।' हारलता p. 97 'गौतमः ।
पिण्डनिवृत्तिः सतमे पञ्चमे वा । (गौ. ध. सू. 14. 12) । अत्रासहायव्याख्या । यदा
पितृपितामहप्रपितामहास्त्रयो जीवन्ति तदा प्रपितामहादूर्ध्वं त्रिभ्यः पिण्डदानम् । ...
इदं तु व्याख्यानं न शोभनं प्रतिभाति ।'

511 धर्मविभागो मनुयाज्ञवल्क्यादिरमृतिकाराणां तत्प्रवृत्तिव्याख्यातृणामसहायमेधातिथिविज्ञा-
नेश्वरापराकर्णा निबन्धूणां चम्बिकाकारादीनां च संमत एव । सरस्वतीविलास para. 83
and p. 348 (Mysore ed.).

Yājñavalkya, by their commentators, viz. Asahāya, Medhātithi, Vijñāneśvara and Apararka and by writers of *nibandhas*, viz. the author of the Candrika and others. Here the order in which the commentators are named requires that Asahāya like Medhātithi was known to be a commentator of Manu. This conclusion is to some extent corroborated by the fact that the Vivādaratnākara⁵¹³ quotes with reference to Manu 9. 182 the words of Asahāya thereon. On Manu 8. 156 Medhātithi quotes the opinion of Asahāya.⁵¹⁴

The foregoing establishes that Asahāya composed bhāṣyas on the Gautamadharmasūtra, on the Manusmṛiti and on Nārada. When the Smṛticandrikā⁵¹⁴ refers to a bhāṣya of Nārada it is most probably referring to Asahāya. In the Mit. (on Yāj. II. 124) the opinion of Asahāya and Medhātithi on the right of an unmarried sister to receive one-fourth as provision for her marriage from her brothers is preferred to that of Bhāruci.⁵¹⁵ This seems to be rather a reference to Asahāya's commentary on Manu (9. 118) which contains a rule similar to Yāj. (II. 124), while Nārada contains no such rule about a fourth share. It is a strange irony of fate that the

The सरस्वतीविलास often refers to a writer called निबन्धनकार. He is likely to be असहाय. Vide सरस्वतीविलास p. 457 'अत्र (मनुस्मृतौ) वाक्पाठव्य-दण्डपाठव्यस्त्रीसंयहणानन्तरं दायविभागः क्रमिकः । निबन्धनकारेण तु त्रयोदशविवाद-पदं दाय इत्युक्तम् । उभयोर्महान् विरोधः । स परिहृत्यते । तथोक्तं नारदेन । . . . नारदवचनानुसारि निबन्धनकारवचनम् । अतश्च तद्व्याख्येयस्यापि गौतमश्च तस्य नारदवचनानुसारित्वमेव ।' ; तथा च गौतमः । प्रतिषेधे पुनान्दण्ड्यस्तदर्थं स्त्री इति । अस्यार्थो विवृतो निबन्धनकारेण ' p. 468.

512 The verse of मनु is श्रातृणामेकजातानामेकश्रेत्सुत्रवान् भवेत् । The words of असहाय are 'अत्रासहायेनोक्तं पुंसां सति श्रातृजे स्त्रीणां सपत्नीषुत्रे क्षेत्रजादयः प्रतिनिधयो न कर्तव्या इति ।' वि. र. p. 583.

513 यज्यासहायनारदानां तु मते काकिणीमात्रमपि शक्तः कारणपरिवृत्तिकाले दापायितव्यः । on the verse अदशैवित्वा तत्रैव.

514 स्मृतिच० (व्य. p. 36) on दर्शनविधि says 'एवं तदीयभाष्ये व्याख्यातम् ।' ; तथा च नारदः । स्त्रीकृतान्वयप्रमाणानि कार्याप्याहुरनापदि । . . . अत्रापवादमदर्शनार्थमाह स एव । विशेषतो गृहक्षेत्रदानाधमनविक्रयाः । इति । गृहक्षेत्रयोर्दानाधमनविक्रयास्त्वापवादव्यव-तन्त्रकृता न सिध्यन्तीत्यर्थः । एवं तद्भाष्ये व्याख्यातम् ।

515 अतोसहायमेधाधितिप्रमृतीनां व्याख्यानमेव चतुरस्रं न भारुचेः । मिताक्षरा.

very name of Asahāya who is profusely quoted by the *Sarasvatīvilāsa* in the first half of the sixteenth century was forgotten by later writers, so much so that the *Bālarāmbhaṭṭi* understands the word *Asahāya* (in note 515 above) as an attribute of *Medhātithi* in the sense of 'peerless'.

As *Viśvarūpa* and *Medhātithi* both name *Asahāya*, his lowest limit is about 750 A. D. How much earlier he flourished it is difficult to say. He can hardly be earlier than the 6th century. In the com. on *Nārada* (p. 48) there is a story from *Pāṭaliputra* about the repayment of a debt by sons, grandsons and great-grandsons. It has been argued (*Calcutta Law Journal*, vol. 17 p. 59) that, as *Pāṭaliputra* was a deserted city in the middle of the 7th century and as the reference shows that *Pāṭaliputra* was a living and flourishing city, *Asahāya* must have lived long before the 7th century. But as the very authenticity of the text of the *bhāṣya* is doubtful owing to the drastic 'revision' of *Kalyāṇabhaṭṭa*, such a conclusion is extremely hazardous. In the ms. of the *bhāṣya* other places such as *Vaṭapadraka* (probably modern Baroda), *Avāvadu* and *Saṁvāduka* are mentioned. There is nothing to show that the author was either a native of or had a first-hand knowledge of *Pāṭaliputra*. He might have been relying on traditions when he gave the story. Dr. Jolly not being aware of the express mention of *Asahāya* by *Medhātithi* argued that he flourished earlier than *Medhātithi* (*Tagore Law Lectures* p. 5; *S. B. E.* vol. 25 p. VII) on the ground that the *Mit.* and the *Sarasvatīvilāsa* always place *Asahāya* before *Medhātithi* whenever authorities on *vyavahāra* are enumerated. Dr. Jolly's conclusion is right as shown above, but his reasoning is faulty. There is hardly anything of chronology in the order in which authors are named, since we find that the *Sarasvatīvilāsa*⁵¹⁶ names *Vijñāneśvara* even before *Asahāya*, though the former flourished centuries after the latter.

Some of the views attributed to *Asahāya* may be quoted here. The definition of *dāya* (heritage) given by the *Mit.* was identical with *Asahāya's*.⁵¹⁷ *Asahāya* explained the dictum of *Uśanaś* that

516 स. वि. (para 195) 'विज्ञानेश्वरसहायमेधातिथीनामिदं व्याख्या' (p. 371 of Mysore ed.).

517 असहायविज्ञानयोगिप्रभृतीनां तु यत्स्वामिसंबन्धादेव निमित्तादन्यस्य स्वं भवति तद् दायशब्देनोच्यते इति । स. वि. (para 19).

fields were impartible by taking it to refer to the son of a Brāhmaṇa from a Kṣatriya wife, who does not participate in land gifted to a Brāhmaṇa.⁵¹⁸ The Mit. on Yāj. II. 119 takes the same view. Asahāya held that as regards succession to the *Sulka* of a woman even step-brothers should be given something, though the major portion would go to the full brothers.⁵¹⁹ According to Asahāya, the wealth of a childless Brāhmaṇa went to the teacher, then to the teacher's son, then to the teacher's widow, the pupil, pupil's son, pupil's widow (one after another) and then to the fellow-student.⁵²⁰ The Vivādaratnākara⁵²¹ (p. 578) quotes the Prakāśa as referring to the views of Asahāya and Medhatithi on Manu IX. 198 that the special rule of Manu applies to all the *stridhana* belonging to a Kṣatriya woman who has a brāhmaṇī co-wife. The Vivādaratnākara⁵²² quotes a verse of Nārada about *māṣa* and a verse of the bhāṣyakāra thereon. It probably refers to Asahāya's bhāṣya.

59. Bhartr̥yājña

This seems to have been a very ancient commentator. Medhatithi⁵²³ in his bhāṣya on Manu 8. 3 says 'other explanations have been well brought out by Bhartr̥yājña and they should be understood from his work'. Trikaṇḍa-Manḍana (who flourished before 1100 A.D.) in his Āpastambasūtradhvanitārtha-kārikā⁵²⁴ (I. 41) refers to the views of Bhartr̥yājña that one who had committed to

518 स. वि. para 195 (or p. 371).

519 अतश्च कन्याशुल्कविषये सोद्रासोद्विभागेऽसोद्राणामपि किञ्चित् देयमित्यसङ्गच्छ्या-
ख्यानमसहायम् । स. वि. para 314 (or p. 384). Here there is a play
on the word असहाय which means 'unsupported, baseless.'

520 स. वि. para 608.

521 पित्रा दत्तमिति स्वीधनमात्रोपलक्षणमित्यसहायमेव. तिथिरिति (थी इति 1). का. ५. ६. २.

522 तथा चोक्तं नारदेन-माषो विंशतिभागस्तु ज्ञेयः कार्पाणहय च । म च राजते । १६
क्षितः । तथा च भाष्यकारः । सौवर्ण्यमेषकैः संख्या दण्डकर्मसु शस्यते । पशूनां
शस्यचरणे माषिरश्मैश्च राजते ॥ वि. र. p. 234.

523 व्याख्यानान्तराणि भर्तृयज्ञेनैव सम्यक्तानि इति तत एवावगन्तव्यानि सर्वथा प्रमाण-
मूलानि ।

524 यद्वाध्ययनसंसिद्धविज्ञानरहितोऽपि सन् । नातीवाधिक्रियाशून्यो भर्तृयज्ञाविदर्शनात् ॥
त्रिकाण्डमण्डन (B. I. series).

memory the text of the Veda had the privilege (the *adhikāra*) of consecrating the sacred fires, though he may be innocent of the meaning of the Vedic texts. From Ananta's bhāṣya it appears that Bharṭṛyajña composed a bhāṣya on the Kātyāyanaśrautasūtra which had been lost (utsanna) in the former's day. From Gadādhara's comments on the Pāraskara grhyasūtra it appears that Bharṭṛyajña commented on Pāraskara.⁵²⁵ The Gṛhastharatnākara of Caṇḍeśvara quotes Bharṭṛyajña's explanation of the word *sathvibhāga* occurring in Gautamadharmasūtra (10. 39 'svāmi riktha-kṛaya-sathvibhāga-parigrahādhighameṣu').⁵²⁶ The Nityācārapradīpa (B. I. series) after quoting Gautamadharmasūtra (11. 29 varṇāśramāḥ svadharmaniṣṭhāḥ &c.) cites the comment of Bharṭṛyajña⁵²⁷ on the word *tac-cheṣṭa* occurring in that sūtra. Therefore it appears probable that Bharṭṛyajña like Asahāya was an ancient commentator of the Gautamadharmasūtra. The Gṛhastharatnākara, after quoting from Vasiṣṭha (17. 1) and Viṣṇu the well-known verse of the Āitareya-brāhmaṇa (ṛnam-asmin saṁ-nayati) cites the explanation of Bharṭṛyajña as to the word 'jātasya' occurring therein.⁵²⁸

Since Bharṭṛyajña is quoted by Medhātithi who also mentions Asahāya but not Viśvarūpa, it follows that Bharṭṛyajña must have flourished before 800 A. D. and was probably a contemporary of or slightly later than Asahāya.

60. Viśvarūpa

The commentary of Viśvarūpa called Bālakriṣṇa on the Yājñiavalkya-smṛti has been recently published in two parts by M. M. T. Gaṇapati Śāstri in the Trivandrum Sanskrit Series. The Mit. states in the introductory verses that the dicta of Yāj. were expanded by

525 on पारस्करगृह्य I. 1. 2. 'एते पञ्च भूस्वकारा इति भर्तृयज्ञभाष्ये अभ्यर्थो इति कर्कोपाध्यायः'; on पारस्कर I. 2. 1. the भाष्य of भर्तृयज्ञ on the word दार-काले is quoted; on the सूत्र 'केशसंमितो ब्राह्मणश्च &c.' (पारस्कर II. 5. 28) गदाधर says 'इदं च सूत्रं सूत्रत्वेन हरिहरभाष्ये तिष्ठति भर्तृयज्ञकर्कादियन्थेयु नोपलभ्यते'.

526 संविभागो भर्तृदाय इति भर्तृयज्ञः । गृहस्थरत्नाकर folio 78a of D. C. ms. No 44 of 1883-84.

527 अत्र तच्छेषेण इति तस्यैव नित्याचारकर्मणः शेषेणेति भर्तृयज्ञः । नित्याचारभदीप p. 12.

528 अत्र जातस्येति ऋणपाकरणयोग्यस्येति भर्तृयज्ञः । गृहस्थरत्नाकर folio 138a.

the voluminous or ample (*vikāṭa*) explanations of Viśvarūpa. In commenting on Yāj. I. 81 the Mit. tells us that Viśvarūpa looked upon the words of Yāj. I. 79 (*tasmin yugmāsu saṁviśet*) as a *niyama*. In Viśvarūpa's commentary on Yāj. I. 80 (*evāṁ gacchan &c.*) we do find that the verse of Yāj. and similar passages of Manu (3. 45), Vasiṣṭha and Gautama (5. 1) are understood to contain a *niyama* and not a *parisanikhyā*.⁵²⁹ On Yāj. III. 24 the Mit. informs us that Viśvarūpa, Medhātithi and Dhāreśvara looked upon certain texts of Ṛgśaṣṭhī as in conflict with well-known smṛtis and discarded them. Mr. S. Sitaram Śāstri published (in 1900 at Madras) the text and translation of Viśvarūpa's comment on inheritance and Mr. Setlur also published the *vyavahāra* section. In the following pages the Trivandrum edition is relied on.

The printed com. of Viśvarūpa on the *vyavahāra* section is extremely meagre and scarcely merits the epithet *vikāṭa* applied to it by the Mit. But the comment of Viśvarūpa on the *ācāra* and *prāyaścitta* sections is truly voluminous and compares favourably with the Mit. The style of Viśvarūpa is simple and forcible and resembles that of the great Śaṅkarācārya. He quotes profusely from Vedic works, mentions the Carakas and Vājasaneyins (on Yāj. I. 32), the Kāṭhaka (on Yāj. III. 237 and 243) and very often supports his position by quotations from the Ṛgveda (e.g. on Yāj. II. 121 and 206), the Brāhmaṇas (e.g. the Śatapatha on Yāj. I. 53 and III. 257) and from the Upaniṣads (e.g. on Yāj. II. 117, the well-known Chāndogya passage about the ordeal for theft and on Yāj. I. 50 Chāndogya II. 23. 10 about the three branches of *dharma*). He speaks of the *pada-pāṭha* and the *kramapāṭha* as due to human agency (on Yāj. III. 242). He frequently quotes the Grhyasūtras of Pāraskara and less frequently those of Bhāradvāja and Āśvalāyana. He cites a host of smṛtikāras.⁵³⁰ Most of the quotations attributed to

529 मानर्वे तु 'ऋतुकालाभिगामी स्यात्' इति ... नियमपरत्वमेव व्याख्येयम् । एतेनैव... वासिष्ठं व्याख्यातम् । ... गौतमीयं त्वन्तुपरिसंख्यार्थं 'ऋतावुपेयात्' इति केचित् । ... तस्मात्तदपि नियमार्थमेव व्याख्येयम् ।

530 The *smṛtikāras* mentioned by name are : अङ्गिरस्, अत्रि, आपस्तम्ब, उशनस्, कात्यायन, काश्यप, गार्ग्य, वृद्धगार्ग्य, गौतम, जानुक्र्ण (०-र्णि), दक्ष, नारद, पराशर, पारस्कर, पितामह, पुलस्त्य, पंठिनसि, बृहस्पति, बौधायन, भारद्वाज, भृगु, मनु, वृद्धमनु, यम, याज्ञवल्क्य, वृद्धयाज्ञवल्क्य, वसिष्ठ, विष्णु, व्यास, शङ्ख, शालातप, शौनक, संवर्त, सुमन्तु, स्वयंभु (1. ०. मनु), हारीत.

Svayambhū are found in the extant Manusmṛti, but this is not the case with the quotations ascribed to Bṛghu (vide p. 138 above). Most of the quotations from Bṛhaspati (even on such topics as repayment of debts, sureties, the rights of śūdrāputra) are in prose, only a few being in verse (e. g. a verse about ordeals on Yāj. II. 117, a verse about the method of partition on Yāj. II. 153). It appears therefore that Viśvarūpa either knew a work of Bṛhaspati in prose on arthaśāstra in which occurred a few verses or he had before him a prose work of Bṛhaspati and a versified smṛti of Bṛhaspati, both of which he regarded as the compositions of the same author. He quotes a verse (on Yāj. I. 328) from Viśālākṣa, a well-known writer on politics quoted even by Kauṭilya. He refers to the arthaśāstra of Uśanas along with that of Bṛhaspati. Kauṭilya is nowhere quoted by name. The learned editor of Viśvarūpa thinks (Intro. p. V) that Viśvarūpa took Bṛhaspati and Viśālākṣa as *ārṣa* writers long anterior to Yāj. and therefore used their *dicta* to elucidate and support Yāj., while he omits Kauṭilya because he thought Kauṭilya to be posterior to Yāj. This argument contains several fallacies. In the first place it is wrong because Viśvarūpa quotes verses from Nārada and Kātyāyana to supplement Yāj. There is nothing to show that Viśvarūpa regarded Nārada and Kātyāyana also as anterior to Yāj. and we have seen above that they are several centuries later than the smṛti of Yāj. Moreover Kauṭilya himself looked upon both Bṛhaspati and Viśālākṣa as high authorities and so Viśvarūpa might have quoted them rather than Kauṭilya. Even taking the latest date assigned to Kauṭilya (about 3rd century A. D.), he flourished several centuries before Viśvarūpa. It is impossible to believe that Viśvarūpa was in possession of the exact chronological relation of Yāj. and Kauṭilya. Many scholars, besides, place Kauṭilya's work centuries before Yāj. It appears, however, that Viśvarūpa had the work of Kauṭilya before him. On Yāj. I. 307 he speaks of ministers tested by the four allurements (*upadha*) of *dharmā*, *artha*, *kāma* and *bhaya*. This is an echo of Kauṭilya (I. 10). On Yāj. I. 343 Viś. refers to the view of some that a march should be made when neighbouring chiefs are overwhelmed in calamities.⁵³¹ This is the view of Kauṭilya almost in

531 तथा चाहुः-सामन्तव्योर्व्यसन्साम्येन यातव्ये तमभिन्नमेव यायात्-इति । विश्वरूप,
compare 'तुल्यसामन्तव्यसने यातव्यमभिन्नं वा इत्यभिन्नमभियायात् । कौटिल्य
VII. 5: किं पुनस्तन्मन्त्रणीयम् । उक्तं च दिक्प्रचारदूनसंश्लेषण-कापटिकोद्दिश्यत-

the same words. On Yāj. I. 341 Viś. speaks of the manifold aspects of the work of a minister, some words of his comment being almost identical with Kauṭilya's.

Viśvarūpa's work is thoroughly saturated with the lore of the Pūrvamīmāṃsā. He quotes Jaimini by name (on Yāj. I. 225 where Jaimini VI. 8. 15 is quoted). Curiously enough he applies the term *nyāya* to Mīmāṃsā. He takes 'nyāya-mīmāṃsā' in Yāj. I. 3 as one *vidyā*, while he notes that others explain *nyāya* as the system of logic propounded by Akṣapāda. He quotes the sūtras of Jaimini as those of Yājñīkas who know *nyāya* (e. g. on Yāj. I. 53 he quotes Jaimini I. 3. 16 and on Yāj. I. 87 he quotes Jaimini VI. 8. 17). He applies the epithet *naiyāyika* to a mīmāṃsaka like Śābara and speaks of the mīmāṃsakas as *nyāyavidah*.⁵³² He mentions the Śābarbhāṣya by name (on Yāj. III. 243) and in several places quotes the very words of Śābara (e. g. on Yāj. III. 181).⁵³³ He quotes the śloka-vārtika of Kumārila (I. 12 the verse 'sarvasyaiva hi &c.') in his introductory remarks. In his comment on Yāj. I. 7 he cites over fifty verses in the nature of *karikas* dealing with the relation of śruti and smṛti and kindred topics. These verses are his own composition, as in one of them he assures us that a certain point will be dealt with by him in detail in the section on śrāddha.⁵³⁴ In interspersing his commentary with *karikas* of his own and in their style and pithiness he greatly resembles Kumārila. Throughout his work he relies upon mīmāṃsā maxims and methods of

गृहपतिकवेदेहकलपसम्बन्धानावस्थितचारप्रपञ्चनिरूपणपरम्युक्तकापटिकाशुक्लेददुर्गादि-
करणकन्यासंमदानकुमारचिन्ता—अन्तःपुरप्रचाराद्यनेकविधं च । विश्वरूप. The
words कापटिको ... व्यञ्जन occur in कौटिल्य (I. 11) and कौटिल्य has
chapters on राजपुत्ररक्षण (i. e. कुमारचिन्ता), अवरुद्धवृत्त (i. e. अन्तःपुर-
प्रचार), दुर्गविधान and दूतप्रणिधि.

532 न्यायविदश्च धार्मिकाः 'अपि वा सर्वधर्मः स्यात्', न्यायविदश्च याज्ञिकाः सर्वार्थत्वात्पु-
त्रार्थे न प्रयोजयेदित्याहुः (this is जैमिनि VI. 8. 17); न च लक्ष्यमाणस्य
विशेषणं विवक्ष्यत इति न्यायविदः (on खल्ल. III. 250). The last is a well-
known मीमांसान्याय. "तथा च नैयायिकाः 'नहि वचनस्यातिभारोस्ति' इत्याहुः."
These words occur in शाबरभाष्य on जैमिनि III. 2. 3.

533 तथा चोक्तं 'चोदना भूतं भवन्तं भविष्यन्तमित्यायेर्वर्जातिक्रमार्थं शक्नोतश्च वगमित्युक्तं'
इति । This is शाबरभाष्य p. 4 (B. I. edition).

534 सर्वं चैतत्प्रपञ्चेन वक्ष्यामः आहंसंयेह । विश्वरूप part I. p. 16.

discussion. For example, on Yāj. I. 4-5 he discusses the rule of Jaimini II. 4. 8 ff (about 'sarvaśakhāpratrayam ekaṁ karma') in its application to smṛtis; on Yāj. I. 225 he relies upon the position that words like *yava* and *varāha* are to be taken as employed in the Vedas in the same sense in which *śiṣṭas* use them (vide Jaimini I. 3. 9); on Yāj. II. 144 he speaks of wealth (*dravya*) being *puruṣārtha*, where he alludes to the well-known distinction between *kratuārtha* and *puruṣārtha*, the subject of Jaimini's 4th chap. His commentary on Yāj. III. 212, 237, 262 are fine examples of his superb skill in the interpretation and reconciliation of apparently conflicting texts.

Though Viśvarūpa was a past master in Purvamīmāṃsā lore, his philosophical views seem to have been identical with those of the great Sāṅkhya. According to him, *mokṣa* results from correct knowledge alone and the whole saṁsāra is due to *avidyā*.⁵³⁵ He quotes anonymously one of Gauḍapāda's *kārikās*⁵³⁶ (III. 5) on Yāj. III. 134.

He speaks on Yāj. III. 103 of Nārada who knew the Veda of music (*gītvadavid*), of purāṇa (on III. 175), and quotes verses (on Yāj. III. 85) from an *abhidhānaśloka* (lexicon) and from a *Nāmaratnamālā* (on III. 266). He speaks of the *śloka* of Bhikṣā-tana (on III. 66). He is in this probably referring to the Bhikṣā-tanakāvya,⁵³⁷ which is mentioned by the *Sahityadarpaṇa*. Among commentators he mentions Asahāya's *bhāṣya* on Gautama by name (on Yāj. III. 263). On Yāj. III. 256 he explains *Mleccha* as *pulindas* and *Tājikas* (i. e. Arabs).

535 In his com. on याज्ञवल्क्य III. 66 he says 'अपवर्गार्थं हि पारिवाक्यं ज्ञानैक-साधनं न तत्र कर्मणा प्रयोजनमित्युक्तमेव ।'; 'तत्त्वायहणात्मकेन विद्योत्थत्वात्प्रवृत्त-स्यैवमादिचोद्यानवकाश एव ।... तत्त्वेन ब्रह्मणो नान्यद्वस्त्वन्तरमस्तीति ब्रह्मविदां स्थितिः ।'.

536 तथा चाह-यथैकस्मिन्वटाकाशे रजोधुमादिभिर्भुते । न सर्वे संप्रयुज्यन्ते सुखं दुःखं तथात्मनः ॥ इति । तथान्यैरपि-धूमपूषणघटानां च यथैकस्यैव रचनम् । उत्पाद्य क्रियते तत्र जायते ज्योम निर्मलम् ॥ इति । In the *Anandāśrama* edition of गोहपाद् the fourth *pāda* is तद्वज्रीवा मुह्यद्दिभिः. I could not trace the *kārikā* धूमपूर्णे .

537 Vide I. O. cat. p. 1448 for the *मिश्राटनकाव्य* of शिवभक्तिदास alias उत्प्रेक्षा-वल्लभ who names वाल्मीकि, कालिदास and the कादम्बरी of बाण.

It has been shown above (§34 pp. 169-170) how Viśvarūpa's text of Yāj. varied in some respects from that of the Mit. ; how he frequently refers to the views of commentators of Yāj. earlier than himself (in the words 'apare,' 'anye'), how he proposes several explanations of the same words in several cases.

Dr. Jolly (Journal of Indian History 1924, pp. 7-8) says that the citations of Viś. in the Smṛticandrikā about his having refuted the views of Dhāreśvara cannot be traced in the printed Balakrīḍā, as also the reference to Viś. in the Mit. on Yāj. I. 81 and II. 135. It has been shown above (note 529) that the printed Viś on Yāj. I. 80 does contain the view attributed to it by the Mit. As regards the Mit. on Yāj. II. 135 it has to be noted that the Mit. does not mention Viś. by name there, but only speaks of 'bhagavān ācārya,⁵³⁸' which words are interpreted by the Subodhinī and the Bālabhāṭṭas referring to Viśvarūpa. It is true that the printed Viś. does not contain in so many words the explanation attributed by the Mit. to 'bhagavān ācārya.' But it is worth considering that in the printed Viś. the two quotations from Manu and Śaṅkha do occur and are put in the mouth of an objector and are explained away in a way somewhat similar to that put forth in the Mit.⁵³⁹ As regards the passages of the Smṛticandrikā, the matter requires careful examination. The Smṛticandrikā (II. p. 294 Gharpure's ed.) says that according to the Saṅgrahakāra a widow was allowed to succeed to her sonless husband's wealth if she submitted to *niyoga*, that the

538 The words of the Mit. are : यदपि मत्तं पिता हरेदपुत्रस्य रिक्तं भ्रातर एव वा (मनु 9. 135) इति मनुस्मरणात्, तथा-स्वर्थात्तस्य सपुत्रस्य भ्रातृगामि द्रव्यं तद्भावे पितरौ हरेयतां ज्येष्ठा वा पत्नीति शङ्खस्मरणाच्च अपुत्रस्य धनं भ्रातृगामिनि मात्तं भरणं चास्य कुर्वन्तु स्त्रीणामाजीवनक्षयादिष्यादिवचनाच्च भरणोपयुक्तं धनं पत्नी लभत इत्यपि स्थितम् । एवं स्थिते बहुधने अपुत्रे स्वर्थात् भरणोपयुक्तं पत्नी गृह्णाति शेषं च भ्रातरो यदा तु पत्नीभरणमात्रोपयुक्तमेव द्रव्यमस्ति ततो न्यूनं वा तदा किं पत्न्येव गृह्णाति उत भ्रातरोपीति विरोधे पूर्ववत्तीयस्त्वह्नापनार्थं पत्नी कुक्षितर इत्यावधमिति । तदप्यत्र भगवानाचार्यो न मुच्यति । यतः । पिता हरेदपुत्रस्य ... इति विकल्पस्मरणाज्ज्ञेदं क्रमपरमपि तु धनग्रहणेधिकारमदर्शनमात्रपरम् । तच्चास्त्यपि पत्न्यादिगणे घटते इति व्याचक्षे ।

539 ननु एतदप्यस्ति । 'पिता हरे ... वा' इति । मातन्वसत्यामेतत् द्रष्टव्यम् । कथं शङ्ख-वचनं 'स्वर्थात्तस्य ... पत्नी' इति । उकलक्षणपत्नीबुद्धिभावे सोदर्यधामिप्रायं तत् । विन्यक्तम्.

same was the view of Dhāreśvara and that Viśvarūpa refuted the view of Dhāreśvara. In no place does the printed Viś. name Dhāreśvara. The words of the Smṛticandrikā are not to be taken literally. It will be shown below that the author, Devaṇṇa-bhaṭṭa, flourished about 1200 A. D., while Dhāreśvara flourished between 1000-1050 A. D. Devaṇṇa had no correct idea of their relative chronological position. It has been shown above (p. 249) how though Asahāya is named by the Mit., the Sarasvatīvilāsa very often says that Asahāya does not like (or tolerate) the views of Vijñāneśvara. Similarly the same work (para 392) says that Dhāreśvara and Devaśvāmin do not tolerate the view of Vijñāneśvara, but Dhāreśvara is one of the predecessors of Vij. actually named by him. So all that the Smṛticandrikā means is that Dhāreśvara and Viśvarūpa differed in their views on the particular points mentioned by it. The word *patni* is taken by Viś. to mean a widow who is pregnant at the time of her husband's death and quotes the sūtras of Vasiṣṭha and Gautama in support of his view as *jñāpakaṣ*. So this view entirely differs from the view of Dhāreśvara that the widow of a sonless person succeeds if she submits to *nityoga*. The Smṛticandrikā (II. p. 300) says that the Saṅgrahakāra placed the father's mother immediately after the mother and before the father, that the Saṅgrahakāra relied on the same arguments that were employed by Dhāreśvara and that Viśvarūpa and others refuted those arguments. The passage in the printed Viś. is somewhat corrupt in this place. Viś. does place the mother before the father on the ground of the word *mātā* occurring first when the word 'pitarau' or the compound 'mātāpitarau' is expanded. The comment does mention the verse of Manu (9. 217) about the grandmother, but it makes no clear sense, as it stands.⁵⁴⁰ For the reason given above Rai Bahadur M. M. Chakravarti (JASB for 1912, p. 345 and for 1915, p. 322) is not right when he places Viśvarūpa later than Bhojadeva because of the remarks of the Smṛticandrikā.

In the works of Jimūtavāhana (viz. the Dayabhāga and the Vyavahāramātrkā), in the Smṛticandrikā, the Hāratala, and other later works like the Sarasvatīvilāsa, the views of Viśvarūpa are frequently cited and discussed. Several such citations have been

540 क्षत्रियादिषु पुत्राणां तु पितरि मातुरभावे 'पितुर्मौता हरेद् धनम्' इत्यस्य विषयः ।

already examined by me (JBBRAS for 1926, pp. 200-204). From considerations of space I do not repeat here the discussion of those passages. In the *Gṛhastharatnākara*⁵⁴¹ of Caṇḍeśvara (D.C. No. 44 of 1883-4, folio 133a) the explanation of *Viśvarūpācārya* on Yāj. I. 135 is cited, which does not exactly tally with the printed *Viś.* Hemādri⁵⁴² refers to *Viśvarūpa*'s explanation given in his section on partition which does not occur in the printed text. The result of the examination of these citations is that the printed text of *Viś.* is in the main genuine, but that in a few cases (particularly in the *vyavahāra* section) it is corrupt or deficient.

Though *Viś.* holds the same view as the *Mit.* that ownership does not for the first time arise on partition but that partition takes place of what is already (jointly) owned, yet on numerous points the two disagree. A few of them may be set out here.

(1) *Viś.* allows (on Yāj. II. 118) the father unrestricted freedom of distribution of property among his sons during his lifetime, while the *Mit.* expressly says that this power of unequal distribution is restricted to self-acquired property.

(2) *Viś.* (on Yāj. II. 119) allows a share of property to the widows of predeceased sons and grandsons of a man when a partition takes place during his lifetime. The *Mit.* restricts the words ' *patnyah* ' to the father's own wives when he effects a partition during his lifetime.

(3) *Viś.* connects the words ' without detriment to the paternal estate ' (in Yāj. II. 122) with the words ' whatever else is acquired by himself ' and not with ' *maitra* ' (gifts from a friend) and ' *audvāhika* ' (gifts on marriage), while the *Mit.* connects the half verse ' whatever else is acquired by the man himself without

541 विश्वरूप on याज्ञ. I. 135 is तथा चान्नायः । तस्माद्वर्षेभ्यः प्राप्तो न मजेत्-इति । अयं मे वज्रः पाप्मानमहतात्-इत्येतदेव मन्त्रस्य कात्स्न्यम् । यदा वर्षति गच्छेत् तदेवमिति व्याख्येयम् । ; while the गृहस्थरत्नाकर says ' अयं मे वज्रः सर्वं पाप्मानमहन्ति-इति सर्वं मन्त्रं पठन् वर्षेभ्यः प्राप्तो (1 प्राप्तो) गच्छेद् यावन्मन्त्र-समाप्तिः ऊर्ध्वमनियमः । तावत्तैवानिपाप्मानोपहतत्वादिति विश्वरूपाचार्यः ।

542 आता वा भ्रातृपुत्रो वा सपिण्डः सिष्य एव च । सपिण्डकक्रियां कृत्वा कुर्यादाभ्युदधिकं ततः ॥ इत्यत्र वचने अभ्युदयशब्देन अभ्युदधिकं श्राद्धं विभागकरणे विश्वरूपा-चार्येण व्याख्यातम् । चतुर्थेऽं (कालनिर्णय p. 43).

detriment to the paternal estate' as a qualifying clause to the next half verse and to another verse 'kramād abhyāgatam &c.' In the Mit. the two verses 'pitṛdravyāvirodhena &c.' and 'kramād &c.' occur consecutively, while in Viś. they are separated by three verses and Viś. takes the verse 'kramād' &c. as referring to the re-opening of a partition for a son born after partition.

(4) Viś. allows *niyoga* only to *śūdras* in general and to *kṣatriya* kings in case of danger of extinction of line (vide com. on Yāj. I. 69 and II. 131), while Mit. forbids *niyoga* in general and holds the texts speaking of it as applicable to a girl who is only betrothed and not married.

(5) Viś. appears to allow one share out of ten to the son of a *sūdra* wife from a *brāhmaṇa* without restriction of any kind, while Mit. restricts the share to estates other than land acquired by gift.

(6) Viś. interprets the expression 'half share' (in Yāj. II. 138) with reference to the illegitimate son of a *śūdra* as meaning 'some portion, not necessarily exactly half,' while Mit. interprets it literally.

(7) Viś. allows a widow to succeed to her husband if she is pregnant at his death, while Mit. allows a widow to succeed without any restriction except that of chastity.

(8) Viś. restricts the word 'duhitaraḥ' in 'patnī duhitaraś-caiva' (Yāj. II. 138) to *putrika* only and so does not allow all daughters whatever to succeed, while Mit. does not introduce any such qualification.

(9) Viś. reads 'anyodaryasya saṁśṛṣṭi' for anyodaryastu &c.' and 'sodaro' for 'saṁśṛṣṭo' in Yāj. II. 143 and his interpretation of the verse is entirely different from that of the Mit.

(10) Viś. reads 'ādhivedanikaṁ caiva' for 'ādhivedanikādyam ca' of Mit. and holds that *bandhubudatta*, *śulka* and *anvādheyaka strīdhana* of a childless woman goes on her death to her full brother; while Mit. connects these three with the preceding verse and takes the half verse 'atitāyām' as laying down a general rule of succession to *strīdhana* of all kinds and interprets 'bandhavaḥ' as meaning 'husband and the rest'.

(11) Viś. takes the verse 'adhivinna-striyai' &c. (on Yāj. II. 152) as applicable to a wife superseded without any ground of

supercession allowed by the texts ; while Mit. does not introduce any such qualification.

As Viśvarūpa quotes Kumāra's Śloka-vārtika and is mentioned by the Mit. as an authoritative commentator it follows that he flourished between 750 A. D. and 1000 A. D. A greater approximation as to the date of Viśvarūpa can be made, if the identity of Viśvarūpa with Sureśvara be held established. Sureśvara, as he himself tells us in the Naiṣkarmyasiddhi, the Taittirīyopaniṣadbhāṣya-vārtika and other works, was a pupil of the great Śaṅkarācārya whose generally accepted period is 788-820 A. D. Mādhavācārya in several works of his quotes as Viśvarūpa's passages from the well-known works of Sureśvara. For example, the Parāśara-Mādhavīya (vol. I, part I, p. 57) quotes a kārīka of Sureśvara as that of Viśvarūpācārya.⁵⁴³ In the Vivaraṇaprameyasamgraha (Vizianagaram series p. 92) also Mādhava quotes a verse from the Brhadāranyakopaniṣadbhāṣya-vārtika as Viśvarūpa's.⁵⁴⁴ In the Puruṣārthaprabodha⁵⁴⁵ of Brahmananda-bhāratī (ms. in Bhau Daji collection, Bombay) composed in 1476 (probably of the Śaka era) the author speaks of the Naiṣkarmyasiddhi as a work of Viśvarūpa. In the Saṅkṣepa-Śaṅkara-jaya Viśvarūpa is said to be the author of the two vārtikas on Śaṅkara's bhāṣya.⁵⁴⁶ According to tradition embodied in the various lives of Śaṅkara, the latter had four pupils, Sureśvara, Padmāpāda, Toṭaka and Hastāmālaka. Several works mention Viśvarūpa as one of the four pupils and omit the name Sureśvara. For example, in the Dvādaśa-vākya-vivaraṇa of Gopāla (Aufrecht's Oxf. cat. No. 557, p. 227 b) the four pupils of Śaṅkara are named as Viśvarūpa, Padmanābha, Toṭaka and Hastāmālaka. In the Mānasollāsa-vṛttānta-vilāsa of Rāmatīrtha we are expressly told that Sure-

543 इदं च यावत् नित्यकर्मविषयत्वेन वार्तिके विश्वरूपाचार्यं उदाजहार-आग्ने कलाधे इत्यादि ह्यपस्तम्बस्मृत्यैवचः । फलवत्त्वं समाचरे नित्यानामपि कर्मणाम् ॥ The sūtra of आपस्तम्ब is आप. ध. सू. I. 7. 20. 3 and the कारिका occurs in the बृहदारण्यकोपनिषद्भाष्यवार्तिक (I. 1. 97).

544 The verse is on p. 640 of the बृहदारण्यकोपनिषद्भाष्यवार्तिक.

545 इत्येवं नैष्कर्म्यसिद्धौ ब्रह्मशेषो ब्रह्मचित्तमेः । श्रीमद्विश्वरूपाचार्यैराचार्यैः करुणार्णवैः ॥ (folio 6).

546 इदं स उक्तो भगवत्पदेन श्रीविश्वरूपो विदुषां वरिष्ठः । चकार भाष्यद्वयवार्तिके (ते!) आत्मा गुरुणा ह्यविचारणीया ॥ संक्षिप्तशङ्करजय 13.68 (Aufrecht's Oxford Cat p. 257).

śvara is another name of Viśvarūpa, a pupil of Śaṅkara (vide Mitra's Notices vol. V, No. 1763, p. 82). In the Saptasūtra-saṁnyāsapaddhati (Mitra's Notices, vol. VI, p. 296) the four pupils are said to be Svārūpācārya, Padmācārya, Toṭaka and Pṛthvidhara. The Guru-varjṣakāvya (Vanivilas ed.) identifies Sureśvara and Viśvarūpa (II, 59) and makes him a pupil of Kumārila and Śaṅkara. It may therefore be held as fairly established that Viśvarūpa and Sureśvara are identical. Some corroboration is afforded by the fact that Viśvarūpa quotes Gauḍapāda the ' paramaguru ' of Śaṅkara and holds the same philosophical views as those of Śaṅkara. Just as Viśvarūpa quotes Kumārila's Ślokavārtika, Sureśvara also in his Taittirīyopaniṣad-bhāṣya-vārtika quotes a *karika* of Kumārila and styles the latter Mīmāṃsakaṁ-manya.⁵⁴⁷ This shows that Sureśvara treated Kumārila with scant respect, which seems unlikely if he was at any time Kumārila's pupil. Viśvarūpa in his introduction⁵⁴⁸ performs an obeisance to the Sun, the great serpent (Śeṣa), Tilaksvāmīn and Vināyaka. The Bhāmatī of Vācaspati-miśra has a similar salutation. Vācaspati-miśra wrote his Nyāyasūci-nibandha in 841-42 A. D. i. e. he was almost a contemporary of Śaṅkara and his pupils. The learned editor of Viś. tells us that in a commentary on Viś. called Vacanamālā Sureśvara is bracketed with Manu and Yogiśvara (Yājñavalkya) as an expounder of Śāstra (i. e. dharmaśāstra).⁵⁴⁹ Therefore that commentator looked upon Viś. and Sureśvara as identical. From all these several considerations it follows that

547 मोक्षार्थी न प्रवर्तेत तत्र काम्यनिषिद्धयोः । नित्यनैमित्तिके कुर्यात्तस्यवायजिह्वासया ॥
इति मीमांसकमन्यैः कर्मोक्तं मोक्षसाधनम् । ते. उ. भाष्यवार्तिक I. 9-10. The verse
मोक्षार्थी &c. is श्लोकवार्तिक (संवन्धाक्षेपपरिहार verse 110).

548 प्रणम्यार्कं महानागं तिलकस्वामिनं तथा । विनायकं च सद्गोभिः स्मृतिरुद्धोत्थते मया ॥
विश्वरूप ; vide याज्ञ. I. 289 आदित्यस्य सदा पूर्णा तिलकस्वामिनस्तथा । महागण-
पतेश्चैव कुर्वन् सिद्धिमवाप्नुयात् ॥ . The भामती has मारिण्डतिलकस्वामिमहागण-
पतीन् वयम् । विश्ववन्द्यान्मस्यामः सर्वसिद्धिविधायिनः ॥. तिलकस्वामी would mean
तिलकप्रियः स्वामी. The मिताक्षरा reads तिलकं स्वामिनस्तथा.

549 अवनम्य मनुसुरेश्वरयोगेश्वरतीर्थाकिरणगुरुचरणान् । शास्त्राणां व्याकर्तृन् कर्तृनपि
देवता निहितान् ॥ One of the verses at the end of the वचनमाला is
भवभूतिनिबन्धनादर्थो तिमिमीमप्रतिधादिके गुरोः । सकटाक्षनिरीक्षणप्लवं (वः !)
प्रतिनं मामयमुद्धरिष्यति ॥. Vide Tri. Cat. of Madras Govt. mss. for 1919-22,
pp. 4458-4460 for वचनमाला.

Viśvarūpa flourished about 800-825 A. D. But this problem presents further difficulties. The mutual relations of *Sureśvara*, *Bhavabhūti*, *Umbeka* and *Maṇḍana* are a great puzzle. I have dealt with this question in *JBBRAS* for 1928, pp. 289-293. The conclusions arrived at there are that *Maṇḍana*'s literary activity lies between 690-710, that of *Umbeka* between 700-730 and *Sureśvara*'s between 810-840 A. D. and that *Umbeka* and *Bhavabhūti* are identical, but that *Maṇḍana* and *Sureśvara* are separated by about 100 years.

Dr. Jolly has brought together in the *Journal of Indian History* (vol. III. pp. 1-27) some valuable information about *Viśvarūpa*.

In several later works a digest called *Viśvarūpa-nibandha* is frequently cited. That appears to be the composition of another *Viśvarūpa* altogether. For example, the *ṣaṇ-ṇavati-śrāddha-nirṇaya* of *Sivabhaṭṭa* (which is later than 1650 A. D.) tells us that *Viśvarūpācārya* composed a *vivarāṇa* (commentary) on the *Śrāddha-kalikā*.⁵⁵⁰ The *Kṛtyacintāmaṇi* of *Śivarāma* (D. C. No. 221 of 1879) quotes several⁵⁵¹ verses from *Viśvarūpanibandha* on *Sapinda* relationship in marriage, which are not found in the *Balakṛiḍā*, but which agree remarkably with the words of the *Mit.* on *Yāj. I. 53*. The *Varṣakriyakaumudī* (pp. 378, 380) mentions *Viśvarūpa-nibandha* and quotes two verses cited therein. The *Tithi-nirṇaya-sarvasamuccaya* (later than 1450 A. D.) quotes certain *karikas* of *Viśvarūpa* on the 18 varieties of *Ekādaśī*.⁵⁵² The *Kalanirṇayasiddhāntavyākhyā* (composed in 1653 A. D.) quotes certain verses of *Viśvarūpa* on the question of the disposal of food prepared for a marriage when a period of impurity on death supervenes.⁵⁵³ The

550 अत एवैकं श्राद्धकलिकाया-मासिकानि सपिण्डं च अमावास्या तथाब्दिक्कम् । अने-
मैव तु कर्तव्यं यस्य भार्या रजस्वला ॥ इति । अनेनैव कर्तव्यं न त्वामात्रादिवेति च
कलिकाविरणेपि श्रीमद्विश्वरूपाचार्यव्याख्यानम् । Ms. in the Bhadkamkar
Collection, folio 7 b.

551 विश्वरूपनिबन्धे । एवमुक्तमकारेण पितृबन्धुषु सप्तमात् । ऊर्ध्वमेव विवाहात् पञ्च-
मान्मातृबन्धुतः ॥ सन्तानो विद्यते यस्मात्पूर्वजादुभयत्र च । तमादाय गणे (गणेद्)
धीमान्वरं यावच्च कन्यकाम् ॥ इति । इत्यचिन्तामणि folio 150. The *Mit.* says
' सन्तानमेवेति यतः सन्तानमेदस्तमादाय गणयेथावत्सप्तम इति सर्वत्र योजनीयम् ।'

552 एवं स्मार्तभिप्रायेण विश्वरूपेणापि अष्टादश भेदा उक्ताः । Ms. in Bhadkamkar
collection folio 19 a.

553 Ms. in Bhadkamkar collection folio 137 b on verse 82.

Nirṇayasindhu also quotes verses of Viśvarūpa. From these data it follows that a Viśvarūpa composed a commentary on Srāddhakalikā and also wrote a digest on matters of ācāra and other topics of dharma in prose and verse. Raghunandana in his Udvāhatattva (ed. by Jivananda, p. 116) names a Viśvarūpa-samuccaya. It is likely that it is the same as Viśvarūpa-nibandha.

61. Bhāruci.

The Mit. on Yāj. (I. 81) says that Bhāruci like Viśvarūpa held the view that the rule 'ṛtau bhāryāḥ gacchet ' was a *niyama* and not a *parisaṃkhyā*. On Yāj. II 124 the Mit. says that the explanation of 'the fourth share' to be given to unmarried sisters offered by Asahāya and Medhātithi was the proper one and not that of Bhāruci. The Parāśaramādhaviya⁵⁵⁴ and the Sarasvativilāsa (para 133) inform us that Bhāruci was of opinion that unmarried sisters were only entitled to a provision for their marriage and were not entitled to a fourth share.

Bhāruci, being mentioned by the Mit., is certainly older than 1050 A. D. Rāmānujācārya in his Vedārthasaṃgraha (reprint from the *Pāṇḍit*, ed. of 1924, p. 154) mentions six *ācāryas* that preceded him as expounders of the Viśiṣṭādvaita system, viz. Bodhāyana, Ṭaṅka, Dramiḍa, Guhadeva, Kapardin and Bhāruci. Similarly the Yatīndramatadīpikā⁵⁵⁵ of Śrīnivāsadāsa (Ānandaśrama ed.) enumerates (p. 2) a host of teachers as the predecessors of Rāmānujācārya in propounding the Viśiṣṭādvaita system. Vyāsa is the reputed author of the Vedāntasūtras, Bodhāyana is said to have composed a *vyākhyā* on the Vedānta-sūtras, called Kṛtakoti according to the Prapañca-hṛdaya (p. 39, Trivandrum ed.). Ṭaṅka and Brahmanandin are identical. Dramiḍa is credited with the authorship of a *bhāṣya* on the Vedānta-sūtras (which is quoted by Rāmānuja in his *bhāṣya* on II. 2. 3). Nāthamuni is said to have been the grand-father of Yāmunaṃmuni, who was born about 916 A. D. Rāmānuja refers to him with great reverence as his teacher's teacher (*parama-guru*, vide Vedārtha-saṃgraha, p. 149) and is said to have been young

554 भाषयिस्तु चतुर्थभागपदेन विवाहसंस्कारमात्रोपयोगे द्रव्यं विवक्षितं, अतो दायभाक्त्वम-
संस्कृतकन्यानां नास्तीति मन्यते । परा. मा. vol. III, 2. p. 510.

555 'न्यास-बोधायन-गृह्यदेव-भाषयि-ब्रह्मनन्दि-द्रमिडाचार्य-श्रीपराङ्मुखा-नाथमुनि-यतीश्वर-
प्रभृतीनां मतानुसारेण &c. '

when Yāmuna died (vide J R A S for 1915, p. 147 and I. A. for 1909, p. 129). It is therefore obvious that the teachers are arranged by the Yatindramatadīpika in chronological order. Hence Bhāruci, being placed earlier than even Dramiḍa and Nāthamuni, was comparatively an ancient author and could not have flourished later than the first half of the 9th century. Bhāruci the jurist also flourished before 1050. It is difficult to believe that there were two famous writers of the same name nearly about the same time. Hence it may provisionally be held that Bhāruci the writer on dharmaśāstra and Bhāruci the Viśiṣṭādvaita philosopher are identical. If this identity be accepted, then Bhāruci the writer on dharmaśāstra becomes comparatively an early writer, being at least as old as Viśvarūpa. His views agree on several points with those of Viśvarūpa, which is a circumstance that lends some corroboration to the date proposed for him.

One interesting point about Bhāruci deserves mention here. From numerous notices contained in the *Sarasvatīvilāsa* it appears that Bhāruci either commented upon the *Viṣṇudharmasūtra* or wrote some work in which he took great pains to incorporate explanations of several sūtras of Viṣṇu. For example, para 637 tells us that Bhāruci explained the word 'bija' occurring in a sūtra of Viṣṇu as 'piṇḍa'.⁵⁵⁶ In para 674 we are told that Bhāruci explained the word 'niṣkāraṇa' in a sūtra of Viṣṇu and that he held that a daughter's son has not to perform the śrāddha of his maternal grandfather if the latter has a son. Sudarśanācārya in his comment upon *Āpastambagrhya* (8. 21. 2) ascribes the same view to Bhāruci and quotes the very words of Bhāruci.⁵⁵⁷ Vide J B B R A S for 1925 pp. 210-211 for further examples. There is nothing unnatural in Bhāruci, the Viśiṣṭādvaita philosopher, having composed a commen-

556 यथाह भारुचिरेतद्विष्णुवचनव्याख्यानावसरे बीजशब्दः पिण्डवाचीति । स. वि. para 637 (pp. 422-23 of Mysore ed.). The sūtra of विष्णु is ' बीजग्रहणानु-विधायमंशं गृहीत्वात् ' स. वि. para 636.

557 अत्र भारुचिः । निष्कारणमिति वदता विष्णुना समनन्तरकर्तव्यं पुत्रादीनां विद्यमानत्वे दौहित्रस्य न कर्तव्यसंक्रान्तिरिति । स. वि. para 674 (p. 427). The sūtra of विष्णु is दौहित्रस्य मातामहश्चाहं निष्कारणम्. The words of मुद्रशीमाचार्य are इमेमेवार्थं भारुचिरप्याह यस्मिन्पक्षे अपुत्रो मातामहः पुत्रिकासुतश्चासिलद्रव्यहारी तस्मिन्पक्षे तस्य पिण्डदाननियमः इत्यादिना मन्येन ।

tary on the Viṣṇudharmasūtra. The extant Viṣṇudharmasūtra contains doctrines peculiar to the Viśiṣṭādvaita system such as the worship of Nārāyaṇa or Vasudeva, the four Vyūhas of Vasudeva &c. If Bhāruci was a Viśiṣṭādvaitin he would naturally turn to the sūtra of Viṣṇu as having the greatest claim on his attention. Many of the sūtras of Viṣṇu quoted in the Sarasvativilāsa with the explanations of Bhāruci are not found in the printed text of Viṣṇu, on which Nandapaṇḍita commented in the first half of the 17th century. It appears that the Sarasvativilāsa had before it a larger version of Viṣṇu current in the south (vide note 118, p. 70 above).

On scores of points there is divergence between the views of Bhāruci and those of the Mit. Bhāruci differed from the Mit. as to the definition of *daya* and *vibhaga*, he allowed *niyoga* to childless widows, while the Mit. condemned it in the case of all widows; Bhāruci, like Viśvarūpa, did not mention *sapratibandha* and *apratibandha* *daya*; Bhāruci, like Viśvarūpa, held that a coparcener who concealed some joint property was not guilty of theft, while the Mit. held that he was. Vide J B B R A S for 1925 pp. 211-13 for more examples and details.

62. Śrīkara

The Mit. on Yāj. II. 135 alludes to the view of Śrīkara and others that the widow succeeded as heir to her deceased husband's estate if it was small.⁵⁵⁸ The Smṛtisāra⁵⁵⁹ of Harinātha attributes the same view to Śrīkara and disapproves of it. On Yāj. II. 169 the Mit.⁵⁶⁰ cites the view of Śrīkara about that topic and disapproves of it. Viśvarūpa also gives two explanations of that verse of Yāj., the first of which agrees with that of the Mit. and the second is akin to Śrīkara's.

558 एतेनाल्पधनविषयत्वं श्रीकरादिभिर्लुक् निरस्तं वेदितव्यम् ।

559 न च स्वल्पबलत्वे (धनत्वे ?) पत्नी दुहितर इति बहुधनत्वे धातूणामप्रजा इति वचनमिति श्रीकरमतमुचितम् । स्मृतिसार I. O. cat. No. 301, folio 128a.

560 अथाविदितदेशान्तरे गतः कालान्तरे वा विपन्नस्तदा मूलसमाहरणाशयेर्विक्रितारमदर्शयित्वैव स्वयमेव तद्धनं नाष्टिकस्य सम्पद्येत् । तावत्तैवासौः शुद्धो भवतीति श्रीकराचार्येण व्याख्यातं तदिदमनुपपन्नम् । नितारा, the st. vi. p. 807 (Mysore ed.) quotes these very words 'अथाविदित ... सम्पद्येदिति श्रीकररुचिकादय आहुः । विज्ञानेश्वरस्तु &c.'

The works of Jīmūtavāhana (viz. the *Dāyabhāga* and the *Vyavahāramātṛkā*), the *Smṛticandrikā* and the *Sarasvatīvilāsa* contain very interesting notices of Śrīkara's views. Many of them were brought together by me in J B B R A S for 1925, pp. 213-215. Śrīkara like Viśvarūpa held the view that 'duhitaraḥ' in Yāj. refers to the *putrikā*, he allowed the parents of a childless person to succeed together at the same time. The *Dāyabhāga* very severely criticizes the views of Śrīkara on the succession to re-united members, on *vidyadhana* and on Yāj. II. 24 (about enjoyment for 20 years).⁵⁶¹ Most of the views attributed to Śrīkara were also entertained by Viśvarūpa or are more antiquated than Viśvarūpa's.

Śrīkara was probably a writer from Mithilā and seems to have propounded the view of spiritual benefit as the criterion for judging superior rights of succession. The *Smṛtisāra*⁵⁶² of Harinātha ascribes such a view to a Śrīkara-nibandha.

Whether Śrīkara wrote a commentary on a *smṛti* or a general digest (*nibandha*) it is difficult to say. The *Smṛticandrikā*⁵⁶³ says that Śambhu, Śrīkara and Devaśvāmin compiled digests of *smṛtis* and added their own explanations of them. The *Smṛtyarthasāra*⁵⁶⁴ of Śrīdhara asserts in the introductory verses that Śrīkaṇṭha and Śrīkarācārya filled up the gaps in the *smṛtis* that were scattered about (by introducing order out of chaos). Śrīkara's explanations of Yājñavalkya are frequently cited by the Mit., the *Dāyabhāga* and

561 Vide *स्यवहारतत्व* p. 47 where श्रीकर is the first of a host of writers who held, following Yāj. II. 24, that adverse possession for twenty and ten years in the case of immoveable and moveable property respectively conferred ownership.

562 Vide *स्मृतिसार* (I. O. cat. No. 301, folio 147 a) *सुतसन्तानाभावे तपितुस्तन्त-स्तद्वनं तदभावे च तपितामहसन्तते: ... इति त्रयाणामुदकं कार्यमित्यादिना दर्शितम् । एतद्वर्षं त्रयाणामपि जन्यजनकक्रमेणैव पूर्ववत्संनिधानादर्थभादिति सपिण्डाभवे सकुल्यानां धनभागितेति अनन्तरः सपिण्डाद्यः इत्यादिना दर्शितम् ।*

563 ये पुनः स्मृतिसमुच्चयकाराः शम्भुश्रीकरदेवस्वाम्यादयः संप्रत्युद्धारविषयविभागयोः शिष्टाचारं मन्यमाना उद्धारविषयाणि स्मृतिवाक्यानि विचारयितुं ग्रन्थविस्तारं चकिते । *स्मृतिच०* (व्य० section p. 266).

564 श्रीकण्ठश्रीकराचार्यैः श्रुतिस्मृतिपुराणैः । स्मृतिशास्त्रेष्वनेकेषु विप्रकीर्णेष्वनेकेषु । अनु-ष्ठानपकारार्थं स्मृतिचिह्नं प्रयत्नतः । पुराणन्यायमीमांसासाङ्ख्येयैः प्रचुरितम् ॥ स्मृत्यर्थ-सार (D. C. ms. No. 44 of 1870-71 copied in सेवत् 1495 has these verses),

others. But the Mit. does not connect Śrīkara's name with Yājñavalkya as a commentator, though Viśvarūpa is expressly so connected. It appears therefore more likely that Śrīkara wrote a digest of smṛtis in which he paid particular attention to the explanation of the words of Yājñavalkya. The Rājanītiratnakara⁵⁶⁵ of Caṇḍeśvara quotes the views of Śrīkara on rājanīti, one of which is that the poor and helpless are entitled to a share of the royal wealth.

Hemādri⁵⁶⁶ quotes the view of Śrīkara on Viṣṇu and disapproves of the faults found therein by the author of the Paṇḍita-paritoṣa.

As Śrīkara is quoted by the Mit., he is certainly earlier than 1050 A. D. As his views agree largely with Viśvarūpa's, he may provisionally be regarded as nearly of the same period as Viśvarūpa's. He cannot be earlier than Asahaya who is named both by Viśvarūpa and Medhātithi, though both of them are silent about Śrīkara. Hence Śrīkara must be placed somewhere between 800 and 1050 A. D. and probably flourished in the 9th century.

This Śrīkara must be distinguished from another Śrīkara, the father of Śrinātha.

63. Medhātithi.

Medhātithi is the author of an extensive and erudite commentary (*bhāṣya*) on the Manusmṛti. It is the oldest extant commentary on that smṛti. The *bhāṣya* of Medhātithi was first published about forty years ago by Rao Saheb V. N. Mandlik in Bombay and recently Mr. J. R. Gharpure of Bombay brought out an edition of Medhātithi which closely follows Mandlik's edition. A critical edition of the *bhāṣya* based upon all the available Mss. is a great desideratum. An English translation of the *bhāṣya* by M. M. Dr. Ganganath Jha is in progress and several parts have been published so far. In the following Mr. Gharpure's edition has been used. The *bhāṣya* as printed is corrupt in many places, particularly in the 8th, 9th and

565 'राजघने दीनाबाधादिसकलभागिनामंशित्वं बहुनायकत्वाद्वाज्यविनाशश्चेति युक्तिरिति गोपाललक्ष्मणश्रीकरादयः ।' राजनीतिरत्नाकर pp. 40-41 (ed. by Jayasval).

566 अत्र श्रीकरः प्राह । यदा गतकाले अमावास्याद्वयं भवति तदा मिथुनादितरेष्वामावादी-
भावात् । . . . अत्र च पण्डितपरितोषकृता दूषणमभिहितम् । अनुपपन्नमेतत् । . . .
तेन श्रीकराणां मतमेव साधु । चतुर्थे III. 2, pp. 900-903.

12th *adhyāyas* In Mr. Gharpure's edition there is no *bhāṣya* on verses 182-202 of the 9th chapter.

Bühler in his learned and exhaustive Introduction to the *Manu-smṛti* (S. B. E. vol. 25) brings together a good deal of information about Medhātithi (pp. CXVIII-CXXVI). In JBBRAS for 1925 pp. 217-221 I have offered criticisms on some of Bühler's views and have given certain additional information.

In several Mss. of the *bhāṣya* at the end of several *adhyāyas* occurs a verse⁵⁶⁷ which says that a king named Madana, son of Sahāraṇa, brought copies of Medhātithi's commentary from another country and effected a restoration (*jīrṇoddhāra*). This does not refer to the restoration of the text of Medhātithi, but to the completion of the library of the king, who was Madanapāla, son of Sādhāraṇa and flourished, as we shall see later on, in the latter half of the 14th century.

Dr. Jolly (Tagore Law Lectures p. 6) holds Medhātithi to be a southerner on account of the fact that his father's name was Virāsvāmin and on account of the attention paid to his *bhāṣya* by southern writers. It cannot be said that names ending in 'svāmin' were a monopoly of the south. The Rājatarāṅgīni gives several literary celebrities whose names ended in 'svāmin' (e. g. V. 34 mentions a Śivasvāmi). Kṣīrasvāmin was a Kāśhmīrian. The south has always been famed for preserving Mss. of valuable works from the north. Mss. of the Kāvya-lamkāra of Bhāmaha, a Kāśhmīrian, are very rare and have been found only in the south. Bühler (p. CXXIII) seems to be right in holding that Medhātithi was a Kāśhmīrian (or at least an inhabitant of Northern India). In explaining such words as 'svaraṣṭre' and 'janapadaḥ' (Manu VII. 32 and VIII. 42) Medhātithi introduces Kashmir. He gives (on Manu VIII. 400) the monopoly of the sale of elephants as a privilege of the kings of Kashmir where saffron abounds.⁵⁶⁸ He says

⁵⁶⁷ मान्वा कापि मनुस्मृतिस्तद्विधा व्याख्या हि मेधातिथेः सा लुप्तैव विधेर्वशात् कचिदपि प्राप्यं न यत्पुस्तकम् । क्षोणीन्द्रो मदनः सद्धारणसुतो देशान्तरादाहृतैर्जीणैर्द्वारमचीकरत्तत इतस्तत्पुस्तकलेखितैः ॥ सद्धारण is a *Prākrit* form of साधारण.

⁵⁶⁸ यानि माण्डानि राजोपयोगितया यथा हस्तिनः काश्मीरेषु कुक्कुमप्रायेषु पटोर्णादीनि प्रतीक्ष्येष्वन्वा दाक्षिणात्येषु मणिमुकादीनि &c. Should we not read यथा हस्तिनः काश्मीरेषु कुक्कुमं प्राच्येषु पटोर्णादीनि ! The meaning then would be elephants are the monopoly of kings everywhere, saffron in Kashmir &c.

that the rainbow is called 'vijñāna-chāyā' in Kashmir (on Manu IV. 59). He very frequently refers to northerners e. g. on Manu III. 234 he says 'kutapa' is the word for what is well-known as 'kambala' among northern people and on III. 238 he says 'northern people wrap their heads with śaṭakas' (garments). He says on Manu II. 24 that in the Himālayas in Kashmir it is not possible to perform the daily *sandhya* in the open nor is it possible to bathe every day in a river in 'Hemanta' and 'Śisira'. On Manu II. 18 he says 'in other countries, some say, people marry one's maternal uncle's daughter; but that is opposed to the words of Gautama' (4. 3) and proceeds 'even in that country taking food in the same plate with (or in the company of) one whose thread ceremony is not performed is not at all regarded as dharma (but as improper conduct)'. This is clearly a reference to Baudhāyana Dh. S. (I. 1. 19) according to which 'mātulasutā-pariṇayana' and taking food in the same plate with one whose *upanayana* is not performed are two of the five usages peculiar to the south. It is fair to add that later writers like Kamalākara-bhaṭṭa (Nirṇayasindhu, 3rd pariccheda on sāpiṇḍya) regard Medhātithi as a southerner.

Medhātithi quotes from or names numerous *smṛti* writers, such as Gautama, Baudhāyana, Āpastamba, Vasiṣṭha, Viṣṇu, Śaṅkha, Manu, Yaj., Nārada, Parāśara, Bṛhaspati, Kātyāyana and others. He refers to Bṛhaspati as a writer on 'vārtā' (Manu VII. 43 and IX. 326) and to Bṛhaspati and Uśanas as writers on politics and government (Manu VIII 285, VII. 2 and 155). On Manu VII. 43 he refers to *Cāṇakya* as a writer on 'daṇḍanīti'. In numerous places he seems to have drawn upon Kauṭilya's work. For example, on Manu VII. 155 in interpreting 'pañcavarga' as 'kāpaṭika, udāsthita, grhapatika, vaidehika and tāpasavyaṅjana' he explains them almost in the words of Kauṭilya (I. 2). On VII. 148 he quotes the five aṅgas of *mantra* in the very words of Kauṭilya.⁵⁶⁹ Vide also his remarks on Manu VII. 54 (testing of ministers by *upadhas*). He names Asahāya (on 8. 156) and certain writers as *Smṛtivilāraṇa-kāraṇa* (on II. 25). Bühler is not quite accurate (p. cxx, n. 1) when he states that 'Medhātithi gives only once the name of an

569 इमान्यन्नानि कर्मणामारम्भोपायः पुरुषद्वयसंपत् देशकालविभागः विनिपातप्रतीकारः कार्य-
सिद्धिरिति । मेधातिथिः, compare कोटिल्य I. 15 'कर्मणामारम्भोपायः ... कार्य-
सिद्धिरिति पञ्चाङ्गे मन्त्रः' ।

early commentator'. On VIII. 3 he refers to the interpretations of Bhartṛyañña. He refers to the interpretations of Yajvan (on VIII. 151 and 156). Yajvan is only the last part of a name (as in Deva-rājayajvan). He quotes the interpretation of Manu by Upādhyāya (on II. 109, IV. 162, V. 43, IX. 141 and 147). Bühler holds that Medhātithi refers to his own teacher. It is more likely that Upādhyāya, like Yajvan, is the name or part of the name of a previous commentator of Manu. On VIII. 152 the explanations of R̥ju are twice cited. On IX. 253 Medhātithi cites the view of one Viṣṇuvāmin.⁵⁷⁰ From the tenor of the quotation it appears that Viṣṇuvāmin was a writer on Mīmāṃsā and not a commentator of Manu as Bühler thought (p. cxx, n. 1). Some Mss. read the word preceding Viṣṇuvāmin as 'kovara', others as 'kāvara'. It is probably 'kāvera' (residing on the Kāveri river).

He quotes (on Manu I. 19) a verse from the Sāṅkhyakārikā ('prakṛter mahān &c.). He speaks of Vindhyavāsa⁵⁷¹ as a Sāṅkhya and says that he does not admit a subtle interim body (antarābhava-deha). This is probably taken from Kumārila's words.⁵⁷² He repeatedly refers to the *purāṇas*, tells us (on III. 232) that they were composed by Vyāsa and contained accounts of creation. He quotes (on XII. 118) a verse from the Vākyapradīpa.⁵⁷³

He tells us (on II. 6) that the Pāñcarātras, Nirgranthas (Jains) and Pāśupatas were outside the pale of Vedic orthodoxy.⁵⁷⁴

Medhātithi had drunk deep at the fountain of the Pūrva-mīmāṃsā. His bhāṣya is full of the terms *vidhi* and *arthavāda*. He quotes Jaimini's sūtras frequently and applies them to the interpretation of smṛti texts at every step. Vide J B B R A S for 1925 p. 219 for examples. He cites passages from Śabara's *bhāṣya* (e. g. on III. 1). He mentions Kumārila by name (on I. 3) and as Bhaṭṭapāda (on Manu II. 18).

570 अतो यावती काचित्कलश्रुतिः सा सर्वार्थवाद इति कोवरविष्णुस्वामी ।

571 सांख्या हि केचिन्मान्तराभवामिच्छन्ति विष्णुवासप्रभृतयः । मेधातिथि on मनु I. 55.

572 अन्तराभवदेहस्तु निषिद्धो विष्णुवासिना । श्लोकवार्तिक p. 704.

573 उक्तं च वाक्यप्रदीपे--न तदस्ति च तन्नास्ति इत्यादि । Dr. Kielhorn told Dr. Bühler that the verse is not found in the वाक्यप्रदीपे of हरि (S. B. E. vol. 25, CXXIII, n. 1)

574 एवं सर्व एव बाह्य भोजकपाश्चात्रिकनियन्त्रालयवादपाशुपतप्रभृतयः ।

Bühler at first took the remark (on Manu XII. 19) about 'Śāriraka' as⁵⁷⁵ referring to Śaṅkara's bhāṣya on the Vedāntasūtra, but later on changed his opinion (SBE vol. 25, p. cxxii) and held that it probably implies a reference to the Śāriraka sūtras. Bühler's considered opinion does not seem to be right. The words 'yatheha rāja ... apaiti' are a summary of Śaṅkara's bhāṣya on Vedāntasūtra II. 1. 34 and II. 3. 42. and I. 2. 11-12. On Manu II. 83 he refers to the Upaniṣad-bhāṣya⁵⁷⁶ on Chāndogya II. 23. 4 and says that that passage has been differently explained in the bhāṣya. Śaṅkara does explain that passage of the Chāndogya differently. But this is not all. In various other places Medhātithi seems to have in view the Śārirakabhāṣya of Śaṅkara. For example, on I. 80 he has⁵⁷⁷ before him Śaṅkara's bhāṣya on the sūtra 'lokavat tu līlākāivalyam' (Vedāntasūtra II. 1. 33). He, however, seems to have favoured the position that the attainment of mokṣa is due⁵⁷⁸ not to mere correct knowledge but to the combination (*samuccaya*) of knowledge and karma (vide remarks on Manu VI. 32, 74-75,

575 ननु च धर्माधर्मयोरिच्छा प्रति नियन्तुत्वे ऐश्वर्यं ह्रीयते । तथा शारीरके दर्शितं यथेह राजा सेवानुरूपं दद्याति न च तस्येश्वरत्वमपैति अतो महत्परमात्मानो पश्यत इति व्यपदिश्यते ।

576 उपनिषद्भाष्ये चैतश्च व्याख्यानं तत्त्वज्ञानुपयोगान्न प्रदर्शितम् । मेधातिथिः. The उपनिषद् passage is 'तस्यैवा शङ्कुना सर्वाणि पत्राणि संतृण्णानि एवमोङ्कारेण सर्वा वाक् संतृण्णा' . मेधातिथि explains 'सर्वो ह्यर्थो वाग्व्यवहारानतीतो वाचश्च सर्वस्या ओङ्कारो मूलम् । तथा च श्रुतिः । तस्यैवा शङ्कुना &c. ... अन्तर्धानमनुस्मृतिराश्रय-भावापत्तिर्वा । कथं पुनः सर्वा वागोङ्कारेण संतृण्णा । वैदिक्यास्तावदोङ्कारपूर्वकत्वमुक्तम् । लौकिक्या अपि तद्वादीनि वाक्यानि स्मृतिरित्यापस्तम्बवचनात् ।' . शङ्कराचार्य explains 'यथा शङ्कुना पर्षनालेन सर्वाणि पत्राणि पर्णाधिचयवजातानि संतृण्णानि विद्धानि व्याप्तानित्यर्थः । एवमोङ्कारेण ब्रह्मणा परमात्मनः प्रतीकभूतेन सर्वा वाक् शब्दजातं संतृण्णा । अकारो वा सर्वा वागित्यादिश्रुतेः ।' .

577 लीलयापि कौतुकेनापि लोके राजादीनां प्रवृत्तिर्दृश्यत इति ब्रह्मविदः । मेधा० ; 'यथा लोके कस्यचिदासौषणश्य राज्ञो ... लीलारूपाः प्रवृत्तयो भवन्ति' शाङ्करभाष्य.

578 On I. 50 he says 'परब्रह्मावाप्तिस्तु मोक्षलक्षणा केवलानन्दरूपा ज्ञानात् ज्ञानकर्म-समुच्चयाद्देहि वक्ष्यामः ।' ; on Manu VI. 74-75 'इदं तु ज्ञानकर्मणोः समुच्चयान्मोक्ष इति श्लोकद्वयं ज्ञापकम् ।' ; on XII. 87 अतश्च ब्रह्मनिष्ठपरेणापि वेदाभ्यासा-दीभ्यनुष्ठेयानि ।

and XII. 87-90). This was probably due, as Kullūka remarks⁵⁷⁹ (on I. 3), to his being a profound student of Mīmāṃsā.

From Medhātithi's bhāṣya it is perfectly clear that the text of Manu on which he commented was practically the same that we have now. He refers to ancient (*ciraṅtana*) expositors of Manu (on V. 127) and to former (*parva*) expositors (IV. 176, II. 134, X. 21). He discusses various readings in several places (vide III. 119, IV. 99, 185, 229, VIII. 53). On VIII. 182-183 he notes⁵⁸⁰ that the order of the verses was traditionally different. Kullūka also notices that those two verses and the next two were read in one order by Medhātithi and Bhojadeva and in another by Govindarāja. On 9. 93 he notes that according to some that verse is not Manu's.⁵⁸¹

Medhātithi's bhāṣya is full of very interesting information. But for want of space it cannot be analysed in detail. The Mit. (on Yaj. II. 124) refers to the view of Asahāya and Medhātithi (on Manu 9. 118) about the fourth share to be given to an unmarried sister at a partition between brothers and follows it in preference to Bhārucci's. On Yaj. III. 24 the Mit. tells us that certain texts of Ṛṣyaśṛṅga about varying periods of impurity for Brāhmanas and others were not accepted as authoritative by Dhāreśvara, Viśvarūpa and Medhātithi. According to him⁵⁸² *satmyāsa* does not mean the giving up of all the obligatory duties laid down by *śāstra*, but the giving of *ahanūkara*. He⁵⁸³ allowed a brāhmaṇa to adopt even a kṣatriya boy. He explains away the well-known verse 'naṣṭe mrte... patiranyo vidhiyate' by

579 मेधातिथिस्तु कर्ममीमांसावात्सनया वेदस्य कार्यमेव तत्स्वरूपोर्थस्तं वेत्तीति कार्यतत्त्वार्थविकीर्ति
व्याचष्टे ।

580 The verses are यो निक्षेपं याच्यमानः &c. and साक्ष्यभावे &c. मेधातिथि says on
the first. व्यत्यस्तक्रमेयं श्लोकः समाम्नाये पठ्यते । प्रथमस्यार्थश्लोकं पठित्वा
साक्ष्यभाव इति पठितव्यम् । ततः स याच्य इति । एवं पाठो युक्तः ।

581 केचिदाहुरमानवोयं श्लोकः .

582 अथाप्युच्येत कर्मसंन्यासिनो निवृत्तिमार्गादस्थापिनो नैव केचिच्छास्त्रार्थविधयः स्मृतिः ।
नायं शास्त्रार्थः । अहंकारममकारत्याग एव संन्यासो वक्ष्यते नाशेषशास्त्रार्थत्यागः ।
मेधा० on मनु VI. 32.

583 सदृशं न ज्ञातितः किं तर्हि कुलानुरूपैर्गुणैः क्षत्रियादिरपि ब्राह्मणस्य दत्तको युज्यते ।
मेधा० on मनु 9. 168.

taking the word 'pati' in its etymological sense and says⁵⁸⁴ that the verse suggests that in order to maintain herself in such calamities the woman may take service with another person as her protector.

Medhātithi quotes several verses from his own work called *Smṛtivedika* on *Manu* II. 6 (in all 24 verses) and on X. 5. he says that he has dealt with the topic of mixed castes in *Smṛtivedika*. That work therefore was either entirely in verse or contained numerous verses. The *Parāśara-Madhaviya* (vol. I, part 2, pp. 183-186) has a long quotation in verse on the duties of *yatis* from a work called *Smṛtivedika* and the same work several times quotes verses attributed to Medhātithi (vol. I. part I p. 276 and part 2 p. 172). Hence the *Smṛtivedika* cited by the *Parāśara-Madhaviya* most probably is Medhātithi's work. Lollaṭa⁵⁸⁵ an early writer quotes several verses of Medhātithi in his work on *Śrāddha*. In the *Tithinirṇaya-sarvasamuccaya* (*Bhadrakamkar* collection) several verses of Medhātithi on obstacles to marriage such as death are quoted.⁵⁸⁶ In the *Yatidharmasamgraha* of *Viśveśvara-sarasvatī* (*Ānandaśrama* ed. p. 27) two well-known verses about ' *aṣṭāṅga-maitbuna* ' (viz. *smaraṇaṁ kīrtanaṁ keliṣ* &c.) are ascribed to Medhātithi and another verse⁵⁸⁷ is cited (on the same page) about the six duties of *yatis*. These quotations show that Medhātithi

584 तत्र पालनात्पतिमन्यमाश्रयेत सैरन्यकर्मोदिनात्मवृत्त्यर्थम् । मेधा० on मनु. 5. 156.

585 पुत्राभावे सपिण्डा मानुसपिण्डाः शिष्याश्च दत्तुः, तद्भावे कस्मिन्नाचार्याविति मेधातिथि-स्मरणम् । (folio 4b of the ms. of *Śāradhā* by *लोहटाचार्य* in the *आनन्दाश्रम* library at Poona); जातार्थोचमुताशौचविषये स्वाह मेधातिथिः । पादप्रक्षालने श्राद्धे त्वनलस्थापनं कर्तौ । मधुपर्के विवाहे वै आशौचेव्यूर्ध्वमाचरेत् । (*ibid.* folio 10a).

586 वधूव्रतार्थं घटिते सुनिश्चिते वरस्य गेहेत्यथ कन्यकायाः । मृत्युर्यदि स्वान्मनुजस्य चित्त- (चित्त !) दानं कुर्यात्सलु जातमङ्गलम् ॥ (folio 45 b); वादानानन्तरं यत्र कुलयोः कस्यचिन्मृतिः । तदा संवत्सरादूर्ध्वं विवाहः शुभदो भवेत् ॥ (folio 46 a); चोल्ले च व्रतवधे च विवाहे व्रतकर्मणि । भार्या रजस्वला यस्य प्रायस्तस्य च (न !) शोभनम् ॥ (folio 47 a); पृथग्मातुजयोः कार्यो विवाहस्त्वेकवासरे । एकस्मिन्मण्डपे चैव पृथग्वे-दिकयोस्तथा ॥ (folio 51 a). The first two verses occur in *मदाधर*'s commentary on the *पारस्करगृह्य* and the last three are cited in the *कृत्यचिन्ता-मणि* of *शिवराम* (D. C. ms No. 221 of 1179-80, folios 54 b, 55a, 56 b).

587 भिक्षाशनं जपो ध्यानं स्नानं शौचं सुरार्चनम् । कर्तव्यानि यदेतानि यतिना नृपदण्डवत् ॥ यतिधर्मसंग्रह.

wrote an extensive work in verse on several topics of dharma. It is to be fervently hoped that this work of Medhātithi would be brought to light some day or other. Coming as it does from such an erudite and ancient writer, it would throw a flood of light on the development of dharmasāstra.

As Medhātithi names Asahāya and Kumārila and most probably quotes the views of Śaṅkarācārya, he is later than 820 A. D. As the Mit. looked upon him as an authoritative writer, he must be earlier than 1050 A. D. Most probably he flourished between 825 and 900 A. D. Kullūka⁵⁸⁸ on Manu III. 127 says that Medhātithi is much earlier than Govindarāja (1050-1100 A. D.). Lollāṭa is mentioned as a predecessor in the Smṛtyartha-sāra of Śrīdhara, which was composed between 1150-1200 A. D. So Lollāṭa is much earlier than 1150 A. D. He looked upon Medhātithi as a writer whose work was as authoritative as a smṛti. A work called Prakāśa⁵⁸⁹ which is quoted in the Kalpataru appears to have mentioned Medhātithi. Hemādri quotes at great length Medhātithi's comments in several places.⁵⁹⁰ Hence the above date is amply corroborated. This conclusion is further strengthened by the fact that, though he names Asahāya, he does not mention Viśvarūpa, Bhāruci or Śrīkara. If by Miśra⁵⁹¹ in his comment on Manu XII. 118 he refers to Vācaspati-miśra, the author of the Bhāmati and other works, then he will have to be placed after 850 A. D.

64. Dhāreśvara Bhojadeva.

The Mit. (on Yaj. II. 135) says that Dhāreśvara tries to reconcile the conflicting texts about the right of the widow to succeed to her husband's estate by saying that she succeeded if her husband was separate and if she was willing to submit to *niyoga*. On the same verse the Mit. says that following Manu 9. 217 Dhāreśvara placed the paternal grand-mother immediately after the mother as an heir and even before the father. On Yaj. III. 24 the Mit. says that certain texts of R̥gveda about impurity on death were not

588 मेधातिथिप्रभृतिभिर्गोविन्दराजादपि वृद्धतरैरन्यथुपेतत्वात् ।

589 Vide note 185.

590 Vide चतुर्वर्गः. III. 1. 1062-63 where मेधातिथि's comment on मनु III. 265 is cited.

591 प्रमाणान्तराणामपि एकत्वप्रतिपादनपरत्वादेव आहिणः प्रत्यक्षस्य निश्चयः कृत एव हेतुः ।

accepted as authoritative by Dhāreśvara, Viśvarūpa and Medhatithi. Vide (sec. 60 on Viśvarūpa) about the remarks of the *Smṛticandrikā* on Dhāreśvara and Viśvarūpa. The *Hāratalā*⁵⁹² (p. 117) remarks (as does the *Mit.* on Yāj. III. 24) that Bhojadeva, Viśvarūpa, Govindarāja, and the Kāmadhenu did not cite certain texts as Jātukarṇa's and that therefore they were not authoritative.

That Dhāreśvara is to be identified with Bhojadeva of Dhārā, perhaps the most famous Indian prince as a patron of learned men, follows from several considerations. The *Dayabhāga*⁵⁹³ cites Bhojadeva and Dhāreśvara without making any distinction between the two. Some views that are ascribed to Dhāreśvara in one work are ascribed to Bhojadeva in another. The *Vivādatāṇḍava* of Kamalākara ascribes to Bhojadeva the same views as to the widow's rights as are ascribed to Dhāreśvara by the *Mit.* Mss. of the *Rājamārtanḍa* (commentary on the *Yogasūtras*) have colophons saying that the work was composed by Dhāreśvara Bhojarāja. Dhāreśvara is styled *ācārya* by the *Mit.* (on Yāj. III. 24) and *sarī* by the *Smṛticandrikā* (II p. 257). Works on numerous branches of knowledge were composed by (or in the name of) Bhoja of Dhārā. On poetics we have two extensive works of his, viz. the *Sarasvatikanthābharana* and the *Spṅgaraprakāśa*. A verse at the⁵⁹⁴ beginning of the *Rājamārtanḍa* tells us that Bhoja composed a work on grammar, a commentary on the *Yogasūtra* and a work on medicine called *Rājamṛgāṅka* just as Patañjali wrote on these three subjects (vide Mitra's *Notices of Mss.*, vol. I, p. 115 for the medical work of Bhoja called *Rājamārtanḍa* alias *Yogasāra*). He composed a work on astronomy called *Rājamṛgāṅka*. A work of his on the Śaiva *āgama* called *Tattva-prakāśa* has been published in the Trivandrum Sanskrit Series. There are several other works ascribed to him, which need not be

592 यानि जातुर्कर्णनाम्ना वचनानि लिखितानि तानि भोजदेव-विश्वरूप-गोविन्दराज कान्धेनुकद्विरिहसितस्वाम्यपुराणविरोधाच्च निर्मूलाभ्येव ।

593 दायभाग (p. 53, ed. of 1829) 'अयं वा धारेश्वरपुरस्कृतो वचनार्थः । इच्छया विभागवानमवृत्तस्य पितुः पैतामहधने सदृशं स्वाम्यं पुत्रैः सह न तत्र स्वोपाजितधन इव न्यूनाधिकविभागमिच्छातः कर्तुमर्हतीति ।'; दायभाग (p. 280) 'अत एव भोजदेवेनापि कृतारुतदुहित्तधिकारे बुद्धस्पतिरित्यभिधाय यथा पितृधने स्वाभ्यामिति वचनं लिखितम् ।'

594 शब्दलामनुशासनं विदधता पातञ्जले कुर्वता वृत्तिं राजमुगाङ्कसंज्ञकमपि व्यातन्वता वैद्यके । वाक्चेतोवपुर्मा मलः फणभृतां भर्त्रेव येनोद्धृतस्तस्य श्रीरजरङ्गमल्लनृपतेर्वाचो जयन्मुञ्जवलाः ॥ Intro. 4th verse.

set out here. That he composed an extensive work on the principal subjects of dharmaśāstra follows from the numerous references to him contained in the Mit., the Dayabhāga, the Hāralata and other works. The Suddhi-kaumudī⁵⁹⁵ (B. I. edition) of Govindānanda frequently speaks of a work called Rājamartanḍa of Bhoja on śrāddha. The Jayasinha-kalpadruma (p. 26) quotes Rājmārtanḍa and Bhoja-rājīya on the same page. Whether Bhoja composed on Dharmasāstra one work or two (as he composed two on poetics), and whether his work was a commentary or an independent digest it is difficult to say. M. M. Haraprasādaśāstri in one of his reports threw out the suggestion that the Kāmadhenu was the work of Bhoja, but this is entirely wrong, as the words of Śrīdatta in his Pitr̥bhakti⁵⁹⁶ will show.

Besides the two points noted above (about widow's rights and about the grandmother), there are others on which the Mit. and Dhāreśvara disagreed: viz. Dhāreśvara held ownership to be known only from śāstra, while the Mit. held it to be *laukika* (vide Viramītrodaya pp. 528, 536); Dhāreśvara held that the word 'duhitarāḥ' in in Yāj. stands for *putrikā* in the order of succession (Smṛti-cāndrika II. p. 295-96). On other points the views of Dhāreśvara coincide with those of the Mit., viz. on the usage of giving a special share to the eldest son having fallen into desuetude, on the daughter's son's right to succession, on the father's inability to give a greater or smaller share to his sons in ancestral property on a partition during his life-time. Vide my article on Bhojadeva in JBBRAS for 1925 pp. 223-224 for details of these and other views ascribed to Bhojadeva. A few other references may be noted here. The Nirpayāmr̥ta⁵⁹⁷ (p. 68) quotes a Bhojarājīya text. In the Kalaviveka of

⁵⁹⁵ अत एव राजमार्तण्डे भोजराजः-श्राद्धविघ्ने समुत्पन्ने मृतस्याविदिते दिने । अमावास्यां प्रकुर्वीत वदन्येके मनीषिणः ॥ p. 18. Vide also the श्राद्धक्रियाकौमुदी p. 480 for the same verse from the राजमार्तण्ड, which is perhaps more frequently quoted by गोविन्दानन्द than any other nibandha.

⁵⁹⁶ तदेतानि वाक्यानि राज्ञालिखितस्यान्नादेयानीति केचित् । तदयुक्तं कामधेनावपि राजनिष्पन्नवच्छिष्टपरिग्रहात्संशयं नाहर्न्वतीति चेत्, न राजालिखितत्वस्यादर्शनेनाप्युपपत्तेः । न हि यावन्ति स्मृतिवाक्यानि तावन्ति सर्वाण्येव राज्ञा दृष्टानीति प्रमाणमस्ति । पितृमाक (folio 38 of the D. C. ms No. 152 of 1892-95).

⁵⁹⁷ यत्तु भोजराज्यं न दिवा न निशासु च विच्छिन्ना न च सप्तमीशल्यसमोपहतोति । इदं सप्तमीशल्यनिषेधपरम् । निर्णयामृत.

Jimūtavāhana two verses about taking food at the time of eclipses are cited from Bhojadeva (p. 539). In several works certain views are stated to be those of a Bhūpalapaddhati or of Bhūpāla or of Rāja. The reference seems to be to a work of king Bhoja. For example, in the Dānaratnākara a Bhūpāla-paddhati and Bhūpāla are frequently quoted.⁵⁹⁸ The Samayapradīpa⁵⁹⁹ and Ācārādārśa of Śrīdatta speak of both Bhūpāla and Rāja. In other works also the views of Bhoja are often referred to as those of Rāja (the king *par excellence*). For example, the Ekāvalī⁶⁰⁰ (a work on Poetics) says that in the Śrīngāra-prakāśa the king accepted only one *rasa*. The Varṣakau-mudī (p. 107) says that a certain verse is cited by the Gaṅgavākya-vali without naming the author, but as it is not cited by the Rāja and the rest, it is unauthoritative.

The several *tattvas* of Raghunandana mention two works of Bhojadeva or Bhojarāja. For example, the Tithitattva (Jivananda vol. I, p. 17) cites a text as quoted in the Bhujabalabhīma by Bhojarāja; similarly in the Śrāddhatattva, (Jivananda vol. I, p. 266) two texts are cited as quoted by Bhojadeva in Bhujabalabhīma. Raghunandana also mentions Rājamārtanḍa of Bhojarāja (vide Āhnikatattva, vol. I, p. 451). He often cites the Rājamārtanḍa and the Bhujabalabhīma on the same page without the author's name (e. g. vide Udvāhatattva, vol. II, p. 124). Raghunandana often speaks of a Brhad-Rājamārtanḍa along with the Rājamārtanḍa on the same or the next page (vide Tithitattva, vol. I, pp. 25-26 and Jyotistattva pp. 605 and p. 655). That the Bhujabalabhīma and the Rājamārtanḍa are two different works appears to be clear. Whether the Brhad-Rājamārtanḍa and the Rājamārtanḍa are distinct works is not quite clear. (Vide Tri. Cat. of Madras Govt. mss. for

598. पञ्चासतगतास्तद्वद् ब्रह्मविष्णुमहेश्वरात् । लोकपालान्सहैतांश्च स्वबाह्वनसमन्वितान् ॥ इति श्लोकार्धपादौ भूपालपद्धतियोगीश्वरचोदितः । दानरत्नाकर (D. C. ms. No. 114 of 1884-86) folio 34 b; vide folios 19a, 28a, 29a, 50 b for भूपाल.

599 तदर्थं गौडीयवचनानि प्रमाणयतां तदनुसारेण व्यवस्थोक्तम् । भूपालादिमते तु सप्तम्येकादशोर्वाचनिकी व्यवस्था तिथ्यन्तरेषु प्रधानकालानुरूपम्यायादुद्यकालव्यापिम्यादर इति । समयप्रदीप (D. C. ms. No. 371 of 1875-76) folio 8 b; केचिच्च राजाद्यलिखितवाक्यबलात् युगान्तेषु युगान्तेषु संक्रान्तिषु पिण्डं न मन्यन्ते । समयप्रदीप folio 54 a; इदं च बोधायनवाक्यं राजाद्यलिखितमपि बहुजनसंमतत्वाद्धिखितम् । आचारादर्श (D. C. ms. No. 342 of 1875-76) folio 29 a.

600 राजा तु भृङ्गनरनेकमेव भृङ्गनरप्रकाशे रसमुरीचकार । एकावलि p. 98 (B. S. series).

1919-22, p. 4562, No. 3079 for Bhujabalanibandha of Bhojarāja in 18 adhyāyas on astrological matters in relation to dharmasāstra such as strījātaka, karmādivedha, vrata, vivāhamelaka-daśaka, grha-karmapraveśa, saṁkrāntisnāna, dvādaśamāsakṛtya). The Bhujabalabhimā is also mentioned by Śulapaṇi and by Rudradhara in his Śraddhāviveka.

Bhoja of Dhārā, according to the Bhojaprabandha, had a long reign of 55 years. There are three certain dates of his. A grant of Bhoja is dated *saṁvat* 1078 (i. e. 1021-22 A. D.). Vide I. A. vol. VI, p. 53; vide also I. A. vol. 41, p. 201 for Bhoja's grant dated *saṁvat* 1076 Magha (Jan. 1020) and E. I. vol. XVIII, p. 320 for Betma plate of Bhoja dated 1076 Bhādrapada (September 1020 A. D.). His astronomical work, the Rājamrgaṅka, takes *śake* 964 (1042-43 A. D.) as its initial date.⁶⁰¹ Bhoja's uncle Muñja was slain by Tailapa between 994-997 A. D. and Muñja was succeeded by Sindhura or Sindhula also styled Navasāhasaṅka. An inscription of Jayasinha, the successor of Bhoja, is dated *saṁvat* 1112, i. e. 1055-56 A. D. (vide E. I. vol. III, pp. 46-50). Therefore Bhoja must have reigned between 1000 and 1055 A. D.

There is a work named Dharma-pradīpa by Bhoja (Deccan College No. 26 of 1874-75). It is a work by another Bhoja later than 1400 A. D., as it quotes Vijñāneśvara and the Madanapārijāta. It was composed by an assembly of *pandits* at the bidding of king Bhoja of Āśāpura, son of Bhāramalla. The ms. was copied in *saṁvat* 1695 (i. e. 1638-39 A. D.).

65. Devasvāmin

The Smṛticandrikā tells us that Devasvāmin composed like Śrīkara and Śambhu a work in the nature of a digest of *smṛtis* (*smṛti-samuccaya*). Vide note 563 above. The commentary of Nārāyaṇa of the Naidhruva gotra, son of Divākara, on the Āśvalāyana-grhyasūtra⁶⁰² says that it relies upon the bhāṣya of Devasvāmin on the same work. Gārgya Nārāyaṇa, son of Narasiṅha, in his commentary on the Āśvalāyana-śrautasūtra, tells us that he follows the bhāṣya of Devasvāmin thereon. It is hardly

601 शक्रो वेदतुंगन्दो नो रविर्दो माससंयुतः । अथो देवान्वितो द्विस्थस्त्रिवेदधनस्तयोर्हृतः ॥
राजमृगाङ्क (D. C. ms. No. 105 of 1873-74).

602 आबलायनगृह्यस्य भाष्यं भगवता कृतम् । देवस्वामिसमाख्येन विस्तीर्णं तत्प्रसादतः ॥

likely that two writers of the same name flourished about the same time. Hence it may be assumed that Devasvāmin wrote bhāṣyas on the Āśvalāyana Śrauta and Grhya sūtras and a digest of smṛtis, where he discussed all topics of dharma, such as ācāra, vyavahāra, āśauca &c. The commentary of Bhaṭṭoji⁶⁰³ on the Caturviṃśatimata refers to the view of Devasvāmin on śraddha and āśauca. Hemādri⁶⁰⁴ (vol. III, part 2, p. 324) and Mādhava (on Parāśara, vol. I, part 2, p. 328) also quote Devasvāmin. The Smṛticandrikā quotes the views of Devasvāmin on vyavahāra and āśauca several times. For example, Devasvāmin⁶⁰⁵ explained the word Yautaka differently from the Nigluṇṭu (which explained it as the wealth that was given to a woman when she was seated on the same seat with her husband at the time of marriage). Devasvāmin explained that the words of the Saṃgraha⁶⁰⁶ that, when a son was born to one of several full brothers, he stood as a son to all and that the same rule applied to several co-wives when one of them had a son, meant that in both cases another son should not be adopted. Devasvāmin held the view (like Bhojadeva) that the word 'duhitṛ' in Yājñavalkya's verses on succession meant putrika.⁶⁰⁷ Devasvāmin explained

603 देवस्वामिनाध्वपारिजातकारप्रभृतयस्तु मासिके आशौचेनोपहृते सूतकानन्तरद्युद्धिदिन एव कर्तव्यं पुरस्तदहरेव वेति । चतुर्विंशतिमतव्याख्यानं p. 135 (Benares ed.).

604 यदि पृथङ्नि पर्वसान्धिः समाप्येत तदा नितरामेव च शोभनं यदि पुनरपरात्रे राज्ञो वा तदहश्चोपय श्योभूते याग इति । हेमाद्रि (कालनिर्णय) III, 2, p. 324; vide pp. 496 and 565 of the same volume for mention of देवस्वामी.

605 देवस्वामी तु पितृगृहलब्धं भर्तृगृहलब्धपेक्षया पृथग्धनतया मातृयौतकं मातृधनं मातुरे-वेत्याह तच्चिन्त्यम् । स्मृतिच० II, p. 285; vide चर० p. 696 'भर्तृगृहलब्धाल्प-धनतया पितृगृहलब्धं मातृधनं यौतकम् । यौतकवदस्यामिश्रणमप्यर्थः । यु मिश्रणा-मिश्रणयोरिति धातुपाठात् । युतसिद्धाविति प्रयोगाच्चेति देवस्याम्याह तदसत् ।'.

606 The verses of the संग्रह are : यद्येकजाता बहवो भ्रातरस्तु सङ्गोदराः । एकस्यापि सुते जाते सर्वे ते पुत्रिणः स्मृताः ॥ बहूनामेकपत्नीनामेव एव विधिः स्मृतः । एका चेत्पुत्रिणी तासां पिण्डदस्तु स इष्यते ॥. The स्मृतिच० (II, p. 289) says 'तस्य पूर्वोक्तैः सहापिरोधाय देवस्वामिना तात्पर्यार्थ उक्तः उभयत्र नाम्न्यः प्रतिनिधिः कार्य इति ग्रन्थेन'. The same words occur in the स. वि. (para 392 and p. 305) and in the दत्तकमीमांसा (p. 42).

607 एवं सोपपत्तिर्की पत्न्यभावे दुहितृगामितां भुवता बृहस्पतिनैव यद् दुहितृगामि धन-मिति विधायकं वचनजातं तत्पुत्रिकाविषयमेव न पुनरपुत्रिकानुहितृविषयमिति धारोन्वय-देवस्वामिद्वारातमनं स्मृतितन्त्रस्याभिज्ञत्वाभिमानोन्मादकल्पितं निरस्तं वेदितव्यम् । स्मृतिच० II, 285.

Manu⁶⁰⁸ 9. 141 as saying that the adopted son (in the particular case mentioned by Manu) took all the wealth and the *gotra* of his adoptive father. Vide *Smṛticandrikā* (Mysore ed.) on *āśauca* p. 22. The *Vaijayanti* of Nandapāṇḍita (on *Viṣṇu* 22. 32) quotes the view of Devasvāmin that on the death of unmarried daughters mourning was to be observed for ten days.⁶⁰⁹ The *Smṛticandrikā* quotes a verse from Devasvāmin⁶¹⁰ on *śrāddha* also.

In the *Prapañcahṛdaya* (Tri. S. series, p. 39) we are told that Devasvāmin composed a brief gloss on the 12 *adhyāyas* of the *Pūrvamīmāṃsāsūtra* and the four *adhyāyas* of the *Saṅkarsakāṇḍa*, seeing that the *bhāṣyas* of *Bodhayana* and *Upavarṣa* were vast. The Govt. collection of Mss. at Madras has Devasvāmin's *bhāṣya* on the *Saṅkarsakāṇḍa* (vide Tri. Cat. vol. III, part I, Sanskrit C, p. 3841). There are not sufficient data available to establish the identity of this writer with Devasvāmin, the writer on *dharmaśāstra*.

As the *Smṛticandrikā* quotes Devasvāmin so profusely, he cannot be later than 1150 A. D. His earlier limit can be determined in several ways. *Gārgya Nārāyaṇa's* comment on *Āśvalāyanaśraūta* (II. 1. 14) is quoted by *Trikāṇḍamaṇḍana*, who is himself quoted by *Hemādri*. Therefore *Gārgya Nārāyaṇa* could not have flourished later than 1100 A. D. (vide *Bhandarkar's* Report on search for mss., 1883-84, pp. 30-31). Therefore Devasvāmin probably flourished about 1000-1050 A. D., if not earlier. The fact that Devasvāmin held certain views similar to *Bhojadeva's* also corroborates the chronological position thus assigned to him.

66. Jitendriya

Jitendriya is one of those writers who at one time held an eminent position but in course of time sank into unmerited oblivion. The works of *Jimūtavāhana* bear abundant testimony to the fact that Jitendriya wrote an extensive work on *dharmaśāstra*. In his *Kālaviveka* (p. 380) *Jimūtavāhana* says that Jitendriya⁶¹¹ wrote on the

608 अत्र तृतीयपादार्थो देवस्वामिना विवृतः तदीयं सर्वं रिक्तं गोत्रं च हरेत्तेष्वेति ।

609 देवस्वामी स्वप्नच्छास्त्रेपि दशाहमाह.

610 आह्वयित्वे समुत्पन्ने अन्तरा मृतसूतके । अमावास्यां प्रकुर्वीत शुद्धिमेकं मनीषिणः ।
स्मृतिच० II. p. 385.

611 जितेन्द्रियशङ्खधराशुक्लसंज्ञमहरीवंशधवलयोग्लोके । कृतमपि कालनिर्घणमधुना
निःसारतां याति ॥

topic of *kāla* (i. e. on determining doubtful points about the months, the tithis, *samkrāntis*, &c. and the religious rites to be performed on them). In several passages of the *Kālaviveka* the very words of Jitendriya are quoted. Jitendriya said that a rite that occupies in performance only a short time must be performed at the principal time indicated for it⁶¹² (and not at a *gaṇṇa* time). From another quotation it appears that Jitendriya controverted the views of a predecessor Sambhramabhaṭṭa.⁶¹³ Jitendriya is said to have enumerated the names of the fifteen *muhūrtas* of the day from the *Matsyapurāṇa*⁶¹⁴; vide pp. 257, 367 of the *Kālaviveka* for other places where the views of Jitendriya on *kāla* occur. In the *Dayabhāga* of Jīmūtavāhana also Jitendriya is frequently mentioned. The *Dayabhāga* says that, if a man takes another's gold believing it to be iron or takes what is another's believing (in good faith) that it is his own, Jitendriya held in his remarks on the section of *prāyaścitta* that he is not guilty of theft.⁶¹⁵ The peculiar doctrine of the *Dayabhāga* that the widow of a person, whether he was separate or a member of a joint family, succeeded to her deceased husband's estate had been already expounded by Jitendriya.⁶¹⁶ The view of Jitendriya was that whatever is acquired by a person without using means or materials jointly owned by all members of a family is his exclusive property and that *maitra* (gifts of a friend) and *audābhika* are

612 तथा जितेन्द्रियेणाप्युक्तं यत्पुनरल्पकालीनमेव स्वयं स्वकाले समापयितुं शक्यते तत्रो-
क्तवैदेतोः कर्मवैतत्यस्यासामर्थ्यस्याभावात्पुनरुक्तकाल एव कर्मानुष्ठानमित्यन्तम् ।
कालविवेक p. 489.

613 अन्यान्यपि एवंविधानि संश्रमभट्टकल्पिताभ्युपेक्षणीयानि इत्येदन्तं, तद्यमतिमन्दतमो
वादः कथं सुन्दरमतिना जितेन्द्रियेणाभिनन्दितः । कालविवेक p. 255.

614 अत एव जितेन्द्रियेण 'रौद्रेष्वेवमेव ... भटः पञ्चदश स्मृताः ॥' एताम्भस्व-
पुराणोक्तानेकैकमुहूर्तपरिमिताम् यावान्नित्यक्रमसंज्ञानभिधाय दक्षितम् । कालविवेक
p. 370.

615 अत एव प्रायश्चित्तकाण्डे जितेन्द्रियेण भणितं यदि स्वर्णमेव परकीयं लोहादिबुद्ध्या
गृह्णाति अनुवर्णं सुवर्णबुद्ध्या आत्मीयसदृशं परकीयमेवात्मीयबुद्ध्या गृह्णाति सर्वत्र
भाष्यहरनिष्पत्तिः सर्वत्र यथावस्तु परकीयबुद्धेरभावात् । दायभाग p. 350 (ed. of
1829, p. 224 of Jīvananda).

616 अतोऽविशेषैवैव विभक्तत्वाद्यनपेक्ष्यैवापुत्रस्य भर्तुः कृत्स्नधने पत्न्याधिकारो जिते-
न्द्रियोक आदरणीयः । दायभाग p. 256.

only cited (by Yāj.) as examples of this proposition.⁶¹⁷ Jitendriya held the daughter's son entitled to succeed after the daughter, just as Viśvarūpa, Bhoja and Govindarāja did. In the Vyavahāramāṭṛka of Jimūtavāhana also Jitendriya's views are cited (on pp. 302, 334). This shows that he wrote also on procedure in law courts. Jitendriya is also referred to in the Dāyatattva of Raghannandana.⁶¹⁸ But no other early writer quotes Jitendriya. Therefore it appears that Jitendriya was probably a Bengal writer and flourished about 1000-1050 A. D. and that he was completely eclipsed by the brilliant Jimūtavāhana.

67. Bālaka.

Bālaka like Jitendriya is no more than a name to us. Jimūtavāhana's works make frequent reference to him. He held the view that the daughter's son, not being expressly mentioned as an heir by Yāj., came in after those expressly mentioned from the widow to the brother.⁶¹⁹ The Dāyabhāga notices that Bālaka read a text of Āpastamba in a wrong way.⁶²⁰ Bālaka said that the words of Śaṅkha 'svaryātasya-aputrasya bhrātṛgāmi dravyam. . . jyeṣṭhā vā paṇi' apply either to a widow belonging to a caste other than her husband's or to a very young widow or in case her husband was undivided or re-united.⁶²¹ Bālaka says that when some property is acquired by one brother by means of learning, other brothers are not entitled

617 जितेन्द्रियेणापि बहुप्रकारं विमृश्योक्तं तदस्य यावदुक्तमपञ्चस्य संक्षेपेणायमर्थः श्रयेतल्यः यत्किञ्चिद्वनमसाधारणोपायाजितं तद्साधारणं प्रदर्शितमित्यन्तेन । दायभाग p. 180.

618 अत एव परकीयत्वेन विशेषतो जानतस्तदपहारे स्तेभ्यं न तु स्वद्रव्यधर्मेण परद्रव्यव्यवहृतुरपीति जितेन्द्र- (जितेन्द्रिय !) दायभागप्रायश्चित्तविवेकरुम्मतम् । दायतत्त्व p. 182 (vol. II of Jivananda's ed.); compare the view of बालक set out below from the दायभाग (note 623.).

619 यस्तु बालकवचनं पत्नी दुहितरश्वैव पितरौ भ्रातरस्तथा इत्यादि नियतक्रमादधस्तन एव दौहित्रस्याधिकार इति तद् बहुस्पातिविरोधाद् बालवचनमेव । दायभाग p. 282.

620 इदं बालकेनाकुलीरुस्य पठितं यस्तु धर्मेण द्रव्याणि प्रतिपादयति ज्येष्ठस्तं पितुसमभागं कुर्यादिति तदनाकरम् । दायभाग p. 161. The sūtra is Āp. Dh. S. II. 6. 14. 15 'यस्त्वधर्मेण द्रव्याणि प्रतिपादयति ज्येष्ठोपि तमभागं कुर्यात्.'

621 यच्च बालकेनोक्तं—असवर्णाविषयं वा युवत्यभिप्रायं वा अविभक्तसंसृष्टविषयं वा शङ्कादिवचनं इति तेनाव्यवस्थितशास्त्रार्थकथनेनात्मनो बालरूपत्वमेव प्रकटिकृतं सन्देहादेकतरानुष्ठानानुपपत्तेः । दायभाग p. 262. Here there is a play on the word बालक.

to that wealth.⁶²² The *Dayabhāga* refers to a passage from *Bālaka* in which the latter relies on the *Pūrvamīmāṃsā* example of *mudga* and *māṣa*.⁶²³ In the *Vyavahāramātrkā* of *Jimūtavāhana* (p. 346) it is stated that *Bala* held the same views as those of *Śrīkara-miśra* on a certain point. In the *Prāyaścitta-nirūpaṇa* of *Bhavadeva* a writer named *Vāloka* is mentioned (vide *JASB* 1912 at p. 336). This seems to be a Bengali scribe's way of pronouncing the name *Bālaka*. *Bālaka* is mentioned in *Raghunandana's Vyavahāratattva* (p. 47) also as holding the view with *Śrīkara* and others that adverse possession for twenty years conferred ownership in the case of immovable property.⁶²⁴ *Śūlapāṇi* in his *Durgotsaviveka* twice quotes the views of *Bālaka* and once refutes the latter.⁶²⁵ Hence it appears that *Bālaka* was an eastern or Bengal writer, composed a work on several branches of *dharmasāstra* (such as *vyavahāra* and *prāyaścitta*) and flourished before 1100 A. D.

68. *Bālārūpa*.

In the *Smṛtisāra* of *Harinātha* (I. O. cat. No. 301, folio 128a ff) there is a long passage setting out the views of *Bālārūpa* on the question of the succession to a childless man. In the *Vivāda-candra*⁶²⁶ of *Misaru-miśra* the opinions of *Bālārūpa* (*Bālārūpamata*)

⁶²² बालकेनाप्युक्तं न ह्येकेन भावा विद्यादिना लब्धेऽपरे वामधिकारसंभवः प्रमाणभावादि-
त्यन्तेन । दाघभाग p. 190.

⁶²³ अतो यच्चालकवचनं यथा मुद्रापचारे मापप्रतिनिधौ मुद्रानां मापाणां च यज्ञसंबन्धे—
अयसिष्या वै माषा—इति माषा निषिद्धाः, तथास्मीयानास्मीयहरणेपि अनास्मीयापहारो
निषिद्धः, तद्बालवचनमेव पूर्वव्याहृतस्य स्तेवपदार्थस्यैवाभावात् । दाघभाग p. 356.

⁶²⁴ तस्मादाज्ञवल्क्यादिवचनाद्विशतिवर्षदशवर्षादिकालेभ्यो एव स्वस्थं जनयति तथा काल-
प्राप्तिबलेन बीजमकुर्वन् जनयति तरवश्च कुसुममिति स्वामिना चापरित्यक्तेपि शास्त्रोक्त-
कालीनभोगास्त्वाम्यमन्यस्य भवति यथा जयेन राज्ञः परराष्ट्रने इति । एवमेव
श्रीकरबालकजोऽलोकभवदेवभट्टशूलपाणिकुल्लूकभट्टचण्डेश्वरमन्त्रिनव्यवर्धमानोपाध्याय-
प्रभृतयः । व्यवहारोपि तादृगेव । व्यवहारतत्त्व p. 223 (*Jivananda* vol. II).

⁶²⁵ इति आश्विनाधिकारीयर्षिष्णुधर्मोत्तरवचनमात्रदर्शिना बालकेनात्र विषये पूर्वदिने नवभि-
कृत्यं युग्मादिति यदुक्तं ' भगवत्याः प्रवेशादिविसर्गान्ताश्च याः क्रियाः ' इत्यादि
वचनेन विरोधात्तद्वैयर्थ्यम् । दुर्गास्तवविवेक p. 16 (*Sanskrit Śāhityapariṣad* ed.).
Vide p. 9 also for reference to बालक's view on देवीपूजा.

⁶²⁶ दुहितृणामभावे तदन्वयस्तत्पुत्रादिर्बिभजेदित्यर्थः । मातुरन्वय इति बालरूपकृतः ।
विवादचन्द्र (D. O. Ms. No. 57 of 1883-84) folio 33a ; बालरूपमते तु संसृष्ट-
सहोदरत्वमपि संसृष्टविभागग्रहणे हेतुः । *ibid.* folio 35a.

that the words of Yāj. (II. 117 tābhya ite'nvayaḥ) mean the offspring of the mother and on the succession to reunited coparceners are cited. In the Vivādacintāmaṇi of Vācaspati⁶⁹⁷ the views of Balarūpa are frequently cited. Relying on the words of Parāśara, Balarūpa held that an unmarried daughter was entitled to preference over a married one as an heir to a sonless man. As regards the verse of Hārita that if a young widow was *karkaṣa* (quarrelsome, 'suspected of unchastity' according to others), then she was to be given maintenance alone (out of her husband's estate), Balarūpa's view was that it refers to the widow of a re-united coparcener.⁶⁹⁸ Balarūpa was of opinion that *atmabandhus*, *pitrbandhus* and *mātṛbandhus* succeeded in the order stated.⁶⁹⁹ The Kāladarśa of Ādityabhāṭṭa names Balarūpa among the authorities on which it relies. This shows that Balarūpa wrote not only on *vyavahāra* but also on *kala*.

As Harinātha and the Vivādacandra mention Balarūpa he is certainly earlier than about 1250 A. D. The important question is whether Bālaka and Balarūpa are identical. I think, though with some hesitation, that they are identical. The difficulty is caused by the fact that Harinātha speaks of 'the author of Balarūpa,' which implies that Balarūpa is a *work* and *not* an *author*, while the others speak of Balarūpa as an *author*. The Dāyabhāga always speaks of Bālaka and never of Balarūpa, while the Mithilā writers, Misaru-miśra, Vācaspati and Harinātha, speak of Balarūpa and not of Bālaka. Bālaka is not mentioned by any writer belonging to a province other than Bengal. It is not likely that there were two early authors belonging to the same locality on *vyavahāra* bearing two names so nearly the same as Bālaka (or Bala) and Balarūpa. Moreover if we read one quotation from the Dāyabhāga between the lines (vide note 621) where Jimūtavāhana makes fun of Bālaka by charging him with having exposed his *Balarūpatva* (being Balarūpa, being childish) it appears that the Dāyabhāga looked upon Bālaka and Balarūpa as identical. If so Bālaka or Balarūpa

697 अपुत्रस्य कुमारी रिक्तं गृहीयात्तदभावे चोदा चेति पराशरवचनात्तथैवात्र क्रम इति बालरूपः । विवादचिन्तामणि p. 153.

698 संसृष्टिमार्यापरमिति बालरूपः । विवादचिन्तामणि p. 152.

699 एतेषां क्रमेणाधिकारः । बालरूपोप्येवम् । विवादचिन्तामणि p. 155.

becomes an ancient writer, who flourished certainly before 1100 A. D. As he held the same views as Śrīkara and an antiquated view about the rights of the daughter's son he must not be later than 1050 A. D.

69. Yogloka

Yogloka like Jitendriya and Bālaka is a writer about whom we know only from the works of Jimūtavāhana and Raghunandana. He is the last of the series of writers enumerated in one place by the Kālaviveka as having dealt with the subject of *kāla* (vide note 611 above). The Vyavahāra-mātrkā of Jimūtavāhana very frequently⁶³⁰ cites the views of Yogloka and generally twits him with thinking himself as being a logician or a new-fangled (*nava-tārikāṇ-manya*) logician. Both in the Kālaviveka and the Vyavahāramātrkā Yogloka is generally cited for being refuted (e. g. pp. 457-58, 465, 483 of the Kālaviveka). It is only very rarely that Jimūtavāhana agrees with Yogloka (as on p. 369 of the Kālaviveka). From certain passages of the Kālaviveka it follows that Yogloka composed two works, one called Brhad-Yogloka (larger work) and the other styled Svalpa-Yogloka (a smaller-work).⁶³¹ It appears that Yogloka was later than Śrīkara and accepted certain illustrations given by the latter.⁶³² The Vyavahāratattva of Raghunandana informs us that like Śrīkara and Bālaka, Yogloka held the view that twenty years' adverse possession of immoveables conferred ownership (vide note 624 above). The same work tells us that the Maithilas followed the view of Yogloka that the verse of Kātyāyana (*yadyekadeśa-vyāptāpi... nṛṇām*) was intended to apply to a case where a litigant threw down the challenge that if even one out of several

630 Vide pp. 291, 293, 295, 310, 312, 313, 347.

631 योग्लोकेन तु स्वल्पबृहद्व्यसंस्थेन द्वयमेवोक्तं यल्लालनिरूपणाक्षमत्वात् । कालविवेक p. 365 ; तस्मान्मूलाधार्मिककल्पितं योग्लोकस्य बृहद्व्यसंस्थे प्रक्षितम् । अस्यैव स्वल्प-
व्यसंस्थे अन्येषु च नियमेषु दर्शनाद् योग्लोकीयबृहद्व्यसंस्थपुरातनपुस्तकभावात् ।
तस्मात्स्वयमेवेतद् योग्लोकेनापि बृहद्व्यसंस्थे लिखितम् । कालविवेक p. 273 ; vide
also pp. 177, 221 490 for references to योग्लोक.

632 यत्तु बुद्धलोदाहरणं तार्किकमन्यस्य योग्लोकस्य मदीयेयं क्रमागता भूरिति भाषायां
मदीयेयं दशवर्षमुज्यमानत्वात् इति श्रीकरोदाहरणस्वीकरणं तदसंगतम् । व्यवहारमात्रक।
p. 302,

items of property charged were brought home to him as having been stolen by him, he would restore all the items claimed.⁶³³

The foregoing establishes that Yogloka wrote at least on *kāla* and *vṛjavahāra* and composed two treatises on *kāla*.

Jimūtavāhana⁶³⁴ says that a predecessor of his styled Dikṣita criticized a certain reading of Yogloka's, i. e. Yogloka preceded Dikṣita, who was a predecessor of Jimūtavāhana. Jimūtavāhana further refers to ancient (*purāṇa*) mss. of Yogloka's work. Hence Yogloka must have preceded Jimūtavāhana by at least a hundred years. He is later than Śrīkara (note 632 above). Therefore he must have flourished between 950-1050 A. D.

70. *Vijñāneśvara*

The *Mitākṣarā* of Vijñāneśvara occupies a unique place in the Dharmaśāstra literature. Its position is analogous to that of the *Mahābhāṣya* of Patañjali in grammar or to that of the *Kāvya-prakāśa* of Maṃmaṭa in Poetics. It represents the essence of dharmaśāstra speculation that preceded it for about two thousand years and it became the fountain head from which flowed fresh streams of exegesis and developments. Under the decisions of the Courts in British India, the *Mitākṣarā* is of paramount authority in several matters of Hindu Law (such as adoption, inheritance, partition etc.) throughout India except where, as in Bengal, the *Dāyabhāga* prevails.

The *Mit.* professes to be a commentary on the *Yājñavalkya-smṛti*. In the colophons of several mss. it is described as *Rju-mitākṣara*, *Pramitākṣarā* or simply *Mitākṣarā*. These names are probably due to some of the verses appended at the end of the commentary.⁶³⁵ The *Mit.* is not only a commentary explanatory

633 व्यवहृतस्त्व p. 217 (*Jivananda* vol. II) ' न च यद्येषां मध्ये एकमपि मया गृहीतं विभावयसि तदा स्रष्टुमेव दातव्यमिति प्रतिज्ञाविषयत्वेन कदेशविभावितत्वं वचनस्येति योग्लोकमतानुसारिमेधिलमतं युक्तमिति वाच्यम् । १.

634 श्रावण इति तु पठितं योग्लोकेन तद्गृह्यदर्शनं भवतीति दीक्षितेनोक्तम् । कालविवेक p. 280.

635 इति याज्ञवल्क्यमुनिशास्त्रगता विवृतिर्न कस्य विहिता विदुषः । प्रमिताक्षरापि विपुलार्थवती परिशिञ्चति श्रवणयोरमृतम् ॥ गम्भीराभिः प्रसन्नाभिर्वाग्भिर्ब्रह्मा मिताक्षरा । अनन्यार्थामिरन्याभिर्विवृतिर्विहिता मया ॥

of the verses of Yājñavalkya, but it is in the nature of a digest of *smṛti* material. It brings together numerous *smṛti* passages, explains away contradictions among them by following the rules of interpretation laid down in the *Pūrvamīmāṃsā* system, brings about order by assigning to various dicta their proper scope and province (*viśayavyavasthā*) and effects a synthesis of apparently disconnected *smṛti* injunctions.

The Mit. quotes a host of *smṛti* writers⁶³⁶ and six predecessors, who were commentators and authors of digests on *dharmaśāstra*, viz. Asabhāya, Viśvarūpa, Medhātithi, Śrīkara, Bhāruci and Bhojadeva. Besides it quotes Vedic works (like the *Kāthaka*), the *Bṛhadāranyakopaniṣad*, the *Garbhopaniṣad*, the *Jābalopaniṣad*, the *Nirukta*, *Bharata* (author of *Nāṭyaśāstra*), *Yogasūtra*, *Pāṇini*, *Suśruta*, the *Skandapurāṇa*, the *Viṣṇupurāṇa*, *Amara*, *Guru* (i.e. *Prabhākara*).

The author styles himself *Vijñānayogin* in the concluding verses of his commentary and later writers frequently refer to him in that way. He belonged to the *Bhāradvāja gotra* and was son of *Padmanābhabhāṭṭa*. He was a *paramahansa* (i.e. an ascetic) and was the pupil of *Uttama*. He tells us that when he wrote the *Mitākṣarā*, king *Vikramārka* or *Vikramādityadeva* was ruling in the city called *Kalyāṇa*⁶³⁷ (now in the *Nizam's* dominion). The verses at the

636 The *smṛti*s and *smṛtikāra*s quoted by name are: अङ्गिरस्, बृहदङ्गिरस्, मध्य-मङ्गिरस्, अत्रि, आपस्तम्ब, आश्वलायन, उपमन्यु, उशनस्, कथ्यशुक्ल, कश्यप, काण्व, कात्यायन, काष्ठाजिनि, कुमार, कृष्णद्वैपायन, क्रतु, गार्ग्य, गृह्यपरिशिष्ट, गोमिल, गौतम, चतुर्विंशतिमत, च्यवन, छागल (or छागलेय), जमदग्नि, जातू-कर्ण्य, जाबाल, (or-लि), जैमिनि, दक्ष, दीर्घतमस्, देवल, धौम्य, नारद, पराशर, पारस्कर, पितामह, पुलस्त्य, पैब्रह्म, पैठीमसि, भवेतस्, बृहलचेतस्, बृहस्पचेतस्, भजापाति, बाणकल, बृहस्पति, बृहद्वृहस्पति, बोधायन, ब्रह्मगर्भ, ब्राह्मवध, भारद्वाज, भृगु, मनु, बृहन्मनु, बृहमनु, मरीचि, मार्कण्डेय, यम, बृहस्पत, याज्ञवल्क्य, बृहद्व्याज्ञवल्क्य, बृहद्व्याज्ञवल्क्य, लिखित, लोकाक्षि, वसिष्ठ, बृहद्वसिष्ठ, बृहद्वसिष्ठ, विष्णु, बृहद्विष्णु, बृहद्विष्णु, वैशम्पायन, व्यास (or व्यासपाद), व्यास, बृहद्व्यास, शङ्ख, शङ्खलिखित, शाण्डिल्य, शातातप, बृहच्छातातप, बृहद्वशातातप, भुनःपुच्छ, शौनक, षट्त्रिंशत्मत, संवत्, बृहद्वसंवत्, सुमन्तु, हारीत, बृहद्वहारीत, बृहद्वहारीत.

637 नास्तीदस्ति भविष्याति क्षितितले कल्याणकल्पं पुरं नो दृष्टः श्रुत एव वा क्षितिपतिः श्रीविक्रमाकौपेयः । विज्ञानेश्वरपाण्डितो न भजते किंचाच्यद्व्योपमश्राकल्पं स्थिरमस्तु कल्पलतिकाकल्पं तदेतन्नयम् ॥ 4th verse at the end.

end containing the personal history appear to be genuine. They occur in the oldest Mss. of the Mit. such as the Government of Bombay Ms. dated *śakasaṃvat* 1389.

The author of the Mit. was a profound student of the Pūrva-mīmāṃsā system. Throughout the Mit. discussion of Pūrva-mīmāṃsā *nyāyas* and their application to dharmaśāstra are sown broadcast. For example, the Mit. on Yāj. I. 81 (whether it is a *niyama* or *parisaṅkhyā*), I. 86, II. 114, II. 126, II. 265 &c., may be consulted. The Mit., as the very name implies, is generally concise and to the point. But in his desire to make his work a repository and synthesis of varied *smṛti* dicta the author does not mind if he has occasionally to expand his commentary to enormous lengths. For example, the Mit. on Yāj. III. 265 and 290 occupies several pages of closely printed text.

As the Mitākṣarā names Viśvarūpa, Medhātithi and Dhāreśvara, it must have been composed after 1050 A. D. The *Smṛticandrikā*⁶¹⁸ of Devaṇṇabhaṭṭa (which as will be seen later on was composed about 1200 A. D.) several times criticizes the views of the Mit., viz. the latter's remarks that the giving of an additional share to the eldest son is disapproved of by the people, the reasons given for preferring the mother to the father and the definition of *daya*. Vijñāneśvara is named in the *Kalpataru* of Lakṣmidhara⁶¹⁹ (composed in the 2nd quarter of the 12th century). This shows that the Mit. was composed before 1120 A. D. A greater approximation can be arrived at in several ways. The *Kalpataru* mentions

618 यत्पुनर्विज्ञानेश्वरेणोक्तं सत्यमयं विधनो विभागः ... हेयः । एतदपि बाह्यान्नेषेतदुद्धारविषयविभागादौ लोकविद्वेषोस्ति प्रत्युत विद्यागुणपुण्यकर्मसंपन्नज्येष्ठादौ भागाधिक्ये लोकानुरागो दृश्यत इति यत्किंचिदेतत् । स्मृतिच. II. p. 266 ; 'न च दायशब्देन यद्धनं स्वामिसंयन्धादेयं ... तदुच्यत इति दायादिशब्दनिरूपणार्थं मिताक्षरायामुक्तं युक्तम्' स्मृतिच. II. p. 267 ; 'पिता सपत्नीपुत्रेष्वपि साधारणो माता तु न साधारणीति प्रत्यासत्त्यतिशयोक्तीति विप्रलम्भसदृशमिदं न हि ज्वननीजनकयोजनार्थं प्रति सैनिकपैतारस्तन्यमस्ति ।' स्मृतिच. II. p. 297.

619 'क्षत्रधर्मस्तु ब्राह्मणो ब्राह्मणं दासकर्माणि न कारयेदिति विज्ञानेश्वरस्वरसः' folio 380 of the Benares Sanskrit College transcript of कल्पतरु (on व्यवहार).

Vadibhayaṃkara⁶⁴⁰ who, the Viramitrodaya⁶⁴¹ tells us, was an admirer and follower of Vijñāneśvara and yet found fault with his explanation of Yāj. II. 51 (rikthagrāha ṛnam &c.). Therefore the Mit. must have been composed at the latest before 1100 A. D. Among the Cālukyas of Kalyāṇa, the only king named Vikramārka or Vikramāditya during whose reign Vijñāneśvara could have flourished is Vikramāditya VI who reigned for over fifty years from about 1076 to 1127 A. D. Vide Bombay Gazetteer vol. I, part 2, pp. 446-453, I. A. vol. 48 p. 6 (for pedigree of the Cālukyas of Kalyāṇa with dates), I. A. vol. 12 p. 212 (for an inscription of Vikramāditya Tribhuvanamalla dated *śaka* 1047) and I. A. vol. 22, pp. 296-298. From all these considerations it follows that the Mit. was composed between 1070-1100 A. D.

Out of the numerous commentaries on the Mit. those of Viśveśvara, Nandapaṇḍita and Bālabhāṭṭa are the most famous. *Vide* sections 93, 105, 111. Considerations of space preclude any detailed statement of the doctrines peculiarly associated with the name of Vijñāneśvara. There are however some which must be mentioned. He laid down (on Yāj. I. 52) that wherever the word *sapiṇḍa* occurred, it denoted either directly or mediately connection with particles of one body (i. e. blood-relationship with an ancestor). He also strictly adheres to the principle that propinquity is the guiding principle in matters of inheritance and succession. He divides *dāya* into *apratibandha* and *sapratibandha* and affirmed that sons, grandsons and great-grandsons acquired by birth ownership in ancestral property. On all these matters he is diametrically opposed to Jimūtavāhana.

Aufrecht in his great catalogue makes conflicting statements about a work called Āśaucadaśaka. On I. p. 55 he notes that Āśaucadaśaka is a work of Harihara with a commentary by Vijñāneśvara and again on I. p. 571 he ascribes Āśaucadaśaka-ṭīkā to Vijñāneśvara. On I. p. 762 he ascribes the Āśaucadaśaka and Daśaśloki-vivarana to Harihara and appears to distinguish him from that Harihara who

640 शोभ्यस्य जननी तातः पुत्रो वा तत्सहोदरः । भार्या पुत्रवती धर्म्या ज्ञातयः परिकीर्तिताः ॥ इति वादिभयंकरे बृहस्पतिवचनात् । *ibid.* folio 230.

641 विज्ञानेश्वरानुयायी यथात्र वादिभयंकररुदाह । अहो यत जगत्स्वयात्विज्ञानेश्वरयोगिनः । पूर्वापराविरोधेपि नापुस्तन्यानमद्भुतम् ॥ वीरमित्रोदय p. 350 (Jivananda).

composed a bhāṣya on Pāraskaragrhyasūtra. On I. p. 795 he corrects himself by saying that Harihara wrote only the commentary on the Āśaucadaśaka and that the latter is identical with the Daśaśloki-vivarapa. On III. p. 121 he is doubtful whether the Āśaucadaśaka is a work of Vijñāneśvara. In the Deccan College collection there is an ancient Ms. (No. 196 of 1884-1887) of the Āśaucadaśaka.⁶⁴² It was copied in *samvat* 1578 Mārgaśīrṣa (i. e. December 1522 A. D.). It distinctly says that Vijñāneśvarayogin composed in ten Śārdūlavikrīḍita stanzas a work on *āśauca* and that Harihara composed a commentary on it. In the Bhadkamkar collection there is an old Ms. of the Āśaucadaśaka, the colophon of which ascribes the work to Vijñāneśvara. Vide I. O. cat. p. 565, No. 1749 for a ms. of Āśaucadaśaka with Harihara's commentary dated *samvat* 1589 (1532-33 A. D.) That the Āśaucadaśaka was a very popular work follows from the several commentaries thereon that are available even now. Raghunātha⁶⁴³, son of Mādhyā and nephew of the famous Nārāyaṇabhaṭṭa, composed a commentary on the Daśaśloki in śaka 1500 (D. C. No. 82 of A. 1882-83). There is another commentary on the same work by Bhaṭṭoji (D. C. No. 99 of 1582-83). Harihara quotes in his bhāṣya, besides several well-known smṛtikāras, a work called Viśvadarśa (folio 4b).⁶⁴⁴ Harihara, the commentator of the Pāraskaragrhyasūtra, is described as the pupil of Vijñāneśvara in several mss. Harihara in his bhāṣya on Pāraskaragrhya quotes Vijñāneśvara and Kalpataru. The Viśvadarśa praises Vijñāneśvara very highly.⁶⁴⁵ Therefore it appears that

642 The ms. begins: अथ विज्ञानेश्वरविरचितमुनिज (न) वाच्यैर्मिताक्षरामध्यात् । आशौचदशकवृत्तिं वदति हरिहरो हरिं नत्वा ॥ अत्र तावद्विज्ञानेश्वरयोगिन्द्रश्चतुर्वर्णात्मकस्य जन्मनि सूतो भवेत् सूतकं मरणे वाचे भवेत् शावं सूतकशावसिद्धयर्थं वृत्तदशकं शार्दूलविक्रीडितेन चकार तत्रायं वृत्तमाह मातुर्गर्भविपत्स्वर्थं &c. The colophon at the end is इत्याशौचदशकाख्यं श्रीहरिहर (र) विरचितं समाप्तम् ।

643 Rūpānath criticizes विज्ञानेश्वर 'यत् विज्ञानेश्वरेण प्रतिलोमानां त्वाशौचाभाव एवेत्युक्तं तद्वचनविरोधादुपेक्षणीयम् । प्रतिलोमा धर्मेहीना इत्येतत्तु पाक्यज्ञायभिप्रायम्' folio 19b.

644 संप्रति विज्ञेयो विद्वाद्शास्त्रं 'मसखीणां त्रिरात्रं पितृविपदि भवेत्'.

645 यथा वै विज्ञानेश्वरविरचितेयापि महतो महर्षिर्भूः कीर्तिस्त्रिजगति यथा पुण्यकदिति । यथा (तथा !) श्रीमन्नागार्जुनतनुज धन्य प्रतिगृहं स्फुरद्विद्वादर्शं स्फुरतु तव कीर्तिः सुकृतिनः ॥ IV. 52 : श्रीरामस्य युधिष्ठिरस्य च यथा रामायणे भारते कीर्तिर्भोति यथा च मुञ्जतुपतेः सा कारिका सुषणम् । श्रीमद्भगवत् मिताक्षरादिषु यथा श्रीवृद्धभर्तुस्तथा विद्वाद्दर्शनबन्धने तव शुभश्लोका जयमयुजिताः ॥ ms. of विद्वाद्दर्श (in Bhadkamkar collection),

Vijñāneśvara composed the *Āsaucadaśaka* *alias* *Daśaśloki* and that Harihara, who was either Vijñāneśvara's pupil or not very far removed from him (as he is quoted by Hemādri) composed a commentary thereon. The first verse of the *Daśaśloki* is cited below as a specimen of the concise style attempted by the author.⁶⁴⁶

Aufrecht (II. p. 50 and I. p. 236) credits Vijñāneśvara with a *bhāṣya* on *Trīṃsat-śloki*, a work in thirty *Sragdharā* stanzas on *āśauca*. This work together with the commentary was printed in *pothi* size at Benares in *sahvat* 1918 (1861-62 A. D.). The printed text contains⁶⁴⁷ the same colophon at the end and date as the D. C. ms. No. 217 of 1879-80, which was copied in *sahvat* 1711 *Caitra* (i. e. April 1655 A. D.). It is extremely doubtful, however, whether Vijñāneśvara wrote a *bhāṣya* on the *Trīṃsat-śloki*. In the *bhāṣya* Vijñāneśvara and the *Mitākṣarā* are cited by name.⁶⁴⁸ The manner of referring to them rather suggests that the commentary on the *Trīṃsat-śloki* was composed by some person other than Vijñāneśvara, who, however, drew largely on the *Mit.* There is a ms. of the *Trīṃsat-śloki* with a commentary in the Bhau Daji collection which is ascribed to Hemādri on the cover (vide BBRAS. cat. vol. II. p. 209, No. 667).

In the Madras Govt. mss. library there is a ms. of the *Vyavahāra-śiromani* of Nārāyaṇa, who says that he learnt *dharmaśāstras* under Vijñāneśvara (*adhītya dharmasāstrāṇi Vijñāneśvara-sadguroḥ*). The work deals with the *vyavahāra* portion and was composed for the benefit of the un-initiated (*bālabodhārtham*). The ms. contains the portion dealing with the king's duty to look into the disputes of people, the time for doing that, *sabhā*, definition of *prāḍ-vivāka* (judge), the plaint and its defects, *āsedha* (restraint of the

646 मातुर्गर्भविपस्वधं त्रिदिवसं मासत्रयेतो यथा मासाहं त्रिषु सूतकापिरतः स्नानं पितुः सर्वदा । ज्ञातीनां पतनादि जातमरणे पित्रोर्देशाहं सदा नाम्नः प्राक् तदपैति सूतक-वशाद्भ्रातुर्देशाहं परम् ॥

647 The colophon is इति विज्ञानेश्वरकृते त्रिंशच्छ्लोकीयभाष्यं संपूर्णम् ।

648 त्रिरात्रं दशरात्रं वा ... सूतकं मातुरेव हि ॥ इत्येतद्व्याख्यानसमये विज्ञानेश्वराचार्यैः स्पष्टीकृतम् ॥ p. 3b of the printed text and 2b of the ms. The verse referred to is याज्ञ. III. 18. On verse 14 of the त्रिंशच्छ्लोकी we have 'एतच्च आचार्यपिञ्जराभ्यायान् ... न च तैः सह संविशेत् ॥ इत्येतद्व्याख्यानमिताक्षरायां स्पष्टीकृतम्' p. 9b of the printed text and 5a of the ms.

defendent), means of proof the eighteen titles of law, *ripādāna*, *nikṣepa*, *sāhibbhūya-samutthāna*, *datapradānika*, *abhyupetya-āśuśrūṣā*, *vetanasya-anapākarma*, *asvāmivikraya*, *vikriyāsampradāna*, *krītvā-nuṣāya*, *samayasānapākarma*, *simāvivāda*, *stri-puṁsayoga*, *dayāvibhāga*. The work breaks off in the middle of the explanation of the verse 'patnī duhitarāścaiva'. He closely follows the *Mitākṣarā* in all that he says; but in one place he expressly differs from his teacher, viz. whereas the *Mitākṣarā* mentions four different times for partition, *Nārāyaṇa* says that there are really two times of partition, when the father desires partition and when the son or sons desire it.^{648a} On *sāhibbhūyasamutthāna* he quotes a passage from *Kauṭilya* (the ms. uses this form), which agrees closely with the printed text (vide *Arthaśāstra* III. 14, p. 186, ed. by Shama Sastri).^{648b}

71. *Kāmadhenu*

This was an ancient digest on the various branches of *Dharmaśāstra*. Unfortunately no ms. of this work has yet come to light. The *Kalpataru* of *Lakṣmidhara* refers to the view of *Kāmadhenu* and others that what was bestowed upon a slave (*dāsa*) by his master through favour was also under the control of the master.⁶⁴⁹ The *Haralata* which was composed in the third quarter of the 12th century several times mentions the views of *Kāmadhenu*.⁶⁵⁰

648 a अनया चातुर्विध्यमस्मद्गुरुचरणैर्मिताक्षरायां प्रतिपादितं पितुरिच्छायां पुत्रेच्छायां च विभागः संभवति नात्यथेति कालद्वयमेव विभागस्येति तु युक्तम् । न च पित्रनन्तरकाल एक इति त्रैविध्यमिति वाच्यं पित्रनन्तरकालेपि पुत्राणामिच्छाभावे विभागस्यैवाभावेन उक्तकालद्वय एवानन्तरकालस्याप्यन्तर्भावत् ।

648 b अत्र विशेषमाह कौटिल्यः । अग्निष्टोमादिषु दीक्षणीयाया ऊर्ध्वं य आपन्नः पञ्चममंशं लभेत सोमविक्रयादूर्ध्वं चतुर्थं प्रवर्ग्योद्गासनादूर्ध्वं तृतीयमग्निष्टोमीयादूर्ध्वं पादेन माध्यं दिनादूर्ध्वं समग्रं नीतासु दक्षिणासु भवतीति ।

649 On the verse of *Kaṭyāyana* 'दासस्य हि धनं यत् स्यात् स्वामी तस्य प्रभुमंतः' the *कल्पतरु* says 'यदा प्रसादे स्वामिना दासस्य कृते एत्वं तत्र दासधनेपि स्वामी प्रभुरिति प्रकाशहलायुधकामधेनुपारिजातप्रभृतयः ।' folio 876 of the *कल्पतरु* (Benares College transcript).

650 e. g. on p. 41 'अत एव जातयुते मृतजाते वा कुलस्य शिरानामिति हारितवचनं कामधेनुकृता गमंस्त्रावाशोचमकरणे लिखितम् ।' Vide pp. 117, 174, 200 also for other references to the *कामधेनु* and note 596 above,

Śrīdhārācārya, in his *Smṛtyarthasāra*,⁶⁵¹ enumerates the Kāmadhenu among the works and writers who dwelt upon the teachings of the Smṛtis. The *Vivādratnākara*⁶⁵² of Caṇḍeśvara speaks of the Kāmadhenu several times. In the *Śrāddhakriyā-kaumudī* certain verses from the Kāmadhenu are cited in connection with the rites on certain *tithis* of the month of Āśvina (p. 261). Śūlapāpi in his *Śrāddhaviṇaya* names as his authorities the Kāmadhenu and other digests after the smṛtis.⁶⁵³ The *Samaya-pradīpa*⁶⁵⁴ of Śrīdatta notices that the Kāmadhenu read 'dvitīyā caitramāsasya,' while the *Kalpataru* read 'tṛtīyā.' The same reading of the Kāmadhenu is noticed in the *Smṛtisāra* of Harinātha (I. O. cat., No. 634, folio 79b). In the *Rājanītiratnākara* the Kāmadhenu is quoted on the definition of 'rāja' and on the two varieties of rulers (pp. 2 and 5). In *Hemādri* there is a quotation from *Smṛtikāmadhenu* (vol. IV, p. 992) about the freedom in *kali* from incurring sin on account of contact with great sinners.

The question arises who is the author of the Kāmadhenu. If we rely upon a highly paronomastic passage of the *Vyavahāratnākara*⁶⁵⁵ of Caṇḍeśvara, Gopāla was the author of the Kāmadhenu. In the *Rājanītiratnākara* (p. 81) Gopāla is said to have held, with

651 कामधेनौ प्रदीपिक्यौ कल्पवृक्षलासु च । शम्भुद्रविडकेदारलोहदयैश्च भाषितम् ॥
मन्वाद्यनेकस्मृतिषु व्याख्यातृप्रतिपादितम् । स्मृत्यर्थसारं वक्ष्यामि सुखानुष्ठानसिद्धये ॥
Intro. verses 4-5 (Ānandāśrama ed.). प्रदीपि is a wrong reading for प्रदीपे.

652 यं कामधेनुरनुयाति सकल्पवृक्षो (क्षा?) यं सेवते निजकलाय स पारिजातः । तं
वैरिगोत्रभिदमुच्चसहस्रदार्ष्टिं चण्डेनरं तुल्यितुं कतमे भवन्तु ॥ विवादरत्नाकर
(verse at the end); there is a play on the words कामधेनु, कल्पवृक्ष
(कल्पतरु) and पारिजात which are names of works on धर्मशास्त्र also; vide
विवादरत्नाकर pp. 78, 80, 135, 498, 651 for other references to the कामधेनु.

653 The *Śrāddhaviṇaya* begins विलोक्य धर्मशास्त्राणि कामधेन्यादिसंग्रहान् । विवेकः पार्षणा-
दीनां क्रियते शूलपाणिना ॥

654 अत्र च कामधेनौ द्वितीया चैत्रमासस्येति लिखितं कल्पतरौ तृतीयेति लिखितं तदत्र
पाठद्वये ज्योतिःशास्त्रे मधौ तृतीयेति पाठाच्चैत्रतृतीयैव ग्राह्या । समयप्रदीप D. C.
ms. No. 471 of 1875-76, folio 53b.

655 यन्मयायामृतसेचनात्सकलतां पुष्पाति कल्पद्रुमः सद्यः पल्लवमातनोति नितरां श्रीपारि-
जातोपि सः । गोपालस्य च कामधेनुरमर्णं काम्यार्थदुग्धं स्वयं संदुग्धे स्वयमेव कस्य
भवने सेव्यो न रत्नाकरः ॥ व्यवहाररत्नाकर (Mitra's Notices, vol. VI. p. 66).
कल्पद्रुम (कल्पतरु), पारिजात, कामधेनु and रत्नाकर have two senses,

Lakṣmīdhara and Śrīkara,⁶⁵⁶ the view that on the state wealth poor and helpless people have a claim and that the state perishes if the supreme authority is wielded by many (and not by one). The same work (p. 84) cites the opinion of Gopāla that the coronation rites mentioned in works on *rajanīti* are merely illustrative and that according to the particular usages of countries and families a king may be proclaimed without those rites by merely being seated on a throne.⁶⁵⁷ The *Pitrabhakti* of Śrīdatta expressly mentions that it is based on the works of Gopāla and others. The *Vīramitrodaya* cites the view of Gopāla that *vyavahāra* comes under what is called *jalpa* in the technique of the Nyāya system and that the view of Miśra that *Vyavahāra* is comprised under the term *vāda* of the same system is wrong. Whether the Gopāla mentioned by Mitrāmīśra is the same as the author named by Caṇḍeśvara it is difficult to say. But it seems to me that they are identical. Aufrecht in his great catalogue (I. 93) ascribes the authorship of the *Kāmadhenu* to Śāmbhu. Whence he derived this information is not clear. The authors and works cited by him do not, so far as I know, ascribe the *Kāmadhenu* to Śāmbhu. It is true that Śāmbhu is credited by the *Smṛticandrikā* with a digest on *dharmaśāstra* (vide note 563 above) and the *Smṛtyarthasāra* also names him as one of the authorities on which it relies. Hemādri⁶⁵⁹ also tells us that Śāmbhu was a *nibandhaka* and refuted the views of Medhātithi on *Manu* III. 125. The *Smṛticandrikā* frequently cites the views of Śāmbhu on *vyavahāra* and generally refutes them. For example, on the word 'pitaraū' occurring in *Yaj.* II. 135 Śāmbhu remarked that no difference should be made between the parents (father and mother) as heirs, since whoever out of the two took the wealth of their son it would come

656 Vide note 565 above.

657 गोपालमते त्वभिषेकादिपर्यन्तमुपलक्षणं यथादेशकुलाचारं सिंहासनदानादि तद्व्यवहारादिति ।

658 यत्तु गोपालेन तत्त्वनिर्णयेषु कथात्वाद्वादत्वमेवास्तेति भिन्नमतत्वेनोपपन्नस्य जयभङ्गफलकत्वात् स्थापनावसानत्वाच्च जल्प एवायमिति तन्निस्तत् तद् द्वयमप्ययुक्तम् । वीर० p. 3.

659 द्वौ देवे ... कमुभयत्र वा ॥ यद्येकैकमुभयत्र वेत्यर्थं विधिरैव न भवतीति तेनैवोक्तं तत्तु शम्भुमुत्तिभिर्निबन्धकारैः पराकृतमिति अस्माभिर्नोद्विष्यते । चतुर्वर्ग० III. I. p. 1148 : तदेवं तावद् दक्षिणामो होमस्तदभावे तूरासनाभाविति शम्भुशङ्कभयमुभयत्र चतुर्वर्ग० III. I. p. 1331.

to both.⁶⁶⁰ Vide also *Smṛticandrikā* II, pp. 205, 216. Therefore Śambhu also, being mentioned by the *Smṛticandrikā* and the *Smṛtyarthasāra*, is certainly earlier than 1150 A. D. In this state of the authorities I am doubtful whether Śambhu was the author of the *Kāmadhenu*. I am inclined to hold that he was not the author of that work and that Gopāla was the author. This conclusion is somewhat strengthened by the fact that the *Smṛtyarthasāra* mentions both *Kāmadhenu* and Śambhu as authorities on which it relies. If Śambhu had been, in the opinion of the *Smṛtyarthasāra* the author of the *Kāmadhenu*, the mention of both would have been superfluous. Mr. Jayasval (in JBORS for 1927, vol. XIII, parts 3-4, p. VII) ascribes the *Kāmadhenu* to Bhoja, but this is wrong (vide p. 277, note 576).

As the *Kāmadhenu* is named as an authority by the *Kalpataru* and the *Hāratalā* it is certainly not later than 1100 A. D. It cannot be very much earlier since it is not mentioned by Medhātithi and the *Mitākṣara*. It may therefore be assigned to the period between 1000 and 1100 A. D.

72. Halāyudha

The *Kalpataru*⁶⁶¹ of Lakṣmidhara in its *vyavahāra* section quotes the views of a jurist Halāyudha several times. The *Vivādaratnākara* of Caṇḍeśvara mentions Halāyudha dozens of times. In the *Smṛtisāra* of Harinātha⁶⁶² Halāyudha-nibandha on possession is quoted. The *Smṛtisāra* also says (folio 140 a) that Halāyudha favoured *niyoga* by the widow of a son-less deceased person and deprived the widow of succession to her deceased husband if she did not submit to *niyoga*. This was the view of Dhāreśvara also. According to Halāyudha⁶⁶³ parents succeeded before brothers to a deceased person

660 यत्तुक्तं शम्भुना अव्यक्तधनत्वाद् दम्पत्योर्येन केनचिद्द्रव्यमाणमुभयार्थमिति न विशेषो वक्तव्य इति तदयुक्तम् । स्मृतिच० II. p. 298.

661 Vide note 649 above; and folio 380 (of Benares Sanskrit College transcript).

662 अत्र हलायुधनिबन्धे स्वरसः । आगमस्मरणार्हकाले सागमेव भुक्तिः प्रमाणं त्रैपुराणिक-भोगे तु आगमस्मरणे भुक्तिः प्रमाणं स्मार्तकाले क्रिया भुमेः ... पुरुषागता इति कात्यायनवचनात् । हानिप्रतिपादकानां च दास्यानां प्रमाणपरिपालनकर्तव्यताशेषत्वात् । स्मृतिसार (I. O. cat. No. 301, folio 107 b).

663 याज्ञवल्क्येन पितरौ भ्रातर इति भ्रातृसद्भावेऽपि पित्रोरधिकार उक्तः स पितृपितामहार्जित-धनविषयः । यापितृद्वयविरोधार्जितं तत्पित्रोः सद्भावेऽपि भ्रातृणामेव । स्मृतिसार folio 140 b.

if the property in the hands of the deceased was ancestral, but that if it was acquired without detriment to ancestral property then brothers succeeded even before parents. Halāyudha is cited in the Vivādacintāmaṇi also, e. g. Halāyudha⁶⁶⁴ held the view that the verse of Yāj. (II. 126) was intended to convey that where joint property was concealed by a member and was discovered after partition, he did not incur the guilt of theft. This same view was held by Jitendriya and others. Raghunandana quotes Halāyudha in his Divyatattva, Dāyatattva and Vyavaharatattva. The Viramitrodaya⁶⁶⁵ also quotes Halāyudha.

The foregoing shows that the work of Halāyudha, the jurist, was a very valuable one. This Halāyudha must have flourished before 1100 A. D., since the Kalpataru (1125-1150 A. D.) looked upon him as an authority. As Halāyudha is not mentioned by any of the early commentators like Medhātithi and by the Mit. and as he held opinions similar to those of Dhāreśvara, Jitendriya and others, he cannot well be placed earlier than 1000 A. D. Therefore he flourished between 1000 and 1100 A. D. He was probably a Maithili or Bengali writer, as, among the comparatively early writers on dharma, it is the writers of the north, particularly of Mithila and Bengal, that rely upon him as a great authority.

The name Halāyudha (an epithet of Balarāma, the brother of Kṛṣṇa) was a common one in India. It seems to have been borne by several eminent writers and this fact has created a great deal of confusion. There is one Halāyudha who was the author of the Abhidhanaratnamālā (edited by Aufrecht), the Kavirahasya (edited by Sourindra Mohan Tagore in 1879 and by Heller in 1900) and probably the Mṛtasahjivānī, a commentary on the Chandaś-sūtra of Piṅgala. In the Kavirahasya he gives the various forms of roots in the several conjugations and connects all verses with Kṛṣṇa, the

664 अम्योन्यापहृतं . . . स्थितिः ॥ अत्राविमकत्वादेव विभागे मासे वचनारम्भोऽत्र चौर्य-
दोषामर्षं ज्ञापयतीति हलायुधः । विवादचिन्तामणि p. 143. Vide दाघतत्त्व (p. 182
Jivananda, vol. II) for the same view of हलायुध.

665 'अक्षः पादस्तम्भयोर्परि निहितस्तुलाधारपट इति मितक्षरा । दाघधेययोजकः कौलक
इति हलायुधः ।' वीर० p. 254; वीर० p. 572 says हलायुध read in मनु
9. 207 स निर्वाह्यः for स निर्वाह्यः (निर्वाह्यः).

emperor of the Deccan (Dakṣiṇāpatha).⁶⁶⁶ This Kṛṣṇarāja was most probably the Rāṣṭrakūṭa emperor Kṛṣṇa whose dates range from 940 A. D. to 959 A. D. (vide JBBRAS, vol. 18, page 239 ; Bom. Gazetteer I., part 2, p. 210 ; I. A. vol. 11, p. 109 and Bhandarkar's Report, 1883-84, pp. 8-9.). In the colophon to the Mṛtasañjivani the author is described simply as bhāṭṭa-Halāyudha. In that commentary verses are quoted as illustrations wherein Muñja alias Vakpatirāja is highly extolled.⁶⁶⁷ Muñja was slain by Tailapa between 994-997 A. D. Hence Halāyudha, the author of the commentary on Piṅgala, must not have flourished much earlier than the latter half of the 10 century. It is not unlikely that Halāyudha after being at the court of the Rāṣṭrakūṭas migrated to Avanti when the star of Muñja, who was himself a scholar, rose on the horizon of central India and when the fortunes of the Rāṣṭrakūṭas waned. But this Halāyudha who hailed from the Deccan cannot be the first Halāyudha who appears to have flourished in Mithilā or Bengal.

There is another Halāyudha, author of a famous work called Brahmapā-sarvasva printed at Benares in sarivat 1935. But this was not available to me and hence I used a Ms. of it in the Deccan College collection (No. 9 of A 1883-84). He gives some account of himself and his family in the introductory verses. He belonged to the Vātsya gotra and was a son of Dhanāñjaya who is described as dharmadhyaṅkṣa (judge). Lakṣmaṇasena, the king of Bengal, gave him dharmādhikāra (i. e. made him judge).⁶⁶⁸ He had two elder brothers⁶⁶⁹ Paśupati and Īṣana of whom the former composed Śrāddha-kṛtya-paddhati and Pakayajña-paddhati and the latter the

666 अस्यगस्त्यमुनिज्योत्स्नापवित्रे दक्षिणापथे । कृष्णराज इति ख्यातो राजा साक्षाद्य-
दीक्षितः ॥ verse 6 (Heller's ed.). Verse 164 (Heller) describes him as
राष्ट्रकूटकुलोद्भूतः.

667 व. ड. जयति मुबनेकवीरः सारायुधनुलितविपुलबलविभवः । अनवरतचित्तवितरणनिर्जित-
चम्पाविषो मुञ्जः ॥ स जयति वाक्पतिराजः &c.—मृतसञ्जीवनी 4th chap.

668 बाल्ये ख्यापितराजपण्डितपदः श्वेताशुविम्बोज्ज्वलच्छत्रोत्तिकमहामहत्तनुपदं दत्त्वा नवे
यौवने । यस्मै यौवनशेषयोभ्यमसिलक्ष्मापालनारायणः श्रीमैच्छम्भसेनदेवनुपतिर्धर्मो-
धिकारं ददौ ॥ verse 12 ; vide also Peterson's cat. of Ulwar mss. p. 138,
extract No. 356.

669 भ्राता पद्मनिमग्नः पशुपतिः श्राद्धादिकृत्ये व्यधादीशानः कृतवाम् द्विजाह्निकविधौ
ज्येष्ठोपरः पद्मतिम् । verse 24.

Dvijāhnikā-paddhati. He tells us in the Brāhmaṇasārvasva that he composed Mīmāṃsāsārvasva, Vaiṣṇavasārvasva, Śaivasārvasva, Paṇḍitasārvasva.⁶⁷⁰ Unfortunately no Ms. of any of these works has so far been discovered. The chief object⁶⁷¹ of the Brāhmaṇasārvasva is to explain the meaning of the *mantras* used by Brāhmaṇas in daily observances from the brushing of the teeth to going to sleep and in the *samśkāras* on birth, marriage, death etc. He wrote for the Vājasaneyā Kāṇva Śākhā and acknowledges⁶⁷² his debt to Uvāta who wrote a bhāṣya on the Vājasaneyā Saṁhitā in Avanti while Bhoja ruled the earth (mahīrī Bhoje praśāsati). In some introductory verses and the several colophons of the sections of the Brāhmaṇa-sārvasva Halāyudha styles himself *avasathika*, *mahādharma-dharyakṣa* or simply *dharma-dharyakṣa*, *dharma-dhikarī* and his brother Paśupati also is styled *avasathika*. It is very difficult to say what is the exact meaning of this last word. It probably means one who regularly performs all the *grhya* rites.⁶⁷³ Vide Tri. cat. of Madras Govt. Mss. for 1919-1922, pp. 5165 for a ms. of Paṇḍita-sārvasva which deals with the usages of varṇas and āśramas, tithi, śuddhi, the time for śrāddha, jyotiṣśāstra, marriage, gifts, prāyaścitta, pratiṣṭhā &c. But whether it is Halāyudha's work it is difficult to say from the extracts given.

The time when Halāyudha the author of the Brāhmaṇasārvasva flourished can be easily settled as he was the dharmadharyakṣa of Lakṣmanasena of Bengal. The Adbhutasāgara was begun in *śake* 1090⁶⁷⁴

670 मीमांसासर्वस्वं वैष्णवसर्वस्वमकृत शैवसर्वस्वम् । पण्डितसर्वस्वमसौ सर्वस्वं सर्वधीराणाम् ॥
verse 19.

671 दन्तधावनमारम्य यावदन्त्येष्टिमीरिता । मन्त्राणां तावता तस्मिन् व्याख्यानमुपदर्शितम् ॥

672 व्याख्यातो मतिशालिनायमुच्यते चार्येण वेदः परम् । अस्पष्टं तदपीत्यनेन विबुधा विष्म-
सिद्धेः पदैः । सन्ध्यादिद्विजकर्ममन्त्रवचसां व्याख्यानमेतन् कृतम् &c.

673 Compare पारस्करगृह्य I. 2. 1-2 'आवसथ्याधानं दारकाले । द्यायकाल एकेषाम् ।'

674 शके सनवसेन्द्वब्दे आरेमेद्धतसागरम् । गोडेन्द्रकुञ्जराजानस्तम्भवः पुनर्दीपयति ॥
सन्धेस्मिन्नसमाप्त एव तनयं साम्राज्यरक्षामहादीक्षापर्वणि दीक्षणां निजकृतेर्निष्पत्ति-
मभ्यर्थ्य सः । नावादानभिनाम्बुससञ्चलन्तः (!) सृष्टीत्मजासङ्गमं गङ्गायां विरचय्य
निर्गुरुराभ्यानुयातो गतः ॥ श्रीमच्छ्वमणसेनमुपातिरिच्छल्यो यदुद्योगतो निष्पन्नो-
द्धतसागरः कृतिरसौ बहलभूमीभुजः ॥ &c. folio 3a of D. C. ms. No. 231 of
1887-91.

(i. e. 1168-69) by Ballāla-sena and it was ultimately finished by his son Lakṣmaṇasena. That these verses are not spurious follows from a reference in the Ṭoḍarānanda-saṁhita-saṅkhyā about the position of the constellation of the Great Bear according to the Adbhutasāgara in the *śake* year 1082 (1160-61 A. D.) while Ballālasena was ruling.⁶⁷⁵ The Saduktikarṇāmrta of Śrīdharadāsa⁶⁷⁶, who was a contemporary of Lakṣmaṇasena, furnishes us with the exact year of the accession of Lakṣmaṇasena viz: that *śake* 1127 corresponded with the 27th year of Lakṣmaṇasena's reign, i. e. he began to reign in 1178-79 A. D. Therefore the literary activity of Halāyudha, the author of the Brāhmaṇasārvasva, lies between 1175-1200 A. D. There is, I am aware, a very heated controversy about the dates of Ballālasena and his son Lakṣmaṇasena, but I am inclined to hold, particularly on account of the explicit reference contained in the body of the Adbhutasāgara⁶⁷⁷ itself and in the Ṭoḍarānanda, that Lakṣmaṇasena came to the throne about 1178-79 A. D. The Brāhmaṇasārvasva and the Paṇḍitasarvasva of Halāyudha are quoted by Raghunandana in the Āhnika (pp. 389, Jivānanda, vol. I), Prāyaścitta (pp. 531, vol. I for Paṇḍitasarvasva) and other Tattvas. Sourindra Mohan Tagore (introduction to Kavirahasya p. I-II) says that Ādiśūra brought to Bengal five Brāhmaṇas from Kanoj of whom Bhaṭṭa Nārāyaṇa was the most famous and was the author of the Prayogaratna and also of the Venīsaṁhāra and that Halāyudha was 16th in descent from that Nārāyaṇa. These traditions of the matchmakers of Bengal and panegyrist of big families are entirely worthless for literary and chronological purposes,

675 'अश्विन्यायभिप्रायेण चाद्रुतसागरं भुजवसुदशमित १०८२ शके श्रीमद्बल्लालसेन-
राज्यादौ वर्षेकषष्टिमोगा मुनयस्वासत् विशाखासु तस्य चाभिप्रायोचम्' folio 39b of
टोडरानन्दसंहितासौख्य D. C. ms. No. 915 of 1886-92.

676 शाके सप्तविंशत्यधिकशतोपेतदशशते शरदाम् । श्रीमच्छम्भसेनस्मृतिपस्य रसेकविंशब्दे ॥
सवितुर्गत्या फाल्गुनविशेषु परार्थहेतवे कुतुकात् । श्रीधरदासेनेदं सत्तुक्तिकर्णामृतं चक्रे ॥
Vide Indian Historical Quarterly, 1927, vol. III, p. 186; vide also
J A S B 1921, p. 7, Ind. Ant. vol. 48 (for 1919) at 171-176
and Ind. Ant. 1922, p. 146, 158 for discussion of the date of
लक्ष्मणसेन. Vide E. I., vol. XV, p. 278 for the views of Mr. R. D. Banerji
who holds that लक्ष्मणसेन ascended the throne in 1118-19 A. D.

677 In the printed edition of the अद्रुतसागर (at p. 235) we have अतस्तत्र तेनै-
तद् ग्रन्थारम्भशकाद् वर्षाधिपगणनं सप्तदशशतशके &c. (published in 1905 by
Prabhakari and Co.),

particularly for events of comparatively early times. In their zeal to extol their patrons' families to the skies they were most unscrupulous and threw to the winds all chronology. The Prayogaratna was composed at Benares by Bhaṭṭa Nārāyaṇa whose family migrated from Paithan in the 16th century, while the Venisaṃbhāra was composed about a thousand years earlier. Yet both works are fathered upon Nārāyaṇa, the ancestor of the rich and influential Tagore family.

There is yet another Halāyudha. On the Śrāddhakalpasūtra of Kātyāyana a commentary called Prakāśa was composed by Halāyudha, son of Saṅkarṣaṇa (vide BBRAS cat. No. 518, p. 170). In this commentary he refers to Karka, Kāmadhenu, Kalpataru, Govindarāja, Lakṣmaṇopādhyāya, Mitākṣarā, Śaṅkhaḍhara and Paśupati. He is therefore later than 1150 A. D. He cannot be identified with the author of the Kavirahasya, as the latter flourished much earlier under the Rāṣtrakūṭas. Nor can he be the same as the jurist Halāyudha, since the latter is named in the Kalpataru, which in its turn is quoted in the Prakāśa. The dharmādhyakṣa of Lakṣmaṇasena was a son of Dhanañjaya, while the author of the Prakāśa was a son of Saṅkarṣaṇa. The Śrāddhakāśikā of Kṛṣṇa (Gujarati Press ed. p. 430) on the Navakaṇḍikā or Śrāddhakalpasūtra of Kātyāyana says that first Karka⁶⁷⁸ explained the sūtra in pregnant words and then Halāyudha explained it and yet it remained as difficult as before. Kṛṣṇa is mentioned in the Nirṇayasindhu and the Śrāddhamayūkha of Nīlakaṇṭha. Therefore Halāyudha, the author of the Prakāśa on Kātyāyana must have flourished before 1509 A. D. and later than 1150 A. D.

Vote J. A. S. B. 1915 pp. 327-336 where M. M. Chakravarti brought together interesting information about Halāyudha.

73. Bhavadevabhāṭṭa

The Vyavaharatattva of Raghunandana and the Viramitrodaya tell us that Bhavadevabhāṭṭa composed a work called Vyavaharatilaka on judicial procedure. The Vyavaharatattva⁶⁷⁹ tells us that Bhavadeva

678 कर्को व्याख्येयं गभीरवचनैः सूत्रं यतोऽस्माद्भूद् दुर्बोधं च ततो हलायुध इति व्याख्येय-
तथाप्यस्कुटम् ॥

679 'अस्तव्यस्तपदव्यापि अनन्वितार्थपदव्यामिति व्यवहारतिलके भवदेवभट्टः'. व्यवहार-
तत्त्व (p. 207, vol. II, Jīvananda); भवदेवेन तु अस्तव्यस्तपदव्यापीति पाठं
लिखित्वानन्वितार्थपदव्यामिति व्याख्यातं व्यवहारतिलके । श्री० p. 85.

read 'astavyastapadavyāpi' instead of 'yadvyastapadamavyāpi' in Kātyāyana's verses enumerating the blemishes of *uttara* (defendant's reply). The Vyavahāratattva⁶⁸⁰ mentions Bhavadēvabhāṭṭa's discussion and illustration of a reply (*uttara*) with a weak plea (*kāraṇa*). The same work informs us that Bhavadēva held the same views on adverse possession as Śrīkara, Balaka and others did (vide note 624 above). The Vivādacandra of Misarumiśra⁶⁸¹ several times refers to the views of Bhavadēva. The Viramitrodaya⁶⁸² gives in great detail the remarks of Bhavadēva on the well-known text of Sumantu about killing an *ātātayin*. The Sarasvativilāsa⁶⁸³ and the Vaijayanti of Nandapaṇḍita quote the very same views of Bhavadēvabhāṭṭa on Sumantu's text.

The foregoing brief discussion shows that Bhavadēva's Vyavahāratilaka must have been a valuable work on judicial procedure. Unfortunately that work has not yet come to light.

Bhavadēva also wrote several other works.

In the Deccan College collection there are two Mss. (No. 9 of 1895-98 and No. 263 of 1887-91) of a work of Bhavadēva variously named Karmānuṣṭhānapaddhati or Daśakarma-paddhati or Daśakarma-dīpikā. M. M. Chakravarti in his informing article on Bhavadēva (J. A. S. B. 1912, pp. 333-348) says that the work has often been printed. I was not able to secure a copy. That work⁶⁸⁴ deals with

680 दुर्बलकारणोत्तरं यथा ममेयं भूः क्रमागतत्वादिति वायुके ममेयं भूद्वर्षवर्षमुज्यमानत्वादिति प्रत्युत्तरं तच्च धनमात्रप्रयुक्तं पश्यतोऽनुवतो हानिर्धनस्य दशवार्षिकीति याज्ञवल्कीयं यजिं किं तु नैतद्युक्तं परेण भुज्यमानया भूमेर्विशतिवार्षिकीति भूमिमात्रविषयकं तत्प्रायेणापादितत्वादिति भवदेवभट्टाः । व्यवहारतत्त्व p. 208.

681 यस्य दृश्येत सप्ताहादुक्तसाक्ष्यस्य साक्षिणः । अत्र यद्यपि भवदेवेन कृतदिव्यस्येति लिखितं तथाप्युक्तसाक्ष्यस्यैवभिधानादकृतदिव्यस्यापि द्रष्टव्यं कृतदिव्यस्येति प्रायोवादः । विवादचन्द्र (folio 51a of D. C. ms. No. 57 of 1883-84); 'भवदेवेन तु न रोगाभिज्ञातिमरणं शुद्धिं तस्य विनिर्दिशेदिति लिखितम् ।' *ibid* (folio 55 b).

682 अत्र भवदेवभट्टः । न च सुमन्तुवचनेन नाततायिवधदोषोऽन्यत्र गोत्राहणादित्यनेन विरोधः सूत्रच्छेदापरिहानात् । तथाहि सूत्रत्रयमिदम् । आततायिवधे नैत्येकम् । दोषोऽन्यत्रेवपरम् । गोत्राहणात्तानाः प्रायश्चित्तं कुर्यादित्यन्यत् । वीर० p. 22.

683 Vide स. वि. p. 154 (Mysore ed.), and वैजयन्ती on विष्णुधर्मसूत्र 5. 189 (I. O. cat. No. 915 folio 50a).

684 It begins चतुर्वेदमसद्यश्चतुर्वेदकुटुम्बिने । त्रिजानुष्टेयसत्कर्मसाक्षिणे ब्रह्मणे नमः ॥ गृहसूत्रार्थमालोक्य छन्दोगानामपि क्रमात् । कृता श्रीभवदेवेन कर्मानुष्ठानपद्धतिः ॥

the ten principal rites and ceremonies to be performed by Brahmanas who study the Sāmaveda. The principal subjects are:—The *Homa* to the nine planets (*Navagraha-homa*), *mātrpaja*, *pavigrahaya* and other essential rites of marriage, *homa* on the fourth day after marriage, *garbhadhāna*, *pūṃsavana*, *simantonnayana*, *soṣyantihoma* (*homa* when a woman is on the point of delivery), *jātakarma*, *niṣkramaṇa*, *nāmakaraṇa*, *annaprāśana*, *cūḍākaraṇa*, *upanayana*, *samāvartana* (the student's returning from the teacher's house after finishing his studies), *Śalākarma* (first entrance in a new house).

Another work of Bhavadeva, who is styled Bālavabhi-bhujāṅga therein, is the *Prāyaścittanirūpaṇa* (I. O. cat. No. 1725 p. 554, Mitra's notices, vol. IX, No. 3138, pp. 214-15). In that work he mentions over 25 *smṛtikāras*, the Matsya and Bhaviṣya *purāṇas*, *Viśvarūpa*, *Śrikara* and *Bālaka* (? *Bālaka*). This work was held in high esteem, as the *Smṛtiranākara*⁶⁸⁵; of Vedācārya places Bhavadeva after Manu among the authorities on *prāyaścitta* that he follows. The *Varṣa-kriyā-kaumudī* of Govindānanda (B.I. series) quotes a text from Bhavadevabhāṭṭa on the *prāyaścitta* for eating in a solar or lunar eclipse (p. 106).

There is yet another work of Bhavadevabhāṭṭa called *Tautātita-matatilak*, a ms. of which exists in the India Office (cat. No. 1591). It is doubtful whether that ms. contains the whole of the work. That work is concerned with elucidating the doctrines of the *Pārva-mīmāṃsā* system from the standpoint of Kumārilabhāṭṭa (who is also called *Tautātita*). From the colophons at the end and elsewhere it appears that the work was intended to explain Jaimini I. 4 and II. 1, but in the body of the work contained in the Ms. only sūtras from the first *pāda* of the 2nd *adhyāya* are dwelt upon. Bhavadeva is styled Bālavabhibhujāṅga here also and invokes a terrific curse⁶⁸⁶ upon those who would borrow from his work without acknowledg-

685 मन्वादिस्मृतिशास्त्रार्थं भवदेवादिसेमतम् । प्रायश्चित्तमहं वक्ष्ये विज्ञाय पापनिष्कृतौ ॥
स्मृतिरत्नाकर (I. O. cat. p. 478).

686 The colophon at the end is इति श्रीबालवलमीभुजङ्गापरनाम्नो भट्टश्रीभवदेवस्य
कृतौ तौतातितमतिलके द्वितीयस्याध्यायस्य प्रथमः पादः । यो नाम कश्चिद्
संविदितं ममेयं ग्रन्थान्तरे लिखति वा वदति स्वयं वा । मरकतवृतामननुकरीयं स
कीर्तिलोपान्निःसंततिर्जगति जन्मशतानि भूयात् ॥

ing their debt. The work opens with the well-known sūtra 'bhāvarthāḥ karmasabdāḥ &c. (Jaimini II. 1. 1). It goes on explaining the principal topics of Jaimini's 2nd adhyāya, first *pada*. The sūtras explained are II. 1. 1, 5, 9, 10, 13, 24, 30-35, 38, 40 46-49. It mentions the bhāṣyakāra (Śabara), Vārtika (folio 12 a), Gurumata (17b), Prabhākara (21b), Vārtikakārapāda (22 b, in the plural). It frequently quotes kārīkās from the Tantravārtika with the words 'taduktam.' Hemādri⁶⁸⁷ quotes Bhavadeva's explanation of the words of Kumārila allowing an option between *jaghanya* and *ājya* and disapproves of it. Vide Tri. cat. of Madras Govt. Mss. for 1919-1922 p. 5527 for the same work.

Unexpected light is thrown on the personal history of Bhavadeva-bhaṭṭa by an inscription found in the temple of Ananta Vāsudeva at Bhuvaneśvara in the Puri District of Orissa edited by Kielhorn in E. I. vol. VI, p. 203, which eulogises Bhavadevabhaṭṭa, the identity of the author Bhavadeva with the person eulogised being established by the unique epithet, Bāvalabhibhujāṅga applied to the latter.⁶⁸⁸ The eulogy is composed by a person called Vācaspatikavi. Bhavadeva belonged to the Śavarna gotra of the Kauthumī school of the Sāmaveda. The family belonged to Siddhalagrāma in Rāḍhā (west of the Hugli and south of the Ganges). Bhavadeva's remote ancestor Bhavadeva obtained in gift the *agrahāra* of Hastinibhiṭṭa from the Gauḍa king. The father of Bhavadeva was Govardhana, a warrior and a scholar. His mother was Saṅgokā, daughter of a Vandhyaghaṭṭi Brāhmaṇa. With the advice of Bhavadeva king Harivarmadeva is said to have reigned long in prosperity. Bhavadeva is stated in the above mentioned inscription to have composed works on *hora* (astrology), *smṛti*, and *mīmāṃsā*. Bhavadeva is eulogised as a great builder. He constructed a reservoir of water in Rāḍhā, he set up a stone image of Nārāyaṇa and founded a temple in which he placed images of Nārāyaṇa, Ananta, ann Nṛsiṃha. He also gave

687 तथा च जायन्त्याविकरणसिद्धान्ते जायन्त्याज्ययोर्दिकस्ये वार्तिककृतोक्ते भवदेवेनोक्तम् । इदं स्थिह वक्तव्यम् । कथं सामान्यविहितेनाज्येन विशेषविहितजायन्त्याविकल्पः सर्वत्र सामान्यविशेषशास्त्रयोर्बाध्यबाधकभावोच्छेदः सङ्गतः । नेतव्यं । द्वयोरपि विशेषशास्त्रत्वात् । &c. चतुर्वर्गं (फाल्गुनिय) p. 120. Vide also p. 404 for another reference to भवदेव.

688 यस्य खलु बाटवलभीमुजङ्ग इति नाम नाहतं केन । मीमांसयापि सपुलकमाकर्णित-वर्णितोद्गीतम् ॥ verse 24.

to Harimedhas female attendants, dug a tank and laid out a garden. Neither Kielhorn nor Chakravarti has attempted any explanation of the epithet *Balavalabbibhujāṅga*. I hazard an explanation. Bhavadēva probably made some innovation in the structure of the roofs or balconies of the temples he built and he was therefore styled a lover (a gallant or paramour) of little (*bala*-small sized or girlish) *valabbis*. From the nature of the character Kielhorn conjectured that the inscription belonged to the 12th century A. D.

The date of Bhavadēva can be approximately settled to be about 1100 A. D. as he is quoted by Hemādri, the Vivāḍacandra of Misaru and the Smṛtisāra of Harinātha. He is certainly earlier than 1200 A. D. A period of at least half a century must have elapsed before a Bengal writer like Bhavadēva came to be looked upon as an authority on *mīmāṃsā* by Hemādri who wrote in distant Berar. It appears that he was quoted in the *Karmopadeśinī* of Aniruddha (I. O. cat. No. 1853, p. 474). But that Ms. is bound up with another work by a later author and the reference in the cat., is not quite clear. If we rely on the *Vīramitrodaya*, a work called *Pradīpa* criticised the views of Bhavadēva on the verse of Yāj. II. 24 (about adverse possession for 20 and 10 years). Bhavadēva held that twenty years' enjoyment of immovable property by a stranger implied that the real owner meant to abandon it for the benefit of the stranger enjoying it, that such abandonment for the enjoyment of another leads to the inference of the extinction of previous ownership and that the property being abandoned by the owner in favour of the stranger who takes hold of it, ownership also (of the stranger) arises. The *Pradīpa*⁶⁸⁹ points out that it does not invariably follow

689 भवदेवस्तु ... तस्मादेवं वाच्यं यदयं यथोक्तो भोगः पूर्वस्वामिनो भोक्तुद्देशेन त्यागात् तत्स्वत्वर्थसमर्थापयति अनुमापयति वा । ... तथा च तदुद्देशेन त्यक्ते तत्परिग्रहणादेवं परस्य तत्र स्वत्वमव्युपपद्यते । ... अत्र प्रदीपकृतः । यत्र हि मत्कृत्ये- (ष्वे !) दानां नात्र कलसम्भावना तद्विधुना तावत्पर एव भुक्त्वा (भुंक्ता !) पश्चादेतत्सकाशात्सकलोपभोगां भुवं ग्रहीष्यामीत्यभिसेधाय भूयादिस्वामी तत्र परोपभोगं क्षमते तत्रापि विशिष्यभ्यधिको भोगोस्ति स्वामिनस्तदुद्देशेन त्यागश्च नास्तीति व्यभिचाराग्ने-द्व्यभोगस्य पूर्वस्वामिस्वत्वत्यागे प्राप्ताप्यम् । किं च भूस्वामी सचेताः किमिति वृथैव तत्र स्वत्वं जहात् । न ह्यत्र दृष्टुद्देशं नाप्यदृष्टं धर्मशास्त्रोक्तैकतय्यताविरहात् । ... नापि यदुद्देशेन यत्पश्यते तत्तस्य स्वमिति नियमः । उद्देश्येनागृहीते व्यभिचारात् ।
वीर० p. 212-14.

that, because a stranger is allowed to enjoy land, the owner intends to abandon the land for the stranger, nor is it an invariable rule that what is abandoned for another becomes the property of that other. It will be shown later on that the *Pradīpa* must have been composed before 1150 A. D. Hence it follows that Bhavadeva flourished about 1100. He cannot be very much earlier than that, as he is not mentioned by any writer of the 11th century and as he not only mentions Kumārila and Prabhākara, but also writers who criticised Prabhākara's views.

There were several other later persons named Bhavadeva who wrote on topics of Dharmasāstra such as Bhavadeva, author of *Dānadharmaprakriyā* (middle of 17th century), and Bhavadeva, the author of *Smṛticandrikā*, who flourished in the first half of the 18th century.

On Bhavadeva's *Karmānuṣṭhāna-paddhati* there is a commentary called *Saṁsārapaddhatirahasya*.

74. Prakāśa.

A work called *Prakāśa* has been quoted by very early *nibandha-karas*. The *Kalpataru* quotes the interpretation of *Prakāśa*, *Halā-yudha* and *Kāmadhenu* on a verse of *Kātyāyana*.⁶⁹⁰ The *Vivādaratnākara* of *Caṇḍeśvara* cites the views of *Prakāśa* scores of times (e. g. p. 131, 145, 456, 460, 462, 474, 485, 504 etc.). Frequently *Prakāśa* is coupled with *Parijāta* (e. g. p. 497). On page 518 of the *Vivādaratnākara* a remark of *Prakāśa* wherein both *Asahāya* and *Medhātithi* are named is cited.⁶⁹¹ The *Dānaratnākara* of *Caṇḍeśvara* quotes a passage of *Saṁharta* with *Prakāśa*'s explanation of it.⁶⁹² In the *Śrāddhasaukhyā* of *Ṭoḍarānanda* *Prakāśa*'s explanation

690 Vide note 521 above. On *पूणे जितः*, one of the 15 kinds of *dāśas* enumerated by *नारदः*, the *कल्पतरु* quotes the remarks of the *प्रकाशः* 'यद्यस्मिन्निवादे पराजितो भवामीत्यादिपरिमाणेन दासीभूतः सूनयित इति प्रकाशपारिजातो।' (folio 368 of Benares Sanskrit College transcript).

691 पित्रा दत्तमिति स्त्रीधनमात्रोपलक्षणमित्यसङ्गायमेधातिथिरिति (० थी इति) प्रकाशकारः । वि. र. (on मनु 9. 198). Vide p. 509 of वि. र. where *प्रकाशः* cites मेधातिथि alone 'पत्युर्नुक्तातेनाप्यदत्तोऽथलङ्कारो यो मण्डनार्थं धृतः सोऽपि दद्यादैनं हर्तव्य इति मेधातिथिरिति प्रकाशः'.

692 'संवर्तः । सर्वेषामेव दानानामेकजन्मानुगं फलम् । द्वादशक्षितिगौरीणां सप्तजन्मानुगं फलम् ॥ गौर्धौत्र गावः प्रकरणात् । गौरी अष्टवर्षा कन्येति प्रकाशः ।' दानरत्नाकर (D.C. ms. No. 114 of 1884-86 folio 52 b).

of the word 'Yānevata' occurring in a passage of Śaṅkha about the fruits allowed in śraddha is quoted.⁶⁹³

These quotations establish that Prakāśa was a work that not only dealt with vyavahāra, but also with such topics as *dāna*, *śraddha* etc.

Whether the Prakāśa was an independent work or a commentary is somewhat doubtful. But from a passage of the Vivādaratnākara it seems to follow that it was a commentary on the Yājñavalkya-smṛti. There we are told that the Kalpataru⁶⁹⁴ read 'abhijānata' for 'avijānata' in Yāj. II. 258, but that since that reading is opposed to Yājñavalkya-prakāśa, Halāyudha and Pārijāta it must be, regarded as a wrong reading. As it is a reading of Yāj. himself that was being discussed, it would be somewhat strange if it were said that it was opposed to Yāj. and Prakāśa and therefore it is necessary to suppose that Yājñavalkyaprakāśa is one work.

The Vivādacintāmaṇi in several places gives the explanation of Prakāśa.⁶⁹⁵ The Smṛtisāra⁶⁹⁶ gives at great length the explanation of Prakāśa on the controversial verses of Yāj. (II. 138-139). The Viramitrodaya⁶⁹⁷ quotes at length Prakāśa's explanation of Manu (9. 207) and disapproves of it on the ground (among others) that the verse can more clearly be explained so as to convey

693 'आन्धान्यानेवतानिस्सुमुह्रीकामव्यदाडिमाम् । . . श्राद्धकालोपपादयेत् । यानेवतः काश्मीरे षोड इति प्रसिद्धः । माचीनामलकमिति प्रकाशकारः ।' श्राद्धसौख्य folio 42 a (D. C. ms. No. 257 of 1884-87).

694 कल्पतरौ तु अविजानतेति स्थाने अमिजानतेति पाठो दर्शितः स तु याज्ञवल्क्यप्रकाश-हलायुध-पारिजातविरोधात् प्रमादपाठ इति लक्षितः । वि. र. p. 198.

695 विद्यापि साधारणधनानुपश्लेषेण यदर्जितं तदेवाविभाज्यमिति प्रकाशकारः । तन्न उभयोपादानार्थक्यात् । वि. चि. p. 135 ; 'परिसंख्यानबलात्पितृभ्यान्पितृव्यैरेव विभागपूर्वकं धनभेदेन संसर्ग इति प्रकाशः ।' वि. चि. p. 157 ; vide pp. 130, 140 also.

696 प्रकाशे तु मृतस्य संसृष्टिनो धनं संसृष्ट्यपहरेत् गृह्णीयात् । विभागकाले अज्ञातगर्भायां पितृभार्यायां पश्चादुत्पन्नस्यासंसृष्ट्येष दद्यात् । सोदरस्य तु संसृष्टिनो धनं संसृष्टी सोदरो गृह्णीयाच्च मित्रोदरः संसृष्ट्यपीति पूर्वोक्तस्यापवादः । अन्योदर्यस्तु संसृष्टी धनं गृह्णीयादिति शेषः । नान्योदर्यधनं हरेदिति संसृष्ट्यपीत्यनेन संबध्यते &c. स्मृतिसार (I. O. cat. No. 301, folio 148 b).

697 Vide वीर. p. 572 ; the same also occurs in वि. चि. p. 130.

a meaning similar to that of Yāj. II. 116. The Prakāśa is mentioned in the Dāyatattva (vol. II, p. 173) and in the Śuddhitattva (vol. II, p. 288).

As the Prakāśa is quoted in the Kalpataru it is certainly earlier than 1125. It mentions Medhātithi. Besides the Mit. does not refer to it. There is room for thinking that it follows the Mit. Yāj. II. 116 is, according to the Vivādaratnākara,⁶⁹⁸ explained by the Prakāśa in almost the same words as the Mit. It is possible that both borrow from the same original. At all events the Prakāśa must have been composed between 1000 and 1100 A. D.

Hemādri frequently cites a work called Mahārṇavaprakāśa.⁶⁹⁹ According to the latter the sandal unguents, flowers, incense, lamp presented in śrāddha are to be offered to the Brāhmaṇas invited and not to the *pitrs*. In another place Hemādri quotes the explanation of the word 'nimantraṇa' ⁷⁰⁰ given by the Mahārṇavaprakāśa. In some places Hemādri refers to a work called Smṛtimahārṇava or simply Mahārṇava.⁷⁰¹ It appears to me that all these three are the names of the same work. The question then arises whether the Smṛtimahārṇavaprakāśa is the same as the Prakāśa mentioned by the Kalpataru and Caṇḍeśvara. In the present state of our knowledge it appears that they are identical. The Madanapārijāta (p. 93) quotes a verse from the Smṛtimahārṇava about *upākarma*.

75. Pārijāta.

Several works bear the appellation Pārijāta such as the Vidhānapārijāta (composed in 1625 A. D.), the Madanapārijāta (about 1375 A. D.) and the Prayogapārijāta (between 1400-1500). But

⁶⁹⁸ अत्रापि प्रकाशः किञ्चिदसारमपि दत्त्वा पृथक्क्रिया विभागः कर्तव्यः तत्पुत्राणां विवाद-
निवृत्त्यर्थमिति । वि. र. p. 485 ; यत्किञ्चिदसारमपि दत्त्वा पृथक्क्रिया विभागः
कार्यः पित्रा । तत्पुत्रादीनां दायजिपुत्रा मा भूदिति । मिताक्षरा.

⁶⁹⁹ किं गन्धपुष्पधूपदीपाच्छादनानि ब्राह्मणेभ्यो देयान्युत पितृभ्य इति । तत्र तावद्वचना-
र्थदर्शनन्यायोपलब्धेर्ब्राह्मणेभ्यो देयानिति महार्णवप्रकाशकारो मन्यते । चतुर्वर्गं
III. 1. 1081.

⁷⁰⁰ निमन्त्रणं नाम देवपितृकार्यार्थोऽप्रत्याख्येयो नियोग इति. स्मृतिचन्द्रिकाकारः । अध्ये-
षणपूर्वकमभ्युपगमसंपादनमिति मेधातिथिमहार्णवप्रकाशकारो । चतुर्वर्गं. III. 1.
1181 ; vide also p. 1151 for another reference to महार्णवप्रकाश.

⁷⁰¹ तथा च स्मृतिमहार्णवे आह बुधः । गर्भाष्टमे वर्षे वसन्ते ब्राह्मण आत्मानमुपनाययेत् ।
चतुर्वर्गं. III. 1. 112 ; on pp. 183, 545 of the same only महार्णव occurs.

there was an ancient work called Pārijāta quoted by even some of the earliest *nibandhakāras*. The Kalpataru several times quotes the views of a work called Pārijāta. The Prakāśa and Pārijāta are frequently mentioned⁷⁰² together in the Kalpataru and the Vivādaratnākara. The latter regarded the Kalpataru, Pārijāta, Halāyudha and Prakāśa as its most eminent predecessors.⁷⁰³ The Dānaratnākara⁷⁰⁴ quotes several times the views of Pārijāta on gifts. The Smṛtistara of Harinātha sets out at length the order of succession to a sonless man according to the Pārijāta (vide I. O. Ms. No. 301, folio 134 a). One of the striking opinions of the Pārijāta was that the widow of a sonless man should raise offspring by *niyoga* and give the wealth of the deceased to the son so born.

From the above it appears that the Pārijāta was an independent work on *vyavahāra*, *dāna* and other topics. Being quoted by the Kalpataru it was earlier than 1125 A. D. and as it held views similar to those of Bhojadeva and Halāyudha on the widow's rights and as it is not quoted by the Mit. or other earlier works it must be assigned to a date between 1000-1125 A. D. In I. L. R. 12 Cal. 348 at p. 356 the learned judges hold that the Pārijāta frequently cited as an authority by the Vivādaratnākara is the Madanapārijāta. But this is entirely wrong. The latter work, it will be shown (vide sec. 93), was composed about 1375, while the Vivādaratnākara was composed about 1320 A. D. Hence the Pārijāta of the Vivādaratnākara is the ancient work mentioned in the Kalpataru.

76. Govindarāja.

The commentary of Govindarāja on the Manusmṛti was published by Rao Saheb V. N. Mandlik and a portion of it was published by

702 कदाचान्नः । विष्णुचोक्तार्जनं चैव नमस्त्वपरिमर्दनम् । प्रायो दासीसुताः कुर्याः कचादि-
ग्रहणं च यत् ॥ नमस्त्वपरिमर्दनं परिधापनम् । नमस्त्वे परिमर्दनं संवाह्यनमिति पारि-
जातः । कल्पतरु folio 368 (Benares S. College Transcript) ; vide notes
649 and 690 above.

703 कल्पद्रुमे वाच्यथ पारिजाते हलायुधे वाच्यथवा प्रकाशे । यस्तारमस्मादाधिकं च यत्त-
द्वाधति रत्नाकर एक एव ॥ verse at the end of वि. र.

704 कस्मिन्मयस्तु दक्षिणामात्रम् । भूपालसागरपारिजातादयोप्येवम् । दानरत्नाकर folio
28 a ; अथवा तुलानुरूपवदर्थं गुरवे निवेद्याधर्ममूलिभ्यो दद्यादिति पारिजातः ; *ibid*
folio 28 b (about कामधेनुमदान).

Dr. Jolly in the *Manuṭīkāsaṅgraha*. In his commentary⁷⁰⁵ on Manu III. 247 and 248 he tells us that he has treated at greater length the subject of those verses in his own work called *Smṛtimañjari*. Kullūka⁷⁰⁶ in his comment on Manu IV. 212 twits Govindarāja with having explained 'ugra' in one way in his commentary on Manu and in a different way in his *Mañjari*. A Ms. of a portion of the *Smṛtimañjari* exists in the India Office (cat. p. 471).

From these two works a brief account of the personal history of Govindarāja can be extracted. The colophons at the end of the *Manuṭīkā* describe Govindarāja as the son of bhāṭṭa Mādhava. The first verse⁷⁰⁷ of the *Smṛtimañjari* and one at the end (though somewhat corrupt) give the information that he was the son of Mādhava and grand-son of Nārāyaṇa and appears to have lived on the holy banks of the Ganges.⁷⁰⁸ Those who like Sarvadhikari identify Govindarāja with Govindacandra, prince of Benares, are therefore entirely wrong since he was a Brāhmaṇa and not a Kṣatriya. The first verse⁷⁰⁹ of his *Manuṭīkā* contains an obeisance to god (or Śiva) and states that he had received the śāstra of Manu in an unbroken tradition of teacher and pupil and that he had examined previous commentaries of Manu.

705 'साधितं चैतत्सविस्तरं स्मृतिमञ्जर्यामृजुपञ्जिकायां च । इह तु ग्रन्थकारभयान्न प्रतीयते (प्रतीयते ?)' on मनु III. 247; 'इति सपिण्डीकरणसावित्सरिकेपि स्मृतिमञ्जर्यामृजुपञ्जिकायां विस्तरतो निरूप्यते' on मनु III. 248.

706 गोविन्दराजो मञ्जर्यामुच्यं राजानमुक्तवान् । मनुवृत्तौ च शूद्रायां क्षत्रियोत्पन्नमभ्यधात् ॥

707 स्मृतिविरचितैस्तेस्तेषां कथं हि संक्षिप्य पराङ्मुखीमसिलकललव्यालुमार्थमतो व्रतसंहतिम् । अल्लि-
सदसिलं गोविन्दारज्यस्थिरं गुह्यं श्रयावुपचिततनुर्हानामोदः स माधवनन्दनः ॥ स्मृति-
मञ्जरी 1st verse.

708 स्मृतिमञ्जरी folio 150 b 'स्वर्वाहिनीपुलिमलाञ्छनलब्धकीर्तिनारायणस्य तनयाः मज्ज उच्यिकाय । वाक्यावलीमसिलसत्त्वरणावतंसाद् (तंसा ?) गोविन्दराज इह माधव इह भूमिः (? इह माधवभूमिरार्थः) ॥'.

709 संसाराध्वगतागतकुमृतृषापीयूषमयीं शनैर्भ्यात्वा नगलसंश्रयाय गुरुतः प्राप्ते मनोः शासने ।
दृष्ट्वा ग्रन्थरुदाशयाननुसृतिं व्याख्यान्तराणां निमीं टीकां शास्त्ररुदाशयानुसरिणीं
गोविन्दराजो व्यधात् ॥

The Smṛtis mentioned by him in the two works of his are given below.⁷¹⁰ Besides he mentions the Vāyupurāṇa (on Manu III. 232) and Purāṇa in general (on Manu I. 74 and 80). He frequently quotes the Gṛhyasūtras, also the Bahvṛcagṛhyapariśiṣṭa, the Yoga-sūtra. He says (on Manu 2. 23) that Mleccha countries like Āndhra and others were not fit for performing sacrifices. He appears to have held like Medhātithi the view that *mokṣa* was to be attained by a combination of *jñāna* and *karma*.⁷¹¹ As compared with the bhāṣya of Medhātithi his commentary is very concise. Kullūka largely drew upon Medhātithi and Govindarāja, mentions them hundreds of times, criticizes⁷¹² both of them and particularly holds up Govindarāja to ridicule often enough.⁷¹³ Kullūka notes that Govindarāja in opposition to Medhātithi and Bhojadeva arranged Manu 8. 181-184 differently (putting 8. 182 as the last of those four verses). In the printed edition there is no comment of Govindarāja on the verses of the 9th chapter from verse 72. But it appears that the Dayabhāga had that part of the commentary, as it quotes the views of Govindarāja on the rights of the daughter's son which could have appeared only on Manu IX. 130-136.

A few words may now be said about the Smṛtīmañjarī, Mss. of which are rare. At the end of the India office Ms. a summary of the contents of the whole work is given (for which see footnote

710 अङ्गिरस्, आपस्तम्ब, उशनस्, ऋष्यशङ्ख, काश्यप, गोतम, चतुर्विंशतिमत, देवल, नारद, पराशर, पेठीनासि, मन्वेतस्, युद्धत्यन्वेतस्, युद्धस्पति, बौधायन, यम, याज्ञवल्क्य, वसिष्ठ, विष्णु, व्यास, शङ्ख, शातातप, बृद्धशातातप, षट्त्रिंशन्मत, संवत्, सुमन्तु, हारीत.

711 On मनु 2. 28 गोविन्दराज says 'ज्ञानकर्मसमुच्चयान्मोक्षावाप्ते'.

712 Note the following where गोविन्दराज is criticized by कुल्लुक. मनु. II. 1, 22, 127; III. 11, 53, 127, 129, 285; IV. 7, 162; VI. 14, 79, 86; VII. 94, 211; VIII. 37, 142-143, 184, 338; IX. 68, 136, 141, 162, 206; X. 3; XI. 82, 180; XII. 86.

713 On मनु II. 125, III. 50 and VIII. 37 गोविन्दराज is held up to special ridicule. हन्त गोविन्दराजेन विशेषमविवृण्वता । व्यकमङ्गीकृतमृतौ स्वदारुरतं यते ॥ on मनु III. 50; स्वेयु तिष्ठस्त्विति पदद्वितयं न विवक्षितम् । इमां गोविन्दराजस्य राजाह्वां नाद्रियामहे ॥ on मनु V. 104. It should be noted that the printed text of गोविन्दराज on मनु V. 104 is corrupt as it reads 'स्वेयु तिष्ठसु विवक्षितम्'.

below).⁷¹⁴ It appears that the Smṛtimañjarī dealt with all principal topics of dharmatāstra such as the saṁskāras, the daily duties viz : bath, saṁdhyā, brahmayajña, the duties of the student, householder, the forest hermit, and the *sannyāsin*, the duties of the four *varṇas*, gifts, the purifications of various materials, foods forbidden and allowed, impurity on birth and death, *sapīṇḍas* and *saṁānedakas*, funeral rites, *brāddha* and its various details, *prāyaścitta*. The ms. in the India office deals with the *adhikārī* for *prāyaścitta*, the *parṣat* (i. e. the assembly of learned men who are to determine what *prāyaścitta* is to be prescribed), the means of atoning for sins and violations of religious duties, the *prāyaścittas* for the *mahāpātakas* (viz. the murder of a Brāhmaṇa, drinking wine, theft of gold, incest) and for other lesser and similar sins, meaning of the word *prāyaścitta*, *prāyaścittas* for killing men of Kṣatriya, Vaiśya and Śūdra classes and for killing women, *prāyaścittas* for the killing of a cow and of various beasts and birds, *prāyaścittas* for eating forbidden or polluted food and for selling articles forbidden to be sold, secret *prāyaścittas*. The India Office Ms. which deals only with *prāyaścittas* contains 152 folios. This gives us an idea as to how extensive the whole work must have been

714 अस्य सुप्रतिपत्तये काण्डानि लिख्यन्ते । तत्रादौ परिभाषाकाण्डं गर्भाधानादि उप-
नयनादि । संध्योपासनविधिः । अन्ये ब्रह्मचारिधर्माः । अश्वचनादि । पुनरन्ये ब्रह्मचारि-
धर्माः । ब्रह्मयज्ञाविधिः । विवाहादिगृहस्थधर्माः । शूद्रधर्माः । वृत्त्युपदेशाः । स्नानविधिः ।
यमनियमकाण्डम् । प्रास्थानिकम् । दानविधिः स्वापविधिः शोषितमर्तृकाधर्माः । द्रव्य-
शुद्धिः मृचादिशौचं आचमननिमित्तानि द्विराचमननिमित्तानि आचमनापवादाः ।
आचमनविधिः । अत्रैव प्रतिषेध्याः । कमण्डलुचर्या । अन्यदाचमनगतम् । स्नानशुद्धिः ।
सचेलानि । प्रक्षालनादिशौचम् । इति कायिकम् । सौवर्णादिशौचं वेलादिशौचं तथा
सिद्धान्नादि भूम्यादि उदकादि अशुद्धयपवादाः । भोजनविधिः । भक्ष्याभक्ष्यप्रकरणम् ।
भेत्तशुद्धिः । ब्राह्मणाशौचं क्षत्रियायाशौचं जननाशौचं, अनुजातायाशौचं स्त्रियाशौचं
सपिण्डसमानोदकत्वं बीजसंबन्ध्यायाशौचं देहान्तरमृताशौचमाचार्यशौचमनेकाशौच-
संनिपातायाशौचम् । निर्हरणादि । अनुगमनायाशौचम् । उदकक्रियादि पिण्डदानादि ।
अस्थिसंचयः । उदकादिनिषेधः । स्पर्शाशौचम् । यमनियमाः । श्राद्धप्रकरणम् ।
कालादि । ब्राह्मणपरीक्षा । भोजनन्याः । वर्षाभिमुखणादि । देशः कालः । अत्रैवेति-
कर्तव्यता । ब्राह्मणसंख्या । पुनरन्येतिकर्तव्यता । अमाचारयादिशास्त्रम् । एकोद्दिष्टं
सपिण्डीकरणम् । आब्दिकं मातृश्राद्धम् । अन्ये श्राद्धधर्माः । वृद्धिश्राद्धम् । वानप्रस्थ-
काण्डं मन्त्रजितकाण्डम् । शूद्रधर्मकाण्डम् । अनुलोमप्रतिलोम । तद्धृत्युपदेशकाण्डम् ।
प्रायश्चित्तकाण्डम् ।

embracing as it did the entire field of dharmaśāstra. In the body of the work contained in the Ms. frequent references occur to other parts of the Smṛtīmañjarī such as saṁskārakāṇḍa, the abhakṣya-kāṇḍa, the śrāddhakāṇḍa. One interesting fact about Govindarāja is that, though a northerner, he permitted⁷¹⁶ marriage with one's maternal uncle's daughter and said that the prohibition against marrying a girl of the maternal uncle's *gotra* applies only to the son of a *putrika*. The Ms. in the India Office is an ancient one, being copied in *saṁvat* 1467, Āśvina dark half, Saturday (i. e. October 1411 A. D.) during the reign of Mahārāja Udayasīthi at Vasurāvi (modern Vasravi in the territory of the Maharaja Gaikwad of Baroda).

Dr. Jolly (*Manuṭīkāsamgraha*, preface page 1 and R. u. S. p. 31) and Dr. Bühler (S. B. E. vol. 25, p. cxxvii) assigned Govindarāja to the 12th or 13th century. But this date is not correct, as the following discussion will show. Kullūka (vide note 588 above) expressly says that Medhātithi is much earlier than Govindarāja. Though Medhātithi is nowhere expressly named in his commentary by Govindarāja,⁷¹⁷ the latter appears to have several times criticised

715 परिधिस्थादयः संस्कारकाण्डे व्याख्याताः । folio 41 a ; ब्राह्म्याः संस्कारकाण्डे उक्ताः । folio 106 a ; सारसादयो मध्यकाण्डादौ व्याख्याताः folio 58.

716 मातुलस्य सुतामृद्वा मातृगोत्रां तथैव च । समानप्रवर्गं चैव द्विजश्रान्द्राचणं चरेत् ॥
निषेगोपादिनामातुलसुताग्रहणार्थं मातुलस्य सुतामित्येतत् । अन्यथैतन्मातृगोत्रां तथैव चैत्यनेनैव गतार्थं स्यात् । अत्र मातृगोत्रपरिणयननिषेधः पुत्रिकापुत्रविषयः । यतः पाणिग्रहणिका मन्त्राः पितृगोत्रापहारका इति । तथा पञ्चमीं मातृबन्धुभ्य इत्येवमादि-
वाक्यानां परस्परविरुद्धानि च वाक्यानि श्रद्धप्रकरणे उक्तानि । सिष्टेश्रानुहितस्यात् ।
folio 95 a.

717 On मनु III. 128 गोविन्द्रराज says ' यत्तु न त्वेवैकं सर्वेषां पिण्डे व्याख्यातामिति गुल्-
दृष्टेनात्, निमन्थ्येत व्यवसात् (मनु III. 187) इति चेष्टाभिधानात्, एकैकमुभयत्र
वा इत्यस्य विस्तरप्रतिषेधार्थवादस्तथाह तदस्तु, ' मेधातिथि does quote the passage
of the आश्वलायनगुल् and the verse of मनु (III. 187); on मनु I. 108
गोविन्द्रराज says ' यथार्थवादाथर्मस्य श्लोकस्य कैश्चिदुक्तं तदसिद्धवर्थः तृतीः (1) ।
यत्तु अक्षीयीरंखथो वर्णाः (मनु X. 1) इत्यादि स वेदविषयोनुवाद इति व्याख्या-
स्यामः ' ; मेधातिथि does take the verse as an अर्थवाद and says ' नात्र
कस्मिद्विधिरस्ति ' ; on मनु XI. 178 मेधातिथि says ' वृषल्यत्र चण्डाल्यभिज्ञता '
and गोविन्द्रराज says ' यत्तु चण्डाल्यत्र वृषलीति व्याचक्षते तदस्तु ' . Vide
also गोविन्द्रराज on मनु 2. 201, 3. 160, 4. 119, 4. 222, 5. 134, 8. 293, 10. 28.

Medhatithi. Another important circumstance is that though the Mit. mentions Medhātithi and Bhojadeva as great authorities it is silent about Govindarāja. Hence it follows that Govindarāja could not have flourished earlier than Bhojadeva, i. e. earlier than about 1050 A. D. In the *Hārata* of Aniruddha (which as we shall see later on must have been composed about 1160 A. D.) Govindarāja is quoted several times and is looked upon as a great authority like Viśvarūpa, Bhojadeva and Kāmadhenu.⁷¹⁸ This shows that Govindarāja could not have flourished later than 1125 A. D. The *Dayabhāga*⁷¹⁹ (in *Duḥitradhikāra*) disapproves of the view of Govindarāja who placed the daughter's son before a married daughter as an heir. In his *Kālaviveka*⁷²⁰ also Jimūtavāhana refers to Govindarāja in the same breath with Bhojarāja and Viśvarūpa. In his *Vyavahāramāṭṛkā*⁷²¹ he refers to Mañjarikāra as having held the same view as Viśvarūpa. Mañjarī here must be taken to be the *Smṛtimañjarī* of Govindarāja, since Jimūtavāhana in his other works refers to Govindarāja, since Kullūka also speaks of the Mañjarī of Govindarāja (vide note 706 above) and since there is no other known ancient work of that name on *dharmasāstra*. This shows that the Mañjarī comprised a discussion on *vyavahara* also. Hemādri⁷²² tells that the author of the work called *Paṇḍitaparitoṣa* refuted the views of Govindarāja on the performance of *śrāddha* on the 13th *tithi* by a man having a son. This shows that Govindarāja must have preceded Hemādri (who wrote in the latter half of the 13th century) by at least a century or more. The *Smṛtyarthasāra*⁷²³ of Śrīdhara relies on the views of Govindarāja in its section on

718 Vide note 592 above; 'इति गोविन्दराजलिखितबृद्धयचेतोषचनात्' हारलता p. 166;

तद्गोविन्दराजविश्वरूपकामधेनुकारेण लिखितमिति ऊल्लमेव प्रतिभाति। हारलता p. 174.

719 तथा गोविन्दराजेन मनुदीक्षायां-अपुत्रपौत्रसंताने पौत्रा दौहित्रका मताः-एतद्विष्णुवचन-बलेन ऊढानः प्रागेव दौहित्रस्याधिकारो दर्शितः। स चास्मभ्यं न रोचते। दायभाग.

720 यद्यपि भोजराजविश्वरूपगोविन्दराजैर्हृतया न लिखितानि तथाप्युपन्यस्य व्याख्यायन्ते। कालविवेक p. 304.

721 मञ्जीकास्त्यापि विश्वरूपसमानलक्षतया समाननेष दूषणम्। व्यवहारमातृका p. 347.

722 पण्डितपरितोषकारस्त्वेवं गोविन्दराजमतं प्रतिचिक्षेप।... तस्माद्विचारितमतमोहो गोविन्द-राजव्याख्याने नातीवाद्दरः कार्यः। चतुर्वर्ग ० III. 2. p. 481.

723 संन्यासस्य विधिं कृत्स्नं प्रवक्ष्याम्यनुपूर्वशः। गोविन्दराजस्य मतं बोधायनमतं यथा ॥ स्मृत्यर्थसार। p. 96.

sahnyāsa. A greater approximation as to the date of Govindarāja can be made if it can be held that a passage of the Kalpataru⁷²⁴ refers to Govindarāja by the word 'Vṛttikāra' where he quotes the explanation of the word 'anapasara' occurring in Manu 8. 198 given by Bhāguri, Medhātithi and Vṛttikāra. Govindarāja does explain that word in that way. If Govindarāja is mentioned in the Kalpataru, the former must be earlier than 1100 A. D. Even if he be not mentioned as Vṛttikāra by the Kalpataru still he must have flourished before 1140 A. D. as he is named by the Hāralatā. Hence the period of Govindarāja is between 1050 to 1100 or 1140 A. D. Govindarāja will have to be pushed back between 1050-1080 A. D. if Jīmūtavāhana flourished between 1090 to 1140 A. D., as is held by many. But as the latter's date is a very controversial subject, no argument is based on his date in the preceding discussion.

77. The Kalpataru of Lakṣmīdhara

This work exercised great influence over the early writers of Mithilā, Bengal and northern India in general. It was a very extensive work, but unfortunately no complete Ms. of the whole work has yet been found, nor has any portion of it been printed.

The work was divided into several kāṇḍas. The Mss. generally point out the position of each kāṇḍa in the whole work, i. e. the rājadharmakāṇḍa is described as the 11th kāṇḍa and vyavahāra as the 12th. The whole work is described as Kṛtyakalpataru or simply Kalpataru and some times it is paraphrased into Kalpadruma or Kalpavṛkṣa (as in the Vivādaratnākara, note 652 above). The most complete Ms. at present known is that in the library of the Maharaja of Udaipur (Peterson's First Report 1883, pp. 108-111) which contains 12 kāṇḍas (the first being incomplete) and has 1108 folios. I was able to see three kāṇḍas, viz : Rājadharmā, Vyavahāra and Dāna.

In the colophons and introductory verses the author is said to be Lakṣmīdhara, son of Bhaṭṭa-Hṛdayadhara and to have been the minister for peace and war of king Govindacandra. The intro-

724 अनपसरः अपसरत्यनेन स्वामिनः सकामाद्भनमिति प्रतिग्रहविधनागमोपायोपसरः स न विद्यते यस्य स तथा । एतच्च भागुरिमेधातिथिवृत्तिकाराणां मतम् । कल्पतरु folio 332 (of the Benares S. College transcript). This very passage of the कल्पतरु is quoted in the वि. र. p. 104, thereby showing that it is a genuine text.

ductory²²⁶ verse to the Rājadharmakāṇḍa says that it was the skilful statesmanship of Lakṣmīdhara that enabled Govindacandrā to vanquish his opponents. The colophon at the end of the Vyavahāra-kāṇḍa conveys the information that Lakṣmīdhara was directed by king Govindacandra to compose the work. The work is in the nature of a digest. It brings together various passages of *smṛtis*, *purāṇas* and other works on the several topics of *dharmā* with brief explanations and comments. Though the work is much vaster than the Mit. it is inferior to the latter in acumen, erudition, comprehensive grasp of principles and powers of exegesis. The kāṇḍas are arranged in the following order in the Mss. so far found :— (1) Brahmacāri, (2) Grhastha, (3) Naiyatakāla (or-kālikā), (4) Śraddha, (5) Dāna, (6) Pratiṣṭhā, (7) wanting, (8) Tirtha, (9) wanting, (10) Śuddhi; (11) Rājadharmā, (12) Vyavahāra, (13) Śānti (or Śāntika-pauṣṭika), (14) Mokṣa. M. M. Chakravarti suggests (JASB. 1915 pp. 358-359) that the 7th and 9th were probably Pūjā-kāṇḍa and Prāyaścitta-kāṇḍa. In the several Tattvas of Raghunandana ten of these kāṇḍas are named, viz. brahmacāri, naiyatakālikā, śraddha, dāna, pratiṣṭhā, tirtha, prāyaścitta (in Prāyaścitta-tattva p. 522, vol. I), vivāda (in Prāyaścitta-tattva p. 533, vol. I), śāntika-pauṣṭika (in Malamāsattva p. 796, vol. I) and uttaramīmāṃsā, i. e. mokṣa (in Ekādaśitattva p. 9, vol. II).

The Vyavahāra portion of the Kalpataru contained the usual topics, viz : the king's duty to look into the litigation of the people, the judge, the constitution of the *sabha*, meaning of vyavahāra, the plaint (*bhaṣa*), the reply (*uttara*), the means of proof, enumeration of the titles of law, the various kinds of punishments, units of measures etc., *vyādāna*, surety, sale without ownership,

²²⁶ न्याये वृत्तिनि यज्जगद्गुणवतां गेहेषु यद्वाप्तिनो राज्ञां मूर्धनि सत्यं व्यवचयद्वाविन्दुचन्द्रो नृपः । तत्सर्वं सलु यस्य मन्त्रमार्हमाश्रयं स लक्ष्मीधरः काण्डे शैरति राजधर्मनिचयानेकादशे पुण्यधीः ॥ Intro. verse to I. O. ms. 853; 'इति श्रीद्रोविन्दमहाराजसाध्विविप्रदिकश्रीलक्ष्मीधरभट्टविरचिते कृत्यकल्पतरौ राजधर्मकाण्डः संपूर्णः' colophon to above; नानाशास्त्रवचोविचारचतुरे ऋष्यावलस्थापितं व्याख्यादिव्यवहारमार्गविशदास्तास्ताः प्रगल्भा गिरः । यस्याकरार्थं (?) विप्रश्चितां प्रतितामं रोमाश्चमालन्यते काण्डे स व्यवहारमत्र तनुते लक्ष्मीधरो द्वादशे ॥ Intro. verse to ms. cf व्यवहारकाण्डः इति महाराजाधिराजगोविन्दचन्द्रदेवादितेन महासान्धिविप्रदिकेण भट्टहृदयधरात्मजश्रीमल्लक्ष्मीधरेण विरचितं कृत्यकल्पतरौ व्यवहारकाण्डादिकं समाप्तम् ।

partnership and the other titles of law. In the Rājadharmā-kāṇḍa, the topics discussed are : eulogy of the institution of king, coronation, councillors, forts, palaces, the government of the country, treasury, punishments, allies, guarding the heir-apparent, settling of policy, the six expedients, marching against an enemy, festivals like Kaumuḍi and raising the *dhvaja* (banner), pūjā on Mahānavamī, gifts and letting loose of cows and bulls. In the Dānakāṇḍa the usual subjects are discussed, such as what should be donated and what not, the persons fit to receive gifts, the *mahādānas*, the lesser *dānas* &c. Vide Mitra's Notices vol. VI, p. 247 for the nitya-kālakriyā-kāṇḍa (3rd) and vol. VIII, pp. 296-297 for the Mokṣa-kāṇḍa.

The Kalpataru generally quotes only the smṛti writers, the epics and the purāṇas. It is only in the vyavahāra-kāṇḍa that several *nibandhas* and their authors are quoted. Among these are Medhātithi, a *bhaṣya-kāra* on Śaṅkha-Likhita, Prakāśa, Parijata, Vijñāneśvara, Halāyudha, Kāmadhenu. Dr. Jolly (R. u. S. p. 35) had noticed that Lakṣmīdhara quotes only Medhātithi and did not know that he names so many authors.

The date of Lakṣmīdhara can be settled within very narrow limits. He quotes Vijñāneśvara and therefore he must be later than 1100 A. D. The Kalpataru is quoted by the Karmopadeśinī of Aniruddha written about 1160 A. D. (vide I. O. cat. p. 474-75). Hence it must have been written between 1100 and 1150 A. D., and probably in the 2nd quarter of the 12th century. A Ms. of the Kalpataru found in Nepal is dated *sahsvat* 1233 i. e. 1176-77 A. D. (Vide M. M. Haraprasad Sastri's Cat. of Nepal Mss. p. 106). The same date is arrived at in another way. He was the minister of king Govindacandra. This must be Govindacandra, the Gahadavāla or Rathor emperor of Kanoj, whose inscriptions range from 1104 A. D. to 1154 A. D. and who reigned from about 1114 to 1156 ; vide I. A. vol. 14, p. 103 (of *sahsvat* 1161), E. I. vol. II. p. 559, E. I. vol. IV. pp. 104-109, E. I. vol. V. pp. 16-20, E. I. vol. VIII. p. 149 ff (for five copper-plates the last of which is dated *sahsvat* 1207, i. e. 1150 A. D.), E. I. vol. IX. p. 319 (for the Sarnath inscription of Kumaradevi), I H Q. vol. V. p. 86 ff.

The influence the Kalpataru exercised on succeeding generations was very great. The most eminent Bengal writers, such as Aniruddha, Ballālasena, Śulapāṇi and Raghunandana quote him with

respect. In Mithilā his influence was felt perhaps even more than in Bengal. The Vivādaratnākara⁷²⁶ of Caṇḍeśvara quotes the work hundreds of times and practically plagiarises much that was valuable in it. In fact he quotes the Kalpataru oftener than any other *nibandhakāra* and expressly names it as the first of his predecessors on whom he relies (vide note 703 above). The Smṛtisāra⁷²⁷ of Harinātha quotes him frequently and so does the Ācārādarsa of Śrīdatta. It made a deep impression even in Western and Southern India. Hemādri refers to it and the Sarasvatī-vilāsa⁷²⁸ quotes the work frequently and applies the highly honorific epithet 'bhagavān' to Lakṣmidhara. As better and more compact digests came to be composed in later times, the Kalpataru fell more and more into obscurity. It is for this reason that Mss. of the work are rare. Yet even the Dattakamīmāṃsā,⁷²⁹ the Viramitrodaya⁷³⁰ and the Tōḍarānanda⁷³¹ make frequent mention of its views.

78. Jīmūtavāhana

Jīmūtavāhana is the first of the triumvirate of Bengal writers on *dharmasāstra*, the other two being Śulapaṇi and Raghunandana. Only three works of his are known and they have all been printed viz: the Kālaviveka (B. I. series, 1905), the Vyavahāramātrkā (published in the memoirs of the Bengal Asiatic Society, vol. III., No. 5, pp. 277-353, edited by the late Sir Asutosh Mukerji), the Dayabhāga (published several times). It appears that these works

726 वि. र. p. 130 refers to the गृह्यकाण्ड of the कल्पतरु.

727 Vide I. O. cat. No. 301 where the स्मृतिसार (folio 145 b) sets out कल्पतरौ अपुत्रघनाधिकारः.

728 Para 709 (Foulke's edition) 'एतच्च लक्ष्मीधराचार्यमतमतिगम्भीरं दिक्काचमुदाहृतम्'; vide para. 628 for भगवौष्ठकवीधरः; vide pp. 346, 421 of the Mysore edition.

729 On the verse of मनु 'माता पिता वा &c. (9. 168) the दत्तकमीमांसा says 'यच्च शुद्धेऽपि किल पुत्रो भवतीत्यभिप्राय इति कल्पतरुस्याख्यानं तत्सजातीयेष्वयं प्रोक्तस्तनयेषु मया विधित्व्युदाहृतयोगीश्वरवचनविरोधात् &c.'

730 Vide वरि, pp. 303, 531, 606, 641 &c. for reference to the views of the कल्पतरु.

731 'व्यतीतानां गणितागतचन्द्रसूर्यक्रान्तिसाम्यकाल इति कल्पतरुः। योगविशेष इति मितक्षरा।' आदुसोख्य (D. C. ms. No. 257 of 1884-87).

were intended to form part of a vast treatise on dharmaśāstra called *Dharmaratna*, as stated in the *Kālaviveka*.⁷³² In this work I have used the edition of the *Dāyabhāga* printed in 1829.

The *Kālaviveka* as its name implies contains discussions as to the appropriate seasons, months and times for the performance of religious rites and duties, the determination of intercalary months, the question whether the month for certain festivals and rites was to be solar or lunar, the proper time for the cessation and starting of Vedic studies (*Utsarjana* and *Upākarma*), the rise of *Agastya*, the four months during which *Viṣṇu* was supposed to sleep on the ocean, the times for various festivals including the *Kojāgara* and the *Durgotsava*, the eclipses. The work is named *Kālaviveka* not only in the colophon, but also in the body itself.⁷³³ Some of the sections of the work also are styled *viveka* (e. g. *Amāvāsya-viveka* pp. 354-365, *dvirāśādhaviveka* pp. 169-174). The object with which the work was composed is stated in the 2nd verse⁷³⁴ as follows:—‘*Kāla*’ (the topic of proper times for religious duties) has not been understood by some writers; it has been based upon ancient texts and compressed into narrow compass by others; therefore it is dealt with by me in such a way as to be easily understood even by dull-witted persons.’ *M. M. Chakravarti* (*JASB* 1915 p. 314) draws from this the conclusion that ‘no previous treatise specially dealing with *Kāla* alone was known to the author’. This is not a sound conclusion. All that *Jimūtavāhana* claims is that he has made the subject of *Kāla* extremely easy. As a matter of fact in one verse he brings together seven predecessors⁷³⁵ who dwelt upon *Kāla* in their works. As long

732 बहुविधविवादतिमिरघ्नस्तं ग्रहणं रवेः शशाङ्कस्य । तद्भर्मलदीपालोकात्सकलं विलोकयत ॥
इति पारिभाषीयमहामहोपाध्यायजीमूतवाहनकृतौ धर्मले कालविवेकः समाप्तः । last
verse and colophon of कालविवेक; similarly the colophon of the दायभाग
is ‘इति पारिभाषीय ... धर्मले दायभागः समाप्तः’.

733 ‘करालमातामलकमिव कालं बालोपि वक्षते येन । जीमूतवाहनकृतः कालविवेकः परं
जयति ॥’ p. 380.

734 कालः कैश्चिदमुद्रः (१० वदः ?) कैश्चित्संक्षिप्तश्च वचननिबद्धः । इति मन्दमतीनामपि
सुमोक्षकरणो मया क्रियते ॥ 2nd verse of कालविवेक. The 2nd *pūṭa* has 19
mītrās. Should we read वचनबद्धः ?

735 जितेन्द्रिय-शङ्खधराभूक-संधम-हरिवंश-धवल-योग्लोके । रुतमपि कालनिरूपणमधुना निः-
सारतां पाति ॥ कालविवेक p. 380.

as the works of all these writers are not recovered it is impossible to assert that Jīmūtavāhana had before him no previous work dealing specially with *Kāla*. Besides the astronomical and astrological works of ancient writers such as those of Varāhamihira and Brahmagupta, the ancient smṛtis and purāṇas, the important works and authors mentioned are enumerated in the note below.⁷³⁶ Most of these *nibandhakāras* are quoted by him in his two other works also. Yogiśvara⁷³⁷ seems to be an author different from Yājñavalkya who also is styled Yogiśvara, since the view ascribed to him is not found in Yāj. In some copies of the Mit. also an author⁷³⁸ Yogiśvara is named who explained the conflicting texts about a widow's right to succeed to her husband. But Yogiśvara in the Mit. is probably a misprint or copyist's error for Dhāreśvara as some Mss. read Dhāreśvara. In the *Kālaviveka* Jīmūtavāhana makes frequent and effective use of *Pūrvamīmāṃsā maxims*⁷³⁹ and shows that he had made a profound study of that system. In the *Durgotsaviveka*⁷⁴⁰ of Śūlapāpi the *Kālaviveka* is quoted. It is also quoted in the *Śrāddhacintāmaṇi* of Vācaspati, in the *Śrāddhakaumudī* (p. 328) and *Varṣakriyā-kaumudī* of Govindānanda and in several *Tattvas* of Raghunandana, e. g. *Malamāsa* p. 773, vol. I and *Ekādaśī* pp. 49, 341, vol. II.

736 अथूक, अमरकोश, उत्पल, (p. 224), गोविन्दराज, जितेन्द्रिय, दक्षिण, (p. 92), धवल, पञ्जिकाकारमिश्र (p. 68), माणदेव (p. 290), भवधन (p. 423), भागुरि (p. 14), योगेश्वर (p. 200), चोरशोक, धार्मिकरत्नपद् (p. 79), निखल (p. 304), शङ्करगीता (p. 477), शङ्कर, पट्टशिष्यान्त, संघमभट्ट, स्मृतिमीमांसा, स्मृतिसमुच्चय (p. 102), हरिवंश.

737 'कन्यायां श्रावणद्वये प्रथमे शक्रोत्थानं द्वितीये तु दुर्गाया इति योगेश्वरेण व्याख्यातो द्विराषाढकल्पः स पुनरनुपपन्न इति मन्यामहे ।' *कालविवेक* p. 200; vide p. 237 also 'तत्र योगेश्वरमते वृश्चिके चोत्थानप्रसङ्गे' from which जमिन्तवाहन differs.

738 एवमादीनां विरुद्धार्थानां दास्यानां योगेश्वरेण (v. 1 धारेश्वरेण) व्यवस्था दर्शिता । वस्नी गृह्णीयादित्येतद्वचनजानं विमर्शधातृस्त्रीविषयम् । सा च यदि नियोगार्थिनी भवति । मिता० on याज्ञ II. 135.

739 e. g. on p. 13 देशमेदेन चाग्ने सौरे च प्रयोगदर्शनात् विशेषानवधारणात् । न च यव-वराहवत् प्रयोगान्निर्णयः । उभयोरपि तद्विशेषात् । This refers to जैमिनि I. 3. 8-9.

740 कन्यासंस्थे रवौ वस्तुशुक्लमास्य नन्दिकाम् । नन्दिका भतिपदिति जमिन्तवाहनः । दुर्गो-स्त्वविवेक (p. 6 Sanskrit Sūhityaparīṣad ed.); vide *कालविवेक* p. 513 for this. The *व्याक्रियाकौमुदी* p. 51 quotes a text from *कालविवेक* which occurs on pp. 443 and 447 of the latter.

The Vyavahāramātrkā as its very name implies deals with the elements of vyavahāra (i. e. judicial procedure). It speaks of the eighteen titles of law, the derivation of the word *prādvivāka* (judge), the persons fit to be appointed judges, different grades of courts, duties of *sabhyas*, four stages of vyavahāra, *pūrvapakṣa* (plaint), *pratibhū* (surety), blemishes in a plaint, *uttara* (reply of the defendant), four kinds of *uttara*, blemishes in *uttara*, *kriyā* (proof or burden of proof), divine (*daivī*) and human (*mānuṣī*) proof (viz : ordeals, inference, witnesses, documents, possession), persons incompetent to be witnesses. Ordeals have not been dealt with by the author. The first verse of the work⁷⁴¹ styles it Vyavahāramātrkā. The last verse⁷⁴² but one suggests the name Nyāyamātrkā which practically is a synonym of Vyavahāra-mātrkā and the colophon at the end of a ms. in the Deccan College collection calls it Nyāyaratnamālikā.

About twenty *smṛtikāras*⁷⁴³ are mentioned in the Vyavahāramātrkā. Kātyāyana, Brhaspati and Nārada are the three *smṛtikāras* most frequently quoted, nearly two-thirds of the quotations in the entire work being derived from them. Among the *nibandhakāras* the following are named :—Jitendriya, Dikṣita, (p. 302), Bala (p. 346, the same as Bālaka), Bhojadeva (pp. 284, 305), Mañjarikāma (i. e. Govindarāja), Yogloka, Viśvarūpa, Śrikara (pp. 292, 334 or Śrikaramiśra p. 342). About Viśvarūpa he says⁷⁴⁴ ' I have put forward this conclusion of the ancient writers, I have

741 व्यवहारमातृकेशा सकलविवादेषु धर्मवादायम् । लोकद्वयेषु रक्षति सुतमिव शुभ्रपया माता ॥

742 पारिमद्रकुलोद्भूतः श्रीमाञ्ज जीमूतवाहनः । विदुषां परितोषाय निम्मे न्यायमातृकाम् ॥

743 They are उशनस्, कात्यायन, बृहत्कात्यायन, कौण्डिन्य, गौतम, नारद, पितामह, प्रजापति, बृहस्पति, मनु, यम, याज्ञवल्क्य, लिखित, बृहद्वसिष्ठ, विष्णु, व्यास, शङ्ख, बृहद्-शालातप, संवर्त, हारीत.

744 मया प्राचां निबन्धूभूणामियं वापि (वाणी !) पुरस्कृता । दूषणं विश्वरूपदेर्निराकृत्य प्रपञ्चितम् ॥ p. 352. M. M. Chakravarti is not right in taking (JASB 1915 p. 317) ' prācām ' to mean ' eastern ' in this verse, as in the previous verse also जीमूतवाहन refers ' to all *munis* ' and ' former works ' ' इति सकलमुनीनां मुक्तिवाक्यं विमृश्य स्वरसत इह सोर्थो गम्यते न्यायतश्च । स पुनरुपनिबन्धो (द्वौ ?) गृह्यतां बुद्धिमद्भिर्भवति यदि न जाड्यं श्रद्धया प्राकृतेषु ' ॥

H. D. 41.

refuted the objections of Viśvarūpa and others and dealt with them at length.' Yogloka and Śrīkara are generally quoted for being refuted and the former is frequently jeered at as 'tārkikaṁ-manyā' or 'nava-tārkikaṁ-manyā'. In this work Jimūtavāhana displays great familiarity with the ancient dialectics. In some cases what the printed text exhibits⁷⁴⁵ as prose really constitutes verses. Sir Asutosh Mukerji is not accurate when he says in the preface that 'Jimūtavāhana refers to a number of jurists not mentioned by any other author, e. g. Jitendriya, Yogloka, Balaka, Viśvarūpa, Śrīkara and Mañjarikāra.' It has been shown above that both Viśvarūpa and Śrīkara have been mentioned by the Mit. which is certainly earlier than Jimūtavāhana and by a host of other writers who were either earlier than or contemporaries of Jimūtavāhana. The Vyavahāramātṛkā is quoted in the Vyavahārtattva⁷⁴⁶ (pp. 199, 214, vol. II) and the Dāyatattva of Raghunandana.

The Dāyabhāga is the most famous of Jimūtavāhana's works. In matters of Hindu law such as inheritance, partition, *strīdhana*, re-union, it is of paramount authority in modern British Indian courts in Bengal, except in those cases where the Mitākṣarā is applicable. The names of more than a dozen commentators of it are known and Pandit Bharatacandra Siromani published it with seven commentaries (1863-1866). It was translated into English by Colebrooke. In many editions (such as that of Jivananda) it is divided into sections though there were no divisions in the original work. The contents of the Dāyabhāga are :— Definition of dāya ; father's power over ancestral property ; partition of father's and grand-father's property ; division among brothers after their father's death ; definition, classification and devolution of *strīdhana* ; persons excluded from inheritance and partition on the ground of disabilities ; property which is impartible (in its very nature or because it is self-acquired) ; order of succession to one dying sonless ; re-union, partition of coparcenary property concealed but discovered afterwards, *indicia* of partition.

745 e. g. on p. 348 the words 'तस्माद्वकाशकुसुमसमान एव प्रमाणभावोऽस्याः । भुक्ते-
दूरनिरस्तं लिखितादिभ्यो बलीयस्त्वम् ॥' constitute an Ārya. Similarly on
p. 349 the words 'तस्मादस्मात्तरियमुक्ता भुक्तेः प्रमाणता भ्रान्तैः । ... स्ववचनमात्रा-
धीनस्त्वत्फलत्वात्प्रमाणं सा ॥' make two Āryās.

746 'युक्तिन्यायः स च लोकव्यवहारः इति व्यवहारमाहुः' व्यवहारतत्त्व p. 199, vol. II.

Some of the peculiar doctrines of the Dāyabhāga which are of fundamental importance and which sharply distinguish it from the Mit. are : sons have no interest in ancestral property by birth, sons can claim partition only after extinction of their father's ownership (i. e. after his death or on his becoming *patita* or a *śaṁnyasin*) or partition can take place between father and sons if the father so desires, a widow succeeds to her husband's interest on his death even if he be joint with his brother, the right to take a deceased person's estate is regulated by the spiritual benefit conferred by the person claiming as heir (by means of the offering of *pīṇḍas*) and not by the principle of consanguinity (as in the Mit.).⁷⁴⁷

Besides the *smṛtikāras*,⁷⁴⁸ the Mahābhārata and the Mārkaṇḍeya-purāṇa the following authors are referred to by name in the Dāyabhāga :—Udgrāhamalla, Govindarāja (as author of Manuṣṭikā), Jiten-driya, Dikṣita, Bhalaka, Bhojadeva or Dhāreśvara, Viśvarūpa and Śrīkara. Udgrāhamalla is referred to on the distribution of stridhana and it is said that Udgrāhamalla (i. e. his view) is throttled⁷⁴⁹ by the text of Devala. It appears therefore that Udgrāhamalla was not a *smṛti* writer, but a *nibandhakara*. Dikṣita⁷⁵⁰ is credited with the view that, among daughters, those who have sons or are likely to have sons are preferred to those who are either barren, widowed or who give birth to daughters alone and the Dāyabhāga approves of this view. There is one more writer who is referred to twice with great respect as *Niravadyaividhyoddhota*.

747 Note the following ' तदेवं पितृस्त्वत्पापगम एकः कालोऽपरश्चानपगत एव पितुः स्वाम्ये पितुः कल्पयति कालद्वयम् । ' दायभाग p. 38 ; अतोऽविशेषेणैव विभक्तत्वादानपेक्ष-येषामुपसृज्य भर्तुः कृत्स्नधने पत्न्यधिकारी जितेन्द्रियोक्त आदर्णीयः । p. 256 ; उप-कारकत्वेनैव धनसंबन्धो मन्वादीनामभिमत इति मन्यते इति निरवययविद्योद्योतेन योतितो-यमर्थो विद्वद्भिदादर्णीयः । p. 336.

748 The *स्मृतिकार* named are : उशनसु, कात्यायन, बृहकात्यायन, गोतम, दक्ष, देवल, नारद, पैठीगसि, शुक्रस्यति, मनु, बृहमनु, यम, याज्ञवल्क्य, विष्णु, व्यास, शङ्खलिसित, बृहद्वातातप, हारीत.

749 एतावताप्युद्वाहमल्लस्य देवलवचनं गलहस्तः यथा सामान्यं पुत्रकन्यायां सूतायां स्त्रीधनं स्त्रियाम् । दायभाग p. 127.

750 अतः पुत्रवती संभावितपुत्रा चाधिकारिणी । वन्म्यात्वविधवात्वदुहितृमसृत्वादिना विपर्यस्त-पुत्रा पुनरनधिकारिण्येवेति दीक्षितमतमादर्णीयम् । दायभाग p. 271.

Whether this is a mere description or title ('the refulgence of whose learning is spotless') or whether the author's name was Uddyota and *niravadyvidya* ('whose learning is spotless') is an epithet, it is difficult to say. For a correct knowledge of the origin and development of the theory of spiritual benefit propounded in the *Dāyabhāga*, it would be extremely desirable to know who this writer was, as *Jimūtavāhana* tells us that that view was brilliantly set forth by *Niravadyavidyodyota*. The same writer is also quoted on the well known verse of *Yājñavalkya* 'bhūryā pitāmahopāttā &c.,' which is the sheet-anchor of *Vijñāneśvara's* theory about the son's rights by birth in ancestral family property.⁷⁵¹

Jimūtavāhana gives very little information about himself. In the colophons of his works he is described as *Paribhadriya Mahāmahopādhyāya* and at the end of the *Vyavahāramātrkā* (vide note 742 above) he tells us that he was born of the *Paribhadra* family (*kula*).⁷⁵² It is said that this name of the family still survives in the *Paribal* or *Pari Gai*, a section of *Rāḍhīya Brāhmaṇas* (*Ghose's Hindu Law*, 3rd edition, pp. xvi-xviii and *JASB* 1915 p. 320). It is also said that *Edumīśra* in his *Kulakārikā* tells us that *Jimūtavāhana* was chief judge in the reign of *Viṣvak-sena* of Bengal and that he was 9th in descent from *Nārāyaṇabhaṭṭa*, one of the five *Brāhmaṇas* brought by *Ādiśūra*. The information supplied by the match-makers of Bengal is, as shown above, not worth reliance, unless corroborated by independent evidence. It is also said that for fourteen generations the *Brāhmaṇas* of *Pārigrāma* have been degraded and so *Jimūtavāhana* would not have paraded the fact that he was *Paribhadriya* if at the time when he wrote his subcaste had been degraded (*Intro. to Kālaviveka* p. viii). The fact that *Jimūtavāhana* was a native of *Rāḍhā* is testified by his statement in the *Kālaviveka* that *Agastya* (*Canopus*) rose in *Ujjayini*

751 यत्तु याज्ञवल्कीयवचनं-भूयां... भयोः-तस्य निरवद्यविद्योद्योतेन शीतितस्तत्त्वतो-
मर्थः । यत्र द्वयोर्ग्रन्थोर्जीविषितकथोरप्राप्तभागयोरेकः पुत्रानुत्पाद्य विनश्यो जीवित-
अनन्तरं पिता मृतस्तत्र पुत्र एव तद्धनं प्राप्नोत्यतिसंनिकर्षात् । तदर्थं सदृशं स्वाम्यमिति
वचनम् । p. 50.

752 In some editions of the *दायभाग*, the last verse is परिमद्रकूलोद्भूतः श्रीमात्र-
जिमतवाहनः । दायभागं चकारेम विदुषां संशयच्छिदे ॥

when four days of the month of Bhādrapada remained, but that in Rādhā Agastya rose when seven days of the month were yet to run.⁷⁵³

Extremely divergent views have been held as to the date of Jimūtavāhana. He has been assigned to various dates from the 11th to the 16th century. In L. R. 41 I. A. at p. 298 it is said by their Lordships of the Privy Council that the Mit. was earlier by five centuries than Jimūtavāhana. Dr. Jolly (R. u. S. p. 37) assigns him to the 15th century. For a statement of the various dates and their examination the article of M. M. Chakravarti in JASB. for 1915, pp. 321-327 and Mr. Panchanan Ghosh's learned article in 26 Calcutta Law Journal (journal portion p. 17 ff.) may be consulted. Since Jimūtavāhana mentions Dhāreśvara Bhojadeva and Govindarāja, he cannot be placed earlier than the last quarter of the 11th century. Since he is quoted by Śūlapāṇi, Vācaspati-miśra and Raghunandana, he cannot be later than the middle of the 15th century. The Kālaviveka furnishes important data. On a ms. of the Kālaviveka there is a note made about the birth-date of the son of a certain Ghatakasīrha with the horoscope of the child. The year specified therein is *śake* 1417, i. e. 1495 A. D. It follows from this that the Ms. itself must have been copied sometime before this and the original work must be much earlier still. So the Kālaviveka cannot be placed at any rate later than about 1400 A. D.

In the Kālaviveka Jimūtavāhana tells us that his predecessor Andhuka⁷⁵⁴ exhibited a certain astronomical matter in *śake* 952 (i. e. 1030 A. D.) and that he declared an intercalary month in *śake* 955.

Similarly Jimūtavāhana expatiates upon several⁷⁵⁵ minute astro-

753 तथाहि राहादिषु समदिनवशिष्टे भाद्रे तस्योदयः । उज्जयिन्यां च दिनचतुष्टयवशिष्टे ।
कालविवेक p. 290 ; vide p. 291 also.

754 एवंविध एव कार्तिके द्वापञ्चाशदधिकनवशतसंख्याते शकाब्दे अन्धुकादिर्दिशितवान् ।
कालविवेक p. 51 ; तथाहि पञ्चापञ्चाशदधिकनवशतसंख्यके शकाब्दे तुलासंक्रान्तिमा-
यास्यायां भूता ... अन्धुकेन लिखितः । कालविवेक p. 119.

755 ननु सूर्याचन्द्रमसोर्भिन्नराशिस्थलेपि अमवास्या दृश्यते । तथा च चतुर्दशोचरसहस्र-
शकवत्सरे सिंहस्थे रवौ द्वित्रिदण्डान् चतुर्दशी परतोऽल्लेषानक्षत्रं समदण्डान् परतो मघा

nomical and astrological details which were observed in the *śake* years 1013 and 1014 (i. e. 1091 and 1092 A. D.). It is impossible to suppose that an author would enter into such minute details about a time which was anterior to his own by centuries. Generally astronomical works take for their calculations starting points or years which were within their own experience or very nearly so. Therefore it appears to be a sound conclusion to hold that the *Kālaviveka* was composed soon after *śake* 1013 or 1014 (i. e. 1091 and 1092 A. D.). Hence it follows that the literary activity of *Jimūtavāhana* lay between 1090 and 1130 A. D. The *Kālaviveka* seems to be his first work. The *Vyavahāramātṛkā* would naturally come before the *Dayabhāga*. He seems to have contemplated writing⁷⁵⁶ on *ṛpadāna* also, as he says in the *Dayabhāga* that a certain matter would be expounded by him in *ṛpadāna*.

The most cogent argument that can be advanced against the above early date assigned to *Jimūtavāhana* is that neither *Jimūtavāhana* nor any of his compositions is mentioned by Bengal writers and works on *Dharmaśāstra* belonging to the 12th, 13th and 14th centuries such as the *Hāralatā*, the commentary of *Kullūka* etc. No satisfactory explanation can be offered of this silence. But it is a very precarious thing to conclude from this silence that *Jimūtavāhana*'s works did not exist during those centuries. It is safer to base conclusions about his date on the positive evidence contained in his works rather than rely upon the negative argument from silence in later works. When some of his commentators say that he criticises the views of *Caṇḍeśvara*, *Miśra* and others we should not take them seriously. The commentators had no idea of the exact chronological position of writers long anterior to them. All they mean is that *Jimūtavāhana* criticises views that were shared also by *Caṇḍeśvara* and others. Another important question is whether *Jimūtavāhana* who is certainly a little later than the *Mit.*

तेनाश्लेषासमयेऽमायास्यायां कर्कटे चन्द्रः सिंहं चादित्यः । कालविवेक p. 21; तथा त्रयोदशोत्तरशकाब्दशेषे मीनस्थे सूर्ये पूर्वोत्तरफाल्गुनीव्यासा पूर्णिमा तदनन्तरं मेषसूर्ये हस्तचित्राभ्यां युक्ता पूर्णिमा हस्तयोगात्फाल्गुनोष्यसौ त्रयोदशोत्तरसहस्राब्दयिकुम्भादि-
न्यासभृति चतुर्दशोत्तरसहस्राब्दान्तमानभोगपर्यन्तेन मासद्वयलोपः । कालविवेक p. 45.

Vide also pp. 41, 46-49.

⁷⁵⁶ एतच्च विस्तरेण (कणा-) दाने वक्ष्यते । दायभाग p. 45.

criticizes it. The Vivāda-tāṇḍava of⁷⁵⁷ Kamalākara says that Jimūta-vāhana held that the view about the equal ownership of father and son in ancestral property was put forward for precluding the possibility of the uncle taking the whole estate of a man dying (in union) leaving a son or a predeceased son's son or for precluding the possibility of an unequal distribution of ancestral property by a father among his sons and that Jimūtavāhana took up this position, being blinded by his hatred of the Mit. The Viramitrodaya⁷⁵⁸ also says that Jimūtavāhana criticizes the Mitākṣarā definition of *vibhaga* and the view of the Mit. about the times for partition. The Vyavahāra-mātrkā⁷⁵⁹ also appears to criticize several times views which were held by the Mit. and the correspondence is very striking. On this point this much may be said that the points selected for attack by Jimūtavāhana do occur almost in the same words in the Mit. but, since the Mit. is not expressly mentioned and since it is likely that other writers like Asahāya and Bhāruci whose works have not yet been discovered might have contained the very same words that are found in the Mit., it is somewhat hazardous to assert that Jimūta-vāhana criticizes the Mit. alone and no other work. All that one can advance is that it is quite within the bounds of possibility that Jimūtavāhana criticizes the Mit.

For Raghunandana one of the famous commentators of the *Dayabhāga*, vide sec. 102 below.

⁷⁵⁷ यत्तु जीमूतवाहनः-मृतपितृके पौत्रे पुत्रे च सति संनिकर्षात् पितृव्यस्यैव सर्वधनमाप्ति-
निरासार्थं समस्वाम्येकः पुत्राणां विषमविभागनिवृत्त्यर्थं वा न तु पितुः समभागार्थां
पुत्रस्वातन्त्र्यार्था वा तेन पैतामहेऽपि पितुर्भागद्वयमिति । तन्मिताक्षराप्रद्वेषजान्मथ्यकृतम् ।
folio 109 of the Mandlik collection ms. in the Fergusson College, Poona.

⁷⁵⁸ 'यच्च जीमूतवाहनेनैव मिताक्षरोक्तं विभागो नाम द्रव्यसमुदायविषयाणामनेकस्वाम्यानां
तदेकदेशेषु व्यवस्थापनमिति विभागशब्दार्थः इति दूषयित्वोच्यते' वरि० p. 547 ;
'अत्र पित्र्युपरम एकः कालो निवृत्ते चापि रजसाति द्वितीयो जीवति चेच्छतीति तृतीय
इति मिताक्षरायां जीमूतवाहनेनोक्तं दूषणम् ।' वरि० p. 552.

⁷⁵⁹ व्यवहारमातृका p. 206 'तदेव (वं 1) स्वयमेव अप्रसिद्धादिव्याहृतत्वात् यदन्यैः कल्पितं
अप्रसिद्धमिति मदीयं शाखाविषयमनेन गृहीतं निराबाधमस्मदीयगृहीततो दीपः प्रकाश-
मेतद्वहे करोति ... तत्रास्तां दूषणान्तरं किं तु शास्त्राद्यन्यथाकल्पनमशास्त्रद्विशिष्टमेव
तेषां कल्पयति ।' compare मिताक्षरा on याज्ञ. II. 6 'अप्रसिद्धं मदीयं शा-
खाविषयं गृहीत्वा न प्रयच्छतीत्यादि निराबाधमस्मद्वहे दीपप्रकाशेनायं स्वगृहे व्यवहरती-
त्यादि.' It is to be noted that these examples occur in अपरार्क also.

79. Aparārka

On the smṛti of Yājñavalkya Aparāditya wrote a voluminous commentary styled Aparārka-Yājñavalkya-dharmasāstra-nibandha (published in two volumes by the Anandaśrama Press, Poona, 1903 and 1904). In a verse⁷⁶⁰ at the end and in the colophons the author is called Aparāditya, a Śilāhara king, born in the family of Jimūta-vāhana of the Vidyādhara race. In the introductory⁷⁶¹ fifth verse also the author is styled 'an ornament of the family of Jimūta' and is highly eulogised for his devotion to Śiva and his brilliant intellect.

Aparārka's work, like the Mitākṣarā, though professedly a commentary on Yāj., is really in the nature of a digest. It is far more voluminous than the Mit. It quotes profusely from the Grhya and Dharma sūtras and the metrical smṛtis. Several features distinguish it from the Mit. The Mit. is generally very chary of quoting from the purāṇas, while Aparārka contains long extracts sometimes extending over pages from several purāṇas, viz, the Ādipurāṇa, the Ādityapurāṇa, the Kūrma, the Kālikapurāṇa, Devī, Nandī, Nṛsiṃha, Padma, Brahma, Brahmanḍa, Bhaviṣyat, Bhaviṣyottara, Matsya, Mārkaṇḍeya, Liṅga, Varāha, Vāmana, Vāyu, Viṣṇu, Viṣṇudharmottara, Śivadharmottara, Skanda. The index at the end of the printed Aparārka gives the names of the various smṛtikāras quoted in the work. Another feature not found in the Mit. is that Aparārka quotes long passages of the dharmasūtras and explains them at length, e. g. on Yāj. III 294 (p. 1205) he quotes Gautama (Dh. S. 20. 2-9) and then offers a lengthy explanation; on Yāj. III. 294-295, he quotes long passages of Vasiṣṭha (Dh. S. 15. 11-14 and 17-21) and gives detailed explanations of them. It is probable he had not before him commentaries on these dharmasūtras. On p. 11, he

760 राष्ट्रं यस्य निरङ्कुशा वसुमती कोशः समृद्धः सुहृच्छक्रो दुर्गमनागमं क्षतपरा सेना हिता मन्त्रिणः । शास्त्रार्थामृतचर्षणापितमतिर्विश्वैकनाथोऽप्यसौ शौर्योदाययशोधनोमुमपरादिष्यो निचम्नं व्यधात् ॥ इति श्रीविद्याधरवंशप्रभवश्रीशिलाहारनरेन्द्रजीमूतबाह्वनान्वयप्रसूत-श्रीमदपरादित्यदेवविरचिते याज्ञवल्कीयधर्मशास्त्रनिबन्धेऽपराकं प्रायश्चित्तप्रकरणम् ।

761 मक्त्या यस्य सविस्मयः स्मररिपुर्बुद्ध्या च वाचस्पतिर्विक्रान्त्या द्विषतां गणः शुचितया भास्वान्क्षमित्वेन भूः । जीमूतान्वयमूषणं स विपुलां योगीश्वरेणोदिते शास्त्रे वाक्च-नयानुगां वितनुते व्याख्यां सतां संमताम् ॥

gives brief summaries in the style of the Śāṅkarabhāṣya of the tenets of the Śaiva, Pāśupata, Pāñcarātra, Sāṅkhyā and Yoga systems. He does not appear to have been an ardent admirer of the Advaita Vedānta though he refers to the Śārirakamīmāṃsā.⁷⁶² In one place he sets out the arguments of those who hold that correct knowledge alone leads to *mokṣa* and of those who hold that a combination of correct knowledge and works is essential for *mokṣa* and leaves his readers to choose for themselves whatever view they take.⁷⁶³ It is remarkable that, while even the Mit. names at least six *nibandhakāras* on dharmaśāstra viz. Asahaya, Viśvarūpa, Bhāruci, Śrīkara, Medhātithi and Dhāreśvara, Aparārka observes a studied silence in the matter of citing the names of his predecessors. He employs such vague expressions as *kecit*, *anye*, *apare*, though he cites views that were ascribed by the Mit. and others to Dhāreśvara and others, e. g. on pp. 741-42 he says⁷⁶⁴ that the text of Yāj. 'patnī duhitarah' according to some refers to the widow who submits to *niyoga* (this is the view of Dhāreśvara); on p. 744 he refers to the view of some that the word *dubhīr* in Yāj. means only the appointed daughter (*putrikā*). This last was the view of Viśvarūpa and Śrīkara. On p. 761 he refers to the reading of some in Yāj. II. 150 as 'sāmāntāsthavirā gaṇāh' which is found in Viśvarūpa (II. 154) and not in the Mit. Aparārka names (p. 926) a Vāgbhāṣa-smṛtisaṃgraha and a Smṛtimīmāṃsā of Jaimini (p. 206) from which two verses are quoted, variant readings therein are noticed and detailed explanations thereof are offered. He refers to several works and authors on astronomy and astrology such as Garga, Kriyāśraya (p. 872), Sarāvali. On pp. 570 and 572 of the printed text occur two references to a *pustaka* of rājanaka Śitikanṭha.⁷⁶⁵ That was probably a marginal

762 शास्त्रं च तस्माद्वा एतस्मादात्मन आकाशः संभूतः-इत्यादिक्रमेकाकिन एव परमात्मनः सकलकार्यकारितामाचष्टे । तस्य च तर्कविरोधः शारीरकमीमांसाभ्यासशालिनामपरिहर एव । p. 975 on याज्ञ. III. 68.

763 Vide pp. 1029-1034 on याज्ञ. III. 205. On p. 1034 he says 'तदनयोर्मेतयोर्धन्याय्यं तदुपायम्'.

764 अत्र केचिदाहुः-या देवराम्यस्माद्वापि सपिण्डाद्गुरुभ्यशुरादिवचनात्युचमिच्छति तद्विषयं पत्नी दुहितर इत्यादि वचनमिति । . . . एतेन यदुक्तं केनचित् पत्नी दुहितर इत्यत्र दुहितृशब्देन पुत्रिकीच्यत इति तन्निस्तरे वेदितव्यम् ।

765 इति राजानकशितिकण्ठपुस्तके विशेषः । p. 572.

note in a ms., the copyist or owner of which found on comparison with another ms. belonging to rājanaka Śitikanṭha additional matter. Aparārka quotes from Bhaṭṭa (i. e. Kumārilabhaṭṭa).⁷⁶⁶ Aparārka does not appeal as frequently to the doctrines of the Pūrvamīmāṃsa as the Mit. does and he does not generally enter into acute discussions of Pūrvamīmāṃsa in its application to Dharmaśāstra as the Mit. does. It must be said that Aparārka is much inferior to the Mit. in lucid exposition, in dialectic skill, in subtlety of argument and in the ordered presentation of heterogeneous material.

Some of the views that are usually associated with Jīmūtavāhana were propounded by Aparārka also. Aparārka bases the right to take a deceased person's property on the superior spiritual benefit conferred by the claimant on the person deceased.⁷⁶⁷ In several other respects also Aparārka differs from the Mit., though in general the two closely agree. For example, Aparārka prefers the father over the mother as an heir (p. 745); Aparārka explains the word 'apratīṣṭhita' in Gautama's text (18.22) as 'one who is issueless or is indigent or a widow,' while the Mit. explains it to mean only 'indigent.'

Whether Aparārka knew the Mit. is a vexed question. Some scholars while holding that Aparārka does criticize the Mit. explain away the non-mention of the Mit. by saying that Indian etiquette required a royal author not to mention the name of the servant of another king, while the existence of the master himself was ignored (Dr. Jolly in *Journal of Indian History* vol. III p. 17). It is doubtful whether any such etiquette ever existed and further Aparārka studiously avoids the express mention of every ancient commentator. Works of royal authors, such as the Madanpārijāta or the Sarasvativilāsa, do not appear to have followed the etiquette. In

766 ततश्च यदुक्तं भट्टेन तस्माद्बुद्धवद्देतिष्ठन् मधुमांसादि वज्रैश्च । जिज्ञासेताविरुद्धत्वाद्धर्ममित्यवगम्यते ॥ इति तदनेन विरुध्यते p. 76.

767 तत्र प्रत्यासन्नः पूर्वं धनभाक् । यदाह मनुः । अनन्तरः सपिण्डाद्यस्तस्य तस्य धनं भवेदिति । . . . संप्रदानकारकीभूतानां पित्रादीनां त्रयाणां चोदकादिदाता यथ तत्संततिजोन्वोपि तेषामेवोदकादिदाता स तस्य प्रत्यासन्नः सपिण्डः । तदत्र तु सोदरो भ्राताविशेषेन प्रत्यासन्नः समानसंप्रदानोदकादिदानृत्वात् । तत्पौत्रस्तु ततोपि ध्ववहितः पितृपितामहपिण्डयोर्भिन्नसंप्रदानकत्वात् । तत्पौत्रस्त्वत्यन्तव्यवहितः पिण्डत्रयेऽपि संप्रदानभेदात् । pp. 744-45.

my opinion the Mit. was known to Aparārka. Aparārka reads Yaj. III. 17 as 'Vaitānopāsanaḥ kāryaḥ kriyāśca śruticoditāḥ,' explains the first word as a karmadhāraya compound, gives the explanation of this verse offered by others, disapproves of it and then says that others read 'śruticodanāt' for 'śruticoditāḥ'.⁷⁶⁸ Viśvarūpa reads 'vaitānikāśrayaḥ. . . śrutidarśanāt' and offers no comment on this verse beyond the word 'spaṣṭārthametar' (it is III. 15. in the Trivandrum ed.). The Mit. does contain the reading referred to by Aparārka and the śtuti passage 'yāvaj-jīvam' etc. Aparārka refers on Yaj. III. 254 to the reading 'samām'⁷⁶⁹ adopted by some, says that the latter explain the verse as prescribing the penance for three years and observes that the verse of Manu (IX. 92) does not apply, as the latter say, to him alone whose palate has merely come in contact with liquor (without his having actually swallowed it). Viśvarūpa (III. 248) does not explain the verse as prescribing a three

768 अत्र केचिद् व्याचक्षते-विताने वेदे भवाः वैतानाः तथा उपासने गृहे भवा औपासनाः । वैतानाऔपासनाश्च वैतानोपासनाः क्रिया इति । तदेतद्व्याख्यानमनुपपन्नम् । वैतानोपासम्प इति हि तदा शब्दः स्थान् पुनर्वैतानोपासना इति । . . . यच्च तैः श्रुतिचोदनादिति पाठं कृत्वा हेतुपरत्वेन व्याख्यातं तदपि न युक्तम् । एवं हि ते मन्यन्ते । यस्माच्छ्रुत्या यावज्जीवमग्निहोत्रं जुहुयात्, यावज्जीवं दशपूर्णमासाभ्यां यजेत्, इत्यादिकथावश्यकार्थतया विहितस्यान्न स्मृत्या शक्यमाशौचेपि तन्निवर्तनं विधातुमिति । अपराकं p. 891 : compare the मिताक्षरा 'वितानोपासनां विस्तारस्तत्र भवा वैतानाः त्रेतासिंहाभ्यां अग्निहोत्रदशपूर्णमासायाः क्रिया उच्यन्ते । . . . उपासनो गृह्याग्निस्तत्र भवा औपासनाः सार्यपातर्होमक्रिया उच्यन्ते ता वैतानोपासना वैदिक्यः क्रियाः कार्याः । कथं वैदिकत्वमिति चेत् । श्रुतिचोदनात् । तथाहि यावज्जीवमग्निहोत्रं जुहुयादित्यादिश्रुतिभिर्गृह्यादीनां चोदना स्पष्टेन ॥'.

769 'केचिदत्र समादाव्यं बहुवचनान्तं वर्षत्रयपरत्वेन व्याचक्षते । . . . अस्मादेव च सुरापानपनुत्यर्थमिति वचनात् कृतसुरापानस्येतद् व्रतमिति गम्यते न पुनस्तालुमात्रसंयुक्तसुरस्येति । ' अपराकं p. 1072 ; compare the मिताक्षरा 'अथवा पिण्याकं पिण्डितं त्रिसमाः वर्षत्रयपर्यन्तं राज्ञो भक्षयेत् । . . . यत्तु मनुवचनं कृपात्वा . . . सकृन्निशि । सुरापानपनुत्यर्थं बालवासा जटी च्वर्जी ॥ इति तत्तालुमात्रसंयोगे सुराया अनुद्विपूर्वं द्रष्टव्यम् ', The printed text of याज्ञ. in the मिताक्षरा reads पिण्याकं . . . भक्षयेत्त्रिसमा निशि ' ; the printed अपराकं reads भक्षयेत्तु समा निशि, while विश्वरूप reads भक्षणीत समा निशि. The remarks of अपराकं show that he had a ms. of a com. where the reading was भक्षयेत्तु समा निशि.

years' penance nor does he refer to the contact of wine with the palate. The Mit. however contains both these particulars. On p. 1084 also⁷⁷⁰ Aparārka seems to be referring to the view of the Mit.

The date of Aparārka can be settled within very narrow limits. The Smṛticandrikā⁷⁷¹ in several places quotes the views of Aparārka and sometimes contrasts them with those of the Mit. The Smṛticandrikā refutes the view of Aparārka that the words of Yaj. 'jyēsthānī vā śreṣṭhabhāgena' are meant to comprehend all various modes of giving an additional share (*uddhāravibhaga*) to the eldest son on partition mentioned by Manu and others and it follows Aparārka's explanation of 'apratīṣṭhitā' in Gautama's text. It will be shown later on that the Smṛticandrikā must have been composed about 1200 A. D. If the above conclusion that Aparārka knew the Mit. and criticizes it be correct, Aparārka must have flourished after 1100 A. D. and before 1200 A. D. Here epigraphical research comes to our help. We know from the commentary that the author Aparāditya was a Śilāhāra prince of Jimūtavāhana's family. Inscriptions of the Śilāhāras show that there were three branches of that family, one ruling in the northern Konkan at Thana, the second in the southern Konkan and the third at Kolhapur (vide JBBRAS, vol. XIII p. 10-17 for the three branches). All the branches traced their descent from Jimūtavāhana. There is only a single inscription of the second branch which had ten kings reigning from about 808 to 1008 A. D. (JBBRAS vol. I, p. 209, E. I. vol. III. p. 292). There is no Aparāditya in this line. Vide E. I. III p. 207, 211 and 213 for several grants of the Kolhapur branch. Inscriptions

770 'तत्रापि ब्राह्मणीपुत्रस्य क्षत्रियायां पितृभार्या गच्छतो नववार्षिकं वैश्या पट्टवार्षिकं शूद्रा त्रैवार्षिकं गुप्ततल्पवतं भवतीत्येके मन्यन्ते । अपराकं p. 1084; the मित्ताक्षरा on याज्ञ. III. 260 has 'ब्राह्मणीपुत्रस्य क्षत्रियायां मातुः सप्तत्यां गमने &c.

771 यत्पुनरपरार्केण ज्येष्ठं श्रेष्ठभागेनेत्येतदुद्धारप्रदर्शनार्थं तेन ज्येष्ठस्य विश उद्धार इत्यादि-भिर्मन्यादिशास्त्रैर्वाच्यं उद्धारप्रकारा विहितास्ते सर्वे चोपलक्षिता भवन्तीति तदध्य-पास्तम् । स्मृतिच. II. p. 261; compare अपराकं p. 717 'ज्येष्ठस्य विश... यवयसः इत्यादिमिरुद्धारशास्त्रैर्वाच्यं उद्धारप्रकारा विहितास्ते सर्वेचोपलक्षिता भवन्ति'. 'अप्रतिष्ठिता अनपत्या निर्धना दुर्मेया विधवा वा । एवमपरार्कानुसाराद्भौतमवचनं व्याख्यातम् । अस्य विज्ञानेश्वरकृता व्याख्या ह्येता स्वबुद्धिमन्त्रिणाध्याहारादिकरणात् ।' स्मृतिच. II. 5. 285; vide स्मृतिच. II. 218, 367, 377, 428 for other refer-ences to अपराकं. Vide चतुर्वर्ग. III. 2, p. 495 for mention of अपराकं.

of the northern Śilāhāras speak of two kings who are named Aparādityadeva. In JBBRAS vol. XXI, pp. 505-516 there is a grant dated *śake* 1049 (expired) of Aparādityadeva who donated a village named Vaḍavali in the Thana District to a brāhmaṇa studying the Mādhyandīna recension of the Vājasaneyya-saṃhita. The king is there styled once as Aparājita and several times as Aparādityadeva. He was son of Anantadeva and grand-son of Nāgārjuna and traced his descent to Jimūtavāhana, son of Jimūtaketu, far famed in legend and literature as an exemplar of self-sacrifice⁷⁷², e. g. in the drama Nāgananda. In this inscription Aparādityadeva is styled *Śilāhāra-narendra* and *Jimūtavāhanānuyayaprasūta* as in the colophon of the commentary on Yāj. (vide note 760 above) and also *Mahāmanḍaleśvara* and *Tagarapuraparamēśvara*. In the Annals of the Bhandarkar Institute, vol. V, part 2, p. 169 there is a grant made at Somnath-Patan in Kathiawar of Vikramasāhvat 1176 (1119-20 A. D.) while Aparādityadeva of the Śilāhāra family was reigning, almost in the same words as in the grant in JBBRAS vol. XXI p. 505. In I. A. vol. IX, p. 33 there is a grant of Anantadeva father of Aparādityadeva dated in *śake* 1016 (i. e. 1094-5 A. D.). Vide Bombay Gazetteer vol. I. part 2, p. 15 for a list of 20 kings of the northern Konkan branch from 810 to 1260 A. D. Vide also an inscription of Aparādityadeva dated *śake* 1051 (i. e. 1129 A. D.) in Festgabe Dr. Jacobi pp. 189-193 (1926). Therefore it appears that the dates of Aparādityadeva I referred to in these grants fall between 1115 and 1130 A. D. It was most probably this king who composed the commentary on Yāj. We know from the Śrīkaṇṭhacarita of Maṅkha that king Aparāditya⁷⁷³ of Konkan sent Tejakaṇṭha on an embassy to an assembly of learned men in Kashmir during the reign of Jayasinha of Kashmir (1129 to 1150 A. D.). Aparārka's commentary continues to be the standard law-book used by the *pandits* of Kashmir (Jolly's Tagore Law lectures p. 24). Aparārka's work

⁷⁷² जीमूतकेतुनयो नियतं दयालुर्जमित्वाहन इति विजगत्सिद्धः । देहे निजे नृपनि-
चाकलयन् परार्थं यो रक्षति स्म गृहदत्तं सलु शङ्खचूडम् ॥ तस्यान्वये . . कपर्दी
शीलारवंशतिलको नृपतिर्बभूव ॥ p. 507.

⁷⁷³ वचोमिनुन्दे दन्तसुतिश्रीसण्डपाण्डुभिः । वादिनां वाददर्पोष्मा येन शूर्पारकाख्यः ॥
यः श्रीमदपरादिन्य इति दूत्यमसिद्धये । प्रजिघाय घनश्लाघः कारभरान् कुङ्कुणेभ्यः ॥
तेन श्रीतेजकण्ठेन सोत्कण्ठमनुवध्मता । इति सोधिकवैशयनिरवयमगायत ॥ श्रीकण्ठ-
चरित 25. 109-111.

betrays familiarity with Kashmir. I have already noticed the reference to rājanaka Śitikanṭha above. On a passage from Brahmapurāṇa speaking of a śrāddha at Mārtanḍapādamūla, Aparārka notes (p. 903) that⁷⁷⁴ the latter is well known in Kashmir. It is therefore most probable that the work was composed about 1125 and was introduced into Kashmir when an embassy was sent from the Konkan king to Kashmir in the reign of Jayasinha. The dates of the second Aparāditya range from 1184 to 1187 A. D. (*Vide* Bombay Gazetteer vol. XIII, part 2, p. 427; JBBRAS vol. XII, pp. 333-335 for an inscription of Aparāditya dated 1109 *śaka* i. e. 1187 A. D. (wherein he is styled Koṅkaṇa-cakravartī). It is difficult to hold that this was the author of the commentary on Yāj. The Smṛticandrikā is mentioned by Hemādri and hence could not be later than the first quarter of the thirteenth century. Therefore if Aparārka who is frequently cited by the Smṛticandrikā were to be regarded as having flourished about 1187 A. D., very little distance is left between him and the Smṛticandrikā in order that the former should come to be looked upon as an authority by the latter. Therefore it appears probable that Aparārka wrote the commentary on Yāj. in the first half of the 12th century (about 1125 A. D.). *Vide* Tri. cat. Mad. Govt. Mss. for 1919-22, pp. 4853-54, for the Nyāyamuktāvalī of Aparādityadeva, which is a com. on the Nyāyasāra of Bhāsarvajña.

80. Pradīpa

The Smṛtyarthasāra of Śrīdhara enumerates the Pradīpa among its authorities after the Kāmadhenu.⁷⁷⁵ The Smṛticandrikā in a highly paronomastic verse appears to refer to a work called Pradīpa.⁷⁷⁶ The Sarasvativilāsa⁷⁷⁷ quotes the view of the Pradīpa

⁷⁷⁴ मारतण्डपादमूलं काश्मरिणु प्रसिद्धम् । अपरार्कं p. 903.

⁷⁷⁵ *Vide* note 651 above.

⁷⁷⁶ पदे पदे प्रस्मलतां प्रदीपादिस्थितावपि । द्रष्टृणां दृष्टिविषये चन्द्रिका प्रवितन्यते ॥ प्रदीप (lamp and a work) and चन्द्रिका (moonlight and the स्मृतचन्द्रिका) are paronomastic.

⁷⁷⁷ प्रातिभाष्यागतमपि पौत्रेणापि दातव्यमिति प्रदीपः । स. वि. p. 253; *vide* p. 361 for another reference to प्रदीप.

that even the suretyship debt of a person must be paid by his grandson. The *Jivatpitṛkanirṇaya*⁷⁷⁸ of Rāmakṛṣṇa (about 1600 A. D.) quotes the *Pradīpa* on the question that when brothers are separated they should perform separately the annual śrāddha of their father and other ancestors. Nandapaṇḍita in his commentary on the⁷⁷⁹ Śaḍaśīti cites the view of the *Pradīpa* that the sūtra of Paiṅhinasi (a woman delivered of a son bathing after twenty nights from delivery is entitled to perform all religious rites, while one who is delivered of a female child is so entitled after a month) applies to the wife of one who is not a *dikṣita* (one who has consecrated the Vedic fires). It has been shown above (note 689) how the *Pradīpa* criticizes Bhavadeva, according to the *Vīramitrodaya*, which in several places cites the views of the *Pradīpa* (vide pp. 78, 89, 215 & etc.).

The foregoing discussion shows that the *Pradīpa* was probably an independent work on vyavahāra, śrāddha, śuddhi and other topics. Being mentioned by the *Smṛtyarthasāra* and *Smṛticandrikā*, it cannot be later than about 1150 A. D. As it criticizes Bhavadeva it cannot be earlier than 1100 A. D.

Hemādri⁷⁸⁰ refers to the explanation of the word *kala* occurring in a text of Gārgya offered by a *Smṛipradīpa*. It is not unlikely that he means the same work as is referred to by others as *Pradīpa*.

81. The *Smṛtyarthasāra* of Śrīdhara

This well-known work was published by the Ānandaśrama Press, Poona, in 1912 A. D. The principal topics discussed by it are: the acts allowed in former ages but forbidden in the *kali* age; the number of *saṁskāras*, the detailed treatment of *Upanayana*, the

778 प्रदीपे । विभक्तस्तु पृथक् कुर्युः प्रतिसंवत्सरादिकम् । एकैर्नैवाविभक्तेषु कृते सर्वैस्तु तत्कृतम् ॥ folio 20 b of जीववित्कनिर्णय । (in Bhadkamkar collection).

779 पैठीनासि । स्मृतिकां पुत्रवर्ती विशतिरात्रेण स्नाता सर्वकर्माणि कारयेन्मासेन स्त्रीजननी-मिति । इदमपि सर्ववर्णसाधारणमिति याज्ञः । अदीक्षितस्त्रीविषयमिति प्रदीपः । यज्ञश्रुतिटीका folio 8a (in the Bhadkamkar collection); vide folio 38 b for another reference to प्रदीप.

780 यदाह गार्ग्यः । यज्ञकालस्तिथिद्वये षट्कलो यदि लक्ष्यते । पर्व तत्रोत्तरं कार्यं हवि पूर्वमुपक्रमेत् । कलात्र मुहूर्तं न तु घटिका । ... स्मृतिप्रदीपकृतोपयज्ञ कलाशब्दस्य उक्तार्थतोका । चतुर्वर्गः (काल) p. 355.

duties of Brahmācārin, holidays, marriage, its various forms, prohibitions on the ground of *sapiṇḍa* relation, discussion about *gotra* and *pravara*, daily duties such as *śauca*, *acamana*, brushing the teeth, bathing, the five *yajñas*, daily *saṁdhyā*, daily worship; detailed treatment of *brāddha*, proper time, articles, and *brāhmaṇas* to be invited at it, various kinds of *brāddha*, discussion about various *tithis*; intercalary month; forbidden and allowed food; purification of various substances and of one's own body; impurity on birth and death; rites after death; rules about *śaṁnyāsa*; *prāyaścittas* for various grades of sins and lapses.

From the colophon it appears that Śrīdhara was himself a performer of Vedic sacrifices and was the son of Nāgabhartṛ Viṣṇubhaṭṭa of the Viśvāmītra gotra. This colophon does not however occur in the ancient ms. of the work in the Deccan College collection (No. 44 of 1870-71) dated *śaṁnyāsa* 1495 (1438-39 A. D.). In the 2nd introductory verse (vide note 564 above) the author tells us that Śrīkaṇṭha and Śrīkarācārya filled the gaps in the *smṛtis* that were scattered about (i. e. they composed digests thereof with their own remarks). He also says (vide note 651 above) that he relies on the Kāmādhenu, the Pradīpa, the Abdhī, the Kalpa-*vrkṣa* (i. e. Kalpataru), Kalpalatā, Śāmbhu, Draviḍa, Kedāra and Lollāṭa and the various commentators of Manu and other *smṛti-kāras*. In dealing with *śaṁnyāsa* he says that he would treat of the procedure of *śaṁnyāsa* following the opinion of Govindarāja and of Baudhāyana.⁷⁸¹ At the beginning of some sections (p. 48 and p. 49 on *brāddha* and *prāyaścitta* respectively) he again repeats the verse about Kāmādhenu and the other authorities. The Abdhī named therein seems to be the *smṛtimahārṇava* quoted in Hemādri, in the Vivādaratnākara and other works. He refers to Mītākṣarā also (p. 56). For Lollāṭa see above (under Medhatithi). It appears that Śrīdhara also composed another and a larger work on dharmaśāstra. For example, Hemādri who⁷⁸² knew

781 Vide note 723 above.

782 On the words of ज्योतिर्गम्यं 'सौरमासो विवाहादौ यज्ञादौ सावनः स्मृतः' चतुर्वर्गे (काल) p. 20 says आदिशब्दार्थः श्रद्धेरेण दर्शितः। विवाहोपनयनयज्ञादौ व्रतनियमप्रतिष्ठागृहकरणक्षौरात्रामहाषष्टीमहासप्तमीविजयदशमीदशहराद्युमादिमहाज्येष्ठामभृत्त्यादिशब्देनोपादीयते। यज्ञादौ वित्यादिशब्देन यागदानहोमगर्भाधानसीमन्तोन्नयनजातकर्म-क्षण-कथविक्रयव्यवहारग्रहणम्।

the Smṛtyarthasāra quotes certain views as Śrīdhara's which do not occur in the Smṛtyarthasāra. The Prayogaparijata, the Nirṇaya-sindhu, and the Saṁskāra-kāustubha quote the views of a work called Śrīdhariya which are not found in the Smṛtyarthasāra. Śrīdhara seems to have been a writer from southern India.

The date of the Smṛtyarthasāra can be fixed within approximate limits. As it names the Mit., the Kāmadhenu, the Kalpataru and Govindarāja, it is later than 1150 A. D. The Smṛticandrika and Hemādri⁷⁸¹ both quote it as an authority. For example, the Smṛticandrika says that the Smṛtyarthasāra holds that the Tulasi is among the things the use of which is to be avoided in śrāddha. Therefore the Smṛtyarthasāra must have been composed between 1150 and 1200 A. D.

82. Aniruddha

Aniruddhabhaṭṭa is one of the early and eminent Bengal writers on Dharmasāstra. His Hāralatā was published in the Bibliotheca Indica series (1909) and his Pitṛdayitā alias Karmopadeśinipaddhati was recently published by the Sanskrit Sahitya Parishad at Calcutta (No 6).

The Hāralatā deals with impurity on birth and death, with the acts allowed to be done or forbidden during impurity, with periods of impurity on death in a distant land or on the deaths of infants and women, with rules when two periods of impurity overlap each other, with impurity on the death of *sapindas*, the meaning of

783 स्मृत्यर्थसारे तुलस्यपि वर्ज्येत्युक्तं तत्र मूलं चिन्त्ये प्रसिद्धस्मृतिसमुच्चयेषु तुलसानिवेध-
स्यादर्शनात् । स्मृतिच. II. p. 435; compare स्मृत्यर्थसार p. 53; 'यत्तु स्मृत्यर्थसारे-
भिहितं पाणिहोमे विष्णुमेक्षणविभानुज्ञा न संततिः (सन्ति ?) तत्र विभानुज्ञामावो-
किरेतद्वचनादर्शनेन चिन्त्येत्युक्तमेक्षणगीया । ... यच्च तत्रैवाभिहितं परिसमूहमप्यु-
संगे रत इति तदपि चिन्त्यम् ।' स्मृतिच. II. p. 463; vide for the very words
quoted स्मृत्यर्थसार p. 52. स्मृतिच. II. 366 quotes some passages from
स्मृत्यर्थसार pp. 57 and 60.

चतुर्वर्ग. vol. IV. p. 992 (प्रायश्चित्त), स्मृत्यर्थसारे कलियुगे संसर्गदोषो नास्ती-
त्युक्तम्; compare स्मृत्यर्थसार p. 2. 'संसर्गदोषः पापेषु मनुष्यकैः पशोर्वधः । ...
कलौ युगे विनाय् धर्मात् वर्ज्यानाहुर्मनीषिणः ॥' मदनपारिजात (p. 329) quotes the
words संसर्गदोषः &c. expressly from स्मृत्यर्थसार.

sapinda, persons who have not to observe periods of impurity, cremation and burial, offering of water to the deceased, observances during mourning, persons entitled to perform rites after death, observances after the period of mourning, persons to whom no water should be offered.

The Pitrdayitā is a work intended for the followers of the Sāmaveda. Its contents are :—the duties on rising from bed, brushing the teeth, bath, *sandhya*, *tarpana*, *vaiśvadeva*, *parvana-śraddha*, eulogy of gifts, sapindikarāṇa and other śraddhas, antyeṣṭi and rites during the days of mourning after death, the letting loose of a bull. The printed work appears to be the same that is described in the I. O. cat. at p. 474 as Karmopadeśini. But the India Office Ms. appears to have certain various readings e. g. a reference to Kāmadhenu and Kalpataru at the end of the section on antyeṣṭi does not occur in the printed text.⁷⁸⁴

The first verse of the Hāralatā states that the author consulted the commentaries on Manu and other smṛtis.⁷⁸⁵ Besides the well-known smṛtikāras such as Manu, Yājñavalkya, Nārada etc., the authors and works named in the Hāralatā are :—Asahāya as the *Bhāṣyakāra* of Gautama, Kāmadhenu, Govindarāja, Bhojadeva, Viśvarūpa and Śaṅkhaḍhara. The Pitrdayitā⁷⁸⁶ says that it was composed after consulting the Gobhilagrhyasūtra, the Chāndogya-pariśiṣṭa, the smṛtis, purāṇas, the śāstras of Gautama and Vasiṣṭha and various saṅgraha-works. In the work itself, besides the above, Kātyāyana, Varāhapurāṇa and the smaller (svalpa) Matsyapurāṇa are quoted.

From the last verse⁷⁸⁷ of the Hāralatā we know that Aniruddha was a resident of Vihārapāṭaka on the bank of the Ganges and was

784 कल्पतरुनामधेन्वादिसंयत्ताकृते महोपाध्यायेन विरचिते शुद्धिकरणेभ्योऽपि विधिः ।
folio 114b.

785 प्रणम्य पुण्डरीकाक्षं पूर्वाचार्यप्रवर्तिताः । व्याख्या मन्वादिशास्त्राणां समालोक्य विविच्यते ॥

786 गोभिलगृहसूत्रं दृष्ट्वा छन्दोगपरिशिष्टम् । दृष्ट्वा स्मृतिश्च बहुशः परिसंख्यानं पुराण-
वाक्यानि ॥ गौतमवसिष्ठशास्त्रे नानासंयद्वाचांसि चालोक्य । युष्मत्स्या स्वयं निरूप्य
ज्ञात्वा सर्वं मतं च ब्रूह्मणम् । रचिता पट्टतिरेषा सम्यक् कर्मोपदेशिनी रुचिरा ।

787 सुरापगातीरविह्वलपाटके निवासिना भट्टवयार्थवेदिना । कृतानिरुद्धेन सतामुरस्थले
विराजतां हारलतेयमर्पिता ॥

a student of the doctrines of Bhaṭṭa (Kumārila). From the colophons⁷⁸⁸ at the end of the Hāralatā and the Pitrdayitā it appears that he was a Dharmādhyaṅga and a Cāmpāhaṭṭiya (a section among Varendras) Brāhmaṇa of Bengal. The ms. in the India Office has a colophon in which Aniruddha is styled Dharmādhikarapika (Judge). From the Dānasāgara of Ballalasena we learn (verses 6 and 7) that Aniruddha was a *guru* of that king of Bengal and rendered assistance in the composition of that work. The Dānasāgara⁷⁸⁹ was composed in *śake* 1091 (i. e. 1169 A. D.). From this it appears that Aniruddha was at the height of his fame in 1168, i. e. his literary activity may be placed in the third quarter of the 12th century A. D. This conclusion is corroborated by the fact that the Hāralatā names Bhojadeva, Govindarāja, and the Kāmadhenu as authorities and is therefore later than 1100 A. D. The Hāralatā is named as an authority in the Śuddhiviveka of Rudradhara⁷⁹⁰. The Śrāddhakriyakaumudī of Govindānanda (about 1510-1545 A. D.) frequently quotes Aniruddha and includes him among ancient authors.⁷⁹¹ The Pitrdayitā is named in the Śrāddhakriyakaumudī (p. 503). In the Ahnikatattva (vol. I, p. 421) and Śuddhitattva (vol. II, p. 314) of Raghunandana the views of Pitrdayitā are quoted. There is a commentary on the Hāralatā called Sandarbhasūcika composed by Acyuta Cakravartin, son of Haridāsa Tarkācārya (vide I. O. cat. p. 567, No. 1753).

788 इति चाम्पाहटीयमहोपाध्यायधर्माध्यक्षश्रीमद्विनिरुद्धभट्टविरचिताशौचव्यवस्था हारलता समाप्ता; इति चाम्पाहटीयमहोपाध्यायश्रीमद्विनिरुद्धभट्टविरचिता छन्दोगानां पद्धतिः पितृदयिता समाप्ता ।

789 निशिलभूषणकविलकश्रीमद्वक्त्रालसेनदेवेन । पूर्णं शशिनवदशमितशकवर्षे दामसागरो रचितः ॥ at the end of the दामसागर, vide I. O. cat. p. 542 and Mitra's Notices I. p. 151. This very verse is quoted by श्रीनाथ आचार्यचूडामणि, Vide JASB 1915, p. 347 n. 1.

790 सन्त्येव रत्नाकरपारिजातमिताक्षराहारलतादयोन्त्ये । तथापि तत्रालसमानसानां भवेत्समोदाय मम प्रयासः ॥ I. O. cat. p. 563, No. 1742; Mitra's Notices vol. V. p. 25, No. 1736.

791 किं तु अनिरुद्धादीनां पाचामनुसारात् &c. श्राद्धक्रियाकोमुदी p. 388; vide p. 158 अतो गोमिलगुह्यसूत्रविच्छेदमनाकलप्याधुनिकेन गोडमैथिलसंग्रहकारानिरुद्धश्रीदादीनां विषदं श्रद्धाभ्यादीनामसमंतं चोक्तं हेयमेव ।

In the proceedings of the ASB (for 1869 p. 137) a Cāturmāsya-paddhati of Aniruddha is noted. Mitra notices a work called Bhagavattattvamañjarī on Vaiṣṇava philosophy written by Aniruddha (Mitra's Notices vol. III. p. 155, No. 2700).

83. Ballālasena

This famous king of Bengal compiled at least four works. His Ācārasāgara is mentioned in the Smṛtiratnākara of Vedācārya and in the Madanapārijāta (p. 58). He also wrote the Pratiṣṭhāsāgara. Both these works are referred to as already composed in the Dānasāgara.⁷⁹² The Dānasāgara deals with the sixteen great *dānas* and other lesser gifts. The subjects dealt with by the Dānasāgara are as follows : eulogy of brāhmaṇas, eulogy of the merit arising from gifts, proper objects of gifts, exceptions, the nature of gift, the donor, faith as to the utility of gifts, proper times and places for gifts, things proper to be donated, what cannot be gifted away, bad donations, religious rites and procedure followed in making gifts and in accepting them, the technical terms of the subject of gifts, the sixteen *mahādānas*, lesser *dānas* of various kinds (the author himself says at the end that he has described 1375 kinds of gifts), the names of various purāṇas and their extent. The Dānasāgara contains extremely valuable information about the Mahābhārata and the purāṇas. As it quotes extensively from the purāṇas, it serves as an excellent check for the textual restoration of purāṇas. For example it says that the Bhāgavata, Brahmaṇḍa and Nāradiya purāṇas do not contain *danavidhis* and hence they are not drawn upon in the work. In another verse he says that it is well-known that the Viṣṇurahasya and Śivarahasya are of the nature of mere compilations and so have not been relied on in the work. The Devipurāṇa, he says, is approved of by the heterodox systems and is not included in various lists of purāṇas and upapurāṇas and hence it is not included in the Dānasāgara. He says that the subject of the dedication of reservoirs of water and of temples has been dealt with at length in the Pratiṣṭhāsāgara, so it is omitted in the Dānasāgara and that the gifts made in accordance with the divisions of the year (into *ayana*, season, month, pakṣa &c.) are not spoken of in their entirety in the Dānasāgara, as they are described in the Ācārasāgara. The work is mentioned in the Dānatratnākara

⁷⁹² Verses 55 and 56 of his दानसागर (I. O. cat. 542, No. 1704-5).

of Caṇḍeśvara and in the *Nirṇayasindhu*. His *Adbhutasāgara* has been printed by Messrs. Prabhakari and Co. (1905). The authorities on which he relies therein are noted below.⁷⁹³ The *Adbhutasāgara* is mentioned in *Ṭoḍarānandasamhitā-saukhyā* and *Nirṇaya-sindhu*. This was his last work which he left unfinished and which was completed by his son *Lakṣmaṇasena*. It deals with the rites and observances appropriate on certain celestial and terrestrial portents for removing the evil foreboded by them.

Ballālasena began the work in 1090 *śake* and the *Dānasāgara* was composed in 1091 *śake*. Therefore Ballālasena's literary activity must be placed in the third quarter of the 12th century (vide notes 674, 676 above). Vide also *IHQ* vol. V, p. 133 for the date of Ballālasena.

It appears that *Raghunandana* believed that the *Dānasāgara* was really the work of *Aniruddhabhaṭṭa* though published in the name of Ballālasena.⁷⁹⁴ In the *Dānasāgara* itself it is distinctly stated that Ballālasena composed it under the directions of his *guru* (*Aniruddha*).⁷⁹⁵ In the colophon he is styled *mahārājadhīrāja* and and *niḥśaṅka-śaṅkara*.

84. Harihara

From quotations in the *Vivādaratnākara* it appears that *Harihara* wrote on *vyavahāra*. For example, the *Vivādaratnākara* first quotes (on p. 220) the definition of 'saṁsaraṇa' given by *Brhaspati* and then cites three verses of *Kātyāyana* defining a *catuspatha* and a *rajamārga* and prescribing punishments for causing obstruction and

793 आधर्वणाद्धुत, उशनस, कठश्रुति, कालावलि, काश्यप, गर्ग, बृद्धगर्ग, चरक, देवल, नारद, पराशर, पालकाव्य, बादरायण, बार्हस्पत्य, बृहस्पति, ब्रह्मसिद्धान्त, भार्गवीय, मयूरचित्र, यवनेश्वर, राजपुत्र, वराहमिहिरग्रन्थ, वसन्तराज, वसिष्ठ, विन्ध्यवाति, विष्णुगुप्त, वैजयाप, शालिहोत्र, षड्विंशब्राह्मण, सुश्रुत, सूर्यसिद्धान्त.

794 Vide एकादशीतत्त्व (vol. II, p. 44) 'विष्णुरहस्यानापत्तयश्च दानसागरे अनिरुद्ध-भट्टेनाभिहितत्वाच्च'. The words of the दानसागर are: लोके प्रसिद्धमेतद्विष्णुरहस्यं च शिवरहस्यं च । द्वयमिह न परिगृहीतं संग्रहरूपत्वमवधार्य ॥

795 अधिगतसकलपुराणस्मृतिसारः श्रद्धया गुरोरस्मात् । कलिकल्मषावसादं दाननिबन्धं विधत्ते नु ॥ ... श्रीचण्डालनरेश्वरो विरचयत्येतं गुरोः शिक्षया स्वप्रज्ञावाधि दानसागरमयं श्रद्धावतां श्रेयसे ॥ verses 7 and 9 of दानसागर I. O. cat. p. 543.

committing nuisance thereon. Then it notices that the verse 'yas-tatra' cited by it from Kātyāyana is cited by Harihara as from Prajāpati when the topic immediately preceding is 'saṁsaraṇa'.⁷⁹⁶ The Vivādaratnākara quotes a sūtra of Śaṅkha-Likhita prescribing the punishment for sexual intercourse with a virgin against her will and Harihara's explanation of the word 'dvyāṅgulaccheda'.⁷⁹⁷ From these it is clear that Harihara wrote some work on vyavahāra, which has not yet been recovered. He must have flourished earlier than 1300 A. D.

There is a commentary on the Pāraskargrhyasūtra composed by Harihara who is styled *agnihotrin* in the colophons. In one ms. copied in śake 1707 (1785-86 A. D.) he is described as the pupil of Vijñāneśvara. In the introductory second verse he says he relies on Vasudeva. In the body of the work he refers (Gujarati Press edition) to Karkopādhyāya (p. 200), Kalpatarukāra, Repudikṣita, and Vijñāneśvarācārya (p. 370). Therefore he is later than 1150 A. D. Harihara's views are mentioned by Hemādri,⁷⁹⁸ the Samaya-pradipa and Ācārādarsa of Śrīdatta and in the Smṛtisāra of Hari-nātha. Therefore this Harihara must be earlier than 1250 A. D. Whether he was really the pupil of Vijñāneśvara is doubtful. In his bhāṣya Harihara refers to words current in Kanoj.⁸⁰⁰ Hemādri mentions Harihara's explanation of *nepālakambala* wherein the latter says that it is well known among the northerners.⁸⁰¹ Harihara-

796 हरिहरादिभिः संसरणानुवृत्तौ प्रजापतिरिति मस्तके दृष्ट्वा यस्तत्रोति बाधयमवतारितमिह न फलतो विशेष इति । वि. र. p. 221.

797 शङ्खलिक्षितौ - कन्यायामसकामायां द्व्यङ्गलच्छेदो दण्डः । ... हरिहरस्तु द्व्यङ्गलपरिमाणलिङ्गच्छेद इत्याह । वि. र. p. 402.

798 तस्मात् त्रयोदशे श्राद्धं न कुर्यान्नोपतिष्ठते इत्येव बहुग्रन्थदृष्टः काश्मीरिलिखितश्च पाठो ज्यायान् । तथा च हरिहरादिग्रन्थेष्वेवमेव पाठो गृह्यते । चतुर्वर्ग० (काल) vol. III. 2. p. 52 ; vide pp. 447, 483 of the same vol. for other references to हरिहर and also vol. III. 1. pp. 159, 1181, 1139, 1177, 1280.

799 तत्र हरिहरो मेधादिच्छन्नस्यापि निमित्तत्वमाह यासावच्छिन्नकालस्य गणितप्रमितत्वात् । समयप्रदीप (D. C. ms. No. 371 of 1875-76 folio 52a).

800 समाविश्रामार्थं कालपाषाणविन्यासविशेषः पट्टकः । पट्टहर इति कान्यकुब्जे प्रसिद्धः । p. 376 of हरिहर⁹ पारस्कस्याय (Gujarati press ed.).

801 हरिहरेण तु पार्वतीयाजलोमस्यैर्निर्मितः कम्बलाकारः पट उदीच्येषु प्रसिद्ध इत्येवं व्याख्यातः । चतुर्वर्ग० III. 1. p. 1177.

paddhati is mentioned in the Śrāddhatattva (vol. I, p. 281) and Harihara in the Yajurvedīśrāddhatattva (vol. II, p. 488). We have seen above that a Harihara commented upon the Āśaucadaśaka of Vijñāneśvara. This fact together with his being not far from Vijñāneśvara's time may have led to the belief that he was a pupil of Vijñāneśvara. It appears probable that the jurist Harihara who flourished before 1300 and Harihara the bhāṣyakāra of Pāraskara who flourished between 1150 and 1250 A. D. are identical. The views ascribed to Harihara by Hemādri in his section on śrāddha are not found in the bhāṣya on Pāraskara. Therefore Hemādri is referring to some other work of Harihara. From a passage of Hemādri it appears that Harihara wrote after the Mahārṇava⁸⁰² (Prakāśa). Hemādri also tells us that Harihara refuted the views of Jayantasvāmī on a certain verse.⁸⁰³ The same Harihara who commented on Pāraskara also wrote a commentary on Kātyāyana's Snānavidhisūtra wherein he mentions the Kalpatarukāra (vide D. C. ms. No. 101 of 1891-95). Several Hariharas are known. There is Hariharabhāṭṭācārya, the father of the great Bengal writer Raghunandana. A Hariharācārya composed an astrological work Samayapradīpa in *śake* 1481 (1559-1560 A. D.).

85. The Smṛticandrikā of Devannabhaṭṭa

This is a well-known digest on Dharmaśāstra. An English translation of the portion of it which is concerned with *dāyabhāga* was published in 1867 by T. Kristnasvami Iyer at Madras. The text has been published by Mr. J. R. Gharpure (up to śrāddha) in Bombay and also in the Mysore Government Oriental series (up to āśauca). In the following Mr. Gharpure's edition has been used and the Mysore edition for āśauca section. The Smṛticandrikā is a very extensive digest. It is almost the earliest (except the Kalpataru) among digests on dharmaśāstra of which mss. have yet been discovered. The printed text deals with the topics (kāṇḍas) of *Samskāra*, *Ālmbika*, *Vyavahāra*, *Śrāddha*, *Āśauca*. It appears that

802 अध्यात्म्यमपि हरिहरेण कुहूयद्वपराण्येवानिर्ज्ञातकर्तृत्वेन महार्णवल्लितत्वेन चोपालम्भ्य
केशिबुक्तानीत्युक्तोपन्यस्ताऽनि । चतुर्वर्गः III. 1. 183.

803 इह जयन्तस्वामिमतं हरिहरेणोपन्यस्तम् । अन्यभावे तु विप्रस्येति श्लोकस्य कदाचित्क-
चिदसंनिहिताभिः सभिरेव विषयः । ... तदेतज्जयन्तस्वामिसंमतं त्रैवर्णिकमात्रविषय-
त्वमस्य तेनेव दूषितम् । चतुर्वर्गः III. 1. 1339.

he wrote on *prāyaścitta* also. In the colophons of mss. of the work the name of the author is variously written as *Devanṇa*, *Devana*, *Devananda* or *Devagana* (vide I. O. cat. pp. 405-406). He is also described therein as the son of *Keśavādityabhāṭṭa* and as a *Somayāji*.

The *Smṛticandrikā* quotes most profusely from numerous *smṛti-kāras* and affords valuable assistance in reconstructing some of the *smṛtis* and checking mss. and editions thereof. For example, it quotes about 600 verses from *Kātyāyana* on *vyavahāra* and about the same number from *Bṛhaspati*. Among works, commentators and authors of digests named by it the following may be noted : *Aparārka*, *Trikaṇḍī*, *Devarāta*, *Devasvāmī*, *Āpastambakalpabhāṣyārthakāra* (*Āśauca* p. 84), *Dhāreśvara*, *Dharmabhāṣya*, *Dhūrtasvāmī*, *Pradīpa*, *Bhavanātha*, *Bhāṣya* on *Āpastamba Dharmasūtra*, *Dharma-dīpa* or *Pradīpa* (*Āśauca* p. 63), *Bhāṣyārthasaṁgrahakāra*, *Manuvrtti*, *Medhātithi*, *Mitākṣarā*, *Vaijayanti* (a lexicon), *Viśvarūpa*, *Viśvadarśa* (*Āśauca* p. 164), *Śambhu*, *Śrīkara*, *Śivasvāmī*, *Smṛtibhāṣkara*, *Smṛtyarthasāra*. He mentions a *Bhāṭṭācārya* on *Āśauca* (p. 1, 2), probably *Śrinivāsa*, the author of *Suddhidīpikā* who wrote about 1159-60 A. D. (JASB 1915 p. 334). He quotes a passage from the work of an author, whom he styles *Guru* (probably his own teacher or father).⁸⁰⁴ The *Smṛticandrikā* often criticizes these works and authors and advances its own views after considering the positions of others. *Devanṇabhāṭṭa* was a southern writer and his work is according to judicial decisions of great authority in southern India.⁸⁰⁵ But it has been held that in spite of its high authority it cannot override the *Mitākṣarā* even in the *Madras Presidency*.⁸⁰⁶

The contents of the *Smṛticandrikā* are : various *Dharmas*, such as those of *varṇas*, *āśramas*; usages of countries; *samskāras*, *garbhā-*

804 तत्तत्र द्वादशरात्रादिव्येतेतस्मिन्चितमिति गुरुणा व्याख्यातं तत्तत्र दशमेद्वनि यदि दिवाशौचोपचित्तदापि द्वाभ्यामित्येतद्वेदितव्यमित्येतदन्तेन ग्रन्थेन । स्मृतिच० (आशौच प. 63).

805 Vide 11 Moo. I. A. p. 487, 2 Mad. H. O. R. p. 206 at p. 209, I. L. R. 3 Mad. 290 (P. C.) at p. 302, I. L. R. 33 Mad. 439 and I. L. R. 44 Mad. 753 (P. C.) for the high authority of the *स्मृतिचन्द्रिका* in southern India.

806 Vide I. L. R. 3 Mad. 265, 269 (barren daughter not excluded by a daughter having sons), I. L. R. 35 Mad. 152 at p. 160 for this proposition.

dhāna, puṭhsavana, jātakarma, nāmakaraṇa, cūḍākaraṇa, upanayana, marriage, etc., duties of student-hood and holidays; daily duties such as *śauca*, *ācamana*, brushing the teeth, bathing, *śaṇḍhya*, *śrauta* and *smṛta* rites; duties of householder; the five daily *yajñas*; rules about taking food, forbidden food; procedure of law courts, means of proof, ordeals, the various titles of law such as deposit, partnership, *dāyabhāga*; detailed rules about śrāddha, its various kinds, persons entitled to perform śrāddhas, the brāhmanas proper to be invited at śrāddha etc.

The Smṛticandrikā refers to Vijñāneśvara with great respect.⁸⁰⁷ Yet there are several interesting points on which the Smṛticandrikā differs from the Mitākṣarā. The Smṛticandrikā questions (vide note 638 above) the statement of the Mit. that unequal distribution by the father of ancestral property among his sons should not be resorted to, as it has come to be abhorred by the people. The Smṛticandrikā does not approve of the definition of *dāya* given by the Mit.⁸⁰⁸ The Smṛticandrikā does not accept Vijñāneśvara's explanation of the word 'apratīṣṭhita' occurring in the sūtra of Gautama, but upholds Aparārka's explanation of it (vide note 771 above). The Smṛticandrikā favours the theory of spiritual benefit in matters of succession and therefore among daughters prefers one that has sons over another daughter who is sonless.⁸⁰⁹ It criticizes the reasons advanced by the Mit. for preferring the mother over the father as an heir to their deceased son and says that both parents succeed together.⁸¹⁰ Though the Smṛticandrikā in this way in some

807 व्याख्यातं चान्यथा विज्ञानेन्द्रपादेः । मातरि पूर्वं प्रमीतायां ... पक्षिणीं क्षिपेदिति । स्मृतिक० (आशौच p. 64). This is a quotation from मिताक्षरा on याज्ञ. III. 20.

808 न च दायशब्देन यद्वनं स्वामिसंबन्धादेव निमित्तादन्यस्य स्वं भवति तदुच्यत इति दायदिशब्दनिरूपणार्थं मिताक्षरायामुक्तं युक्तम् । एवं हि पत्युः स्वं पतिसंबन्धादेव निमित्तात्पत्नीस्वं भवतीति तस्यापि दायत्वापत्तिः । ततश्च अदायाः स्त्रिय इति श्रुति-विरोधो दुर्धारः स्यात् । अस्मन्मते तु विभागार्हं स्वं स्वामिसंबन्धादेव निमित्तादन्यस्य स्वं भूतं दायशब्दार्थं इति विभागानर्हं पत्नीस्वं न दायः । स्मृतिक० II. p. 267-268.

809 एवं च दुहितृषु संतानमुत्तेनादृष्टोपकारसंबन्धेनासम्भृता । स्मृतिक० II. p. 295.

810 चशब्देन सूचितस्य दौहित्रस्यानन्तरमेव मातापितरौ समसमये धनभाजौ तयोरवान्तर-क्रमन्यायाभावादित्यवगन्तव्योभिप्रायः । अन्यैः पुनरन्यथोल्लेखितम् । पिता सपत्नी-पुत्रेष्वपि साधारणः &c. स्मृतिक० II. p. 297; vide note 638 above for the full quotation.

cases criticizes the Mit., it generally follows its lead. It holds, just as the Mit. does, that sons acquire by birth ownership in ancestral property. The author asserts that he puts forward no imaginary views but only such views as are based on (authoritative) texts.⁸¹¹

As the Smṛticandrikā names the Mit., Aparārka and Smṛtyarthasāstra, its upper limit cannot be placed earlier than 1150 A. D. Their Lordships of the Privy Council say in *Buddhasingh vs Laltusingh*⁸¹² that Devanandabhaṭṭa is supposed to have been a contemporary of Aparārka. But this supposition is not quite correct. Since Aparārka is quoted several times as an authority to be preferred even to the Mit., it looks more probable that there is some distance of time between Aparārka and Devanandabhaṭṭa. Hemādri quotes the views of the Smṛticandrikā probably oftener than those of any other *nibandhakara*. In one place⁸¹³ he does not approve of the explanation given by the Smṛticandrikā of a verse occurring in the Mahābhārata about a man with male issue performing śrāddha on the thirteenth *tithi*. In another⁸¹⁴ place Hemādri refers to the view of the Smṛticandrikā on the question whether the *śrāddha* on *amāvāsya* is optional with śrāddha in dark half. Therefore it follows that the Smṛticandrikā must have been composed at least a generation earlier than Hemādri, i. e. before 1225 A. D. The Smṛticandrikā is frequently quoted by the Sarasvativilāsa, the Viramītrodaya and other digests.

811 सवलोकहितार्थाय क्रियते स्मृतिचन्द्रिका ॥ स्वामिप्रायेण हि मया न किंचिदिह लिख्यते । किं तु वाचनिकं सर्वमतो ग्राह्यं निर्मयेः ॥ Intro. verses.

812 L. R. 42. I. A. 208 at p. 223.

813 यत्तु महाभारते दानधर्मेणु-ज्ञातीनां तु भवेच्छ्रेष्ठः कुर्वन् आर्द्रं अयोदशीम् । नावश्यं तु युवानोऽस्य प्रीयन्ते नरा गृहे ॥ -इति पुत्रमरणरूपस्य दोषस्यापस्तम्बायुक्तस्य निराकरणं कृतं तदपि नात्यन्तरुतम् । ... यत्त्ववश्यं न क्रियन्त एवेति स्मृतिचन्द्रिकाकारस्य व्याख्यानं तदयुक्तम् । चतुर्वर्गः (काल) vol. III. 2. p. 432; the स्मृतिच० does quote the text of the महाभारत and remarks 'अवश्यं निश्चितं न क्रियन्त इत्यर्थः' p. 369.

814 यन्निगमस्मरणं-अपरपक्षे यद्वहः संपद्येताममावास्यायां विशेषेणोति तत् पृथक्त्वेति उभयपक्षाविरोधीति न विकल्पे प्रमाणमिति स्मृतिचन्द्रिकाकारः । चतुर्वर्गः III. 2. 461; the स्मृतिच० does contain the text quoted and remarks, अतो यत्कश्चिदुक्तममावास्याश्रद्धमपरपक्षिकेण आदेन विकल्प्यत इति तदपस्तम् । II. p. 399.

Several authors composed works styled *Smṛticandrikā*, e. g. there is a *Smṛticandrikā* of Śukadeva-miśra (I. O. cat. p. 471 No. 1549), another by Āpadeva (Mitra's Notices, vol. VI, p. 301), another by Vāmadevabhāṭṭācārya (Mitra's Notices, vol. IX, p. 137).

86. Haradatta

Haradatta's fame stands very high as a commentator. He wrote a commentary called *Anākūla* on the *Āpastamba-grhya-sūtra* (D. C. Ms. No. 2 of 1866-68), a commentary on the *Āpastambīya-mantra-pāṭha* (vide Dr. Winternitz's ed. of 1897, p. XIII), a commentary called *Anāvilā* on the *Āśvalāyana-grhya-sūtra* (published in the Trivandrum series), a commentary called *Mitākṣarā* on the *Gautamadharmasūtra* and a commentary named *Ujvalā* on the *dharma-sūtra* of *Āpastamba*. His commentaries are very good models of ideal commentaries. His commentary on the *dharma-sūtra* of *Gautama* (printed by the *Ānandāśrama Press*, Poona) is more concise than that on the *Dharmasūtra* of *Āpastamba* (large extracts of which were published by *Bühler* in his edition in the B. S. series, the whole being printed by *Halasyanath Sastri* at *Kumbhakonam* and in the *Mysore Government Oriental Library series*). In his commentary on the *Dharmasūtras* he quotes verses from numerous *smṛtis* and from the *purāṇas* but hardly ever mentions by name any commentator or *nibandhakāra*. In his *Anāvilā* (page 9) he quotes the views of a *Bhāṣyakāra* who is probably *Devasvāmin* and mentions also a *Caṇḍogagrhyabhāṣyakāra* (on I. 2. 3). In his commentaries on both the *Dharmasūtras* he frequently quotes the opinions of previous commentators with the words ' anye, ' aparāḥ, ' kecit; ' vide *G. Dh. S. II. 28, VII. 4 and 14, IX. 52, XI. 17, XII. 32 and 33, XXIV. 5, XXVI. 9, XXVIII. 7 and 44; Āp. Dh. S. I. 1. 4. 24, I. 2. 5. 2 and 18, I. 3. 10. 4, I. 3. 11. 20, I. 5. 15. 20. etc.* From the fact that he mentions two interpretations on *Āp. Dh. S. I. 2. 5. 2.* with the words ' *apara āha* ' and ' *ityanye* ' and several interpretations on *II. 7. 17. 22* it follows that he had before him two or three commentaries on *Āp. Dh. S.* In *Bühler's* edition *Haradatta* on *Āp. Dh. S. I. 1. 2. 38* appears to refer to a *grhya-vṛtti*, but in the *Kumbhakonam* edition the reading is different (viz. *grhye gataṃ*). He is very careful to

point out the un-Pāṇinean forms in the sūtras of Gautama⁸¹⁵ and Āpastamba, explains at great length all grammatical matters and generally prefers readings that are in consonance with the rules of Pāṇini. He very often says that the text of the sūtras, particularly of Āpastamba, as handed down by oral tradition was either wrong or followed Vedic usage as regards grammar.⁸¹⁶

From various references Haradatta seems to have been an inhabitant of Southern India or was at least very familiar with its usages. On Gautama XI. 20 he instances several usages of the Colas. On Gautama XV. 18 he gives a synonym in the Draviḍa language for⁸¹⁷ a skin disease called 'Kilāsa.' On Āp. Gr. S. VI. 6 (the sūtra 'nadinirdeśaśca etc.') he gives Kāverī and Vegavati as instances. On Āp. Dh. S. II. 11. 29. 15 (last sūtra) he refers to certain practices of the Draviḍas observed when the Sun is in Aries or Virgo.⁸¹⁸ The Viramitrodaya classes Haradatta and the Smṛticandrikākāra among southern *nibandhakāras*.⁸¹⁹ From his remark on Āp. Dh. S. II. 7. 17. 25 (the sūtra 'anyatra rāhudarśanāt') that the northerners do not recite that sūtra it appears that he affirms that he was a southerner.

Haradatta seems to have been a great devotee of Śiva. He begins his commentary on Gautama, on Āśvalāyana-grhya and Āp. Gr. with an obeisance to Rudra and his commentaries on Āp. Dh. S. and on the Āpastambīya-mantra-pāṭha (otherwise called Ekāgni-

815 o. g. on गो. ध. सू. XXV. 8 he says 'वाङ्मनसोरिति पाठोऽस्मभ्यं न रोचते । अचतुरेति समाप्तान्तिविधयस्तद्वन् ।'

816 o. g. on आप. ध. सू. I. 11. 31. 21 'प्रायस्यब्रह्मचर्यकालेचर्यया च' he says 'प्रायस्यब्रह्मचर्याभ्यां काले चर्यया च । अयं तादर्थानुरूपः पाठः । अधीयमानस्तु प्रमादश्छान्दसो वा ।'. Vide remarks on आप. ध. सू. II. 2. 5. 2 and II. 3. 7. 7 also.

817 किलासः स्वन्दोषो वललीति द्रविडानां प्रसिद्धः ।

818 तत्र द्रमिडाः कन्यामेषस्थे सवितर्यादित्यपूजामाचरन्ति भूमौ मण्डलमालिल्येत्यादीन्मुदाहरणानि ।

819 Vide वीर० p. 705 शुक्लपञ्चमिकाया यत्र कण्ठोकः पत्नी दुहितर इत्यादौ यासां स्त्रीणां घनाधिकारस्तास्मिन् । अन्यासां तु श्रुतिमनुवचनाभ्यां दायग्रहणनिषेध एवेति स्मृतिचन्द्रिकाकारहरदत्तादीनां दाक्षिणात्यनिबन्धूणां जीमूतबाह्मणादिपौरस्त्यसर्वनिबन्धूणां सिद्धान्ताच्च ।

kaṇḍa, 25th and 26th *prāśnas* of Āpastamba-kalpa) with an obeisance to Mahādeva. Burnell (Tanjore mss. cat. p. 170) tells us that according to tradition in Southern India, Rudradatta, the commentator of the Āp. Śrauta-sūtra, is the same as Haradatta. In his commentary on Āp. Gr. S. I. 13. 5 (ghoṣavad caturakṣaraṁ vā) he gives as instances of the names of males Hara, Rudra, Deva, Haradatta and Bhavanāga. In the colophons the Anāvilā is described as the work of Haradattācārya-miśra.

Ghose in his Hindu Law (3rd ed. Intro. p. XV) says that, like Medhātithi, Haradatta denies the heritable rights of widows and must have come before Vijñāneśvara and not after. But Ghose appears to be wrong. Haradatta first says that according to the *acārya* (i. e. Āpastamba) the *sapiṇḍas* of the deceased who took the property were obliged to maintain the widow of the deceased, while the view of Gautama was that the widow took, on failure of male issue, an equal share along with the *sapiṇḍas*, and then Haradatta says that he himself liked the latter view.⁸²⁰ He often gives interesting information. On Gautama XVII. 33 he tells us that *asafoetida* is eaten by all, even though it is a matter for consideration whether being the exudation of a tree, it is to be regarded as due to cutting (and so forbidden).⁸²¹ On Āp. Dh. S. II. 2. 5. 14 he cites as an example of reviling (*a-kroṣa*) the following: 'the Taittiriya is a Śakha that is *ucchiṣṭa* (the leavings of food eaten), the Yājñavalkya and other Brāhmaṇa works are modern'.⁸²² On Gautama IV. 5. he says that what distinguishes the Prājāpatya form of marriage from the Brāhma and others is that there is in the former a stipulation that the husband is not to enter into another order of life (*āśrama*) nor is he to marry another woman.⁸²³ On Āp. Dh. S. I. 4. 12. 15 he says that whereas in the case of marriage with a paternal aunt's or maternal uncle's daughter, the act springs

820 On आप. ध. सू. II. 6. 14. 2 'पुत्रामावे यः प्रत्यासन्नः सपिण्डः' he says 'मायौ तु रिष्यथाहिणः सपिण्डाया रक्षेयुर्न तु दाम्बग्रहणमित्याचार्यस्य पक्षः । ... गौतमस्तु पुत्रामावे पत्न्याः सपिण्डादिभिः समाशमाह । ... वयमप्येतमेव पक्षं रोचयामहे ।'.

821 हिब्रुस्तु निर्यासो ब्रश्चनपमवो न वेति चिन्त्यम् । सर्वथा क्षिष्टा अपि भक्षयन्ति ।

822 तैत्तिरीयमुच्छिष्टशास्त्रा याज्ञवल्कादीनि ब्राह्मणानीदानीन्तनानीत्यादय आक्रोशाः ।

823 नाश्रमान्तरं प्रवेष्टव्यं नापि स्वयन्तरमुपयन्तव्याभिति मन्त्रेण समयः क्रियते । एष ब्राह्मणैः प्राजापत्यस्य विशेषः ।

from the fact that one is pleased thereby, there is no necessity to infer a *śāstra* (a Vedic passage) once existing but now lost (in support of such usage).⁸²⁴

The date of Haradatta is a rather difficult problem. Bühler (S. B. E. vol. II. p. XLIII) at first thought that Haradatta probably wrote in the 16th century, but in his 2nd edition of the *Āp. Dh. S.* he says (p. VIII) that the Munich ms of the *Ujjvalā* written in Poona about 1600 A. D. shows the interpolated text found in all Devanāgarī copies and that therefore Haradatta is older than at least 1450-1500 A. D. The *Vīramitrodaya*⁸²⁵ frequently cites the *Mitākṣarā* of Haradatta on Gautama. Nārāyaṇabhaṭṭa (born in 1513 A. D.) in his *Prayoga-ratna* quotes Haradatta's comment on Gautama VIII. 14-22 about *saṁskāras* and his son Śaṅkarabhaṭṭa names both the *Mitākṣarā* and the *Ujjvalā* of Haradatta in his *Dvaitanirṇaya*. The *Prayogaparijāta* of Nṛsiṁha, which is quoted in the *Prayogaratna* of Nārāyaṇabhaṭṭa and is therefore not later than the first quarter of the 16th century, cites Haradatta's explanation of *Āp. Gr. S.* (on 'pravāsād-etya putrasya śiraḥ parigrhya japati' etc.) and contrasts it with Nārāyaṇa's view. The *Subodhīnī* of Viśveśvarabhaṭṭa (about 1375 A. D.) on *Mit.* (Yaj II. 132) quotes certain *smṛti* passages as found in the *vytti* of *Āpastamba* which are found in Haradatta's gloss.⁸²⁶ Hence it follows that Haradatta cannot be later than about 1300 A. D. The fact that Haradatta hardly ever names any commentator except perhaps *Devasvāmin*, the *Bhāṣyakāra* of *Āpastamba-grhya*, and that he holds antiquated views about the widow's right to succeed to her deceased husband's estate are strong arguments in favour of the view that Haradatta is comparatively an early writer. Hardly any writer after *Vijñāneśvara* assigns the same position to the widow as Hara-

824 यत्र पितृव्यसूमातुलसुतापरिणयनादौ प्रत्युपलब्धितः प्रवृत्तिर्न तत्रोत्सन्नपाठं शास्त्र-
मनुमीयते प्रतीतेरेव प्रवृत्तिहेतोः संभवात् ।

825 Vide *दीर्घ* pp. 169, 655.

826 पूर्वोभावे परः पर इति रिक्थग्रहणक्रमोपि दर्शितो वाक्यशेषे स्मृत्यन्तरेष्वन्यथा दर्शितः ।
तथाहि आपस्तम्बवृत्तौ स्मृत्यन्तरसंयहः । औरसः पुत्रिकाधीनक्षेत्रज्ञौ पुत्रिकासुतः ।
पानर्भवश्च कानीनः सहोदो गृहसंभवः । दत्तः क्रीतः स्वयंदत्तः रुत्रिमत्थापविद्वकः ।
यत्र कं चोत्पादितश्च स्वपुत्रा दश पञ्च चेति । सुबोधिनी. This occurs in *हरदत्त's*
comment on *आप. घ. सू.* II. 6. 14. 1 (Bühler's ed. of 1894, p. 81).

datta does. Hence it appears that Haradatta could not have flourished much later than 1100 A. D. So he must be placed between 1100-1300 A. D., very probably near the earlier limit than the later one.

One important question is as to the identity of Haradatta, the commentator of the Dharma and Grhya sūtras and Haradatta, the author of the Padamañjarī, a commentary on the Kaśikā of Vamana and Jayaditya. Bühler felt uncertain about the identity. Śaṅkara-bhaṭṭa in his Dvaita-nirṇaya speaks of Haradatta as expounding⁸²⁷ a *karika* of Hari (Vakya-padīya III. p. 260, Benares ed.) and also speaks of Haradatta as the author of the Ujjvalā and the Mitakṣarā without making any distinction between the two. This shows that he regarded the two as identical. Haradatta in his commentaries on the Dharmasūtras gives far more attention to grammar than almost any other commentator of Dharmaśāstra.⁸²⁸ His grammatical disquisition on Āp. Dh. S. I. 2. 5. 18 (‘plāvanam ca nāmno’ etc.) is almost identical with the Padamañjarī on Pāṇini VIII. 2. 83 (‘pratyabhiṇvadeśudre’). On Āp. Dh. S. II. 7. 17. 17 he quotes a verse as from the grammarians for defining the location of the *udītyas*.⁸²⁹ The Mādhaviya Dhātu-vṛtti mentions the Padamañjarī. From this it follows that the Padamañjarī was composed before 1300 A. D. Dr. Belvalkar places Haradatta, the author of the Padamañjarī, about 1100 A. D.⁸³⁰ The learned editor of the Anāvilā in the Trivandrum series points out that, as Haradatta is

827 तदुक्तं हरिणा—गुणक्रियायां स्वातन्त्र्यात् प्रेषणे कर्मतां गतः । नियमात्कर्मसंज्ञायाः स्वधर्मेणाभिधीयते ॥ अस्यार्थो हरदत्तेन विवृतः । द्वैतनिर्णय.

828 Vide comment on आप. ध. सू. I. 2. 5. 1 (तदतिक्रमे विद्याकर्म निःस्रवति) where हरदत्त says ‘स्रवतेः सकर्मप्रयोगो भाष्ये दृष्टः स्रवत्युदकं कुण्डिकेति’ where he refers to the महाभाष्य of पतञ्जलि (vide Kellhorn, vol. II. p. 69).

829 ‘प्रागुद्भूतो विभजते हंसः क्षीरोदकं यथा । विदुषां शब्दसिद्धयर्थं सा नः पातु शरावती । इति वैयाकरणाः । तस्याः शरावत्या उदक्तीरनिवर्तिन उदीच्याः ।’ हेमाद्रि quotes on the same sūtra of आप. the same verse with the reading सरस्वती for शरावती and styles it the saying of the ancients (चतुर्वर्ग. III. 1. p. 1350). The अमरकोश makes शरावती the boundary of भारतवर्ष. Is Śarāvati the modern Rapti, a tributary of the Śarayu, or is it the modern Shirāvati near Honavar in North Canara ?

830 ‘Systems of Sanskrit Grammar’ pp. 39-40.

quoted in the *Puruṣakāra* which in its turn is mentioned in the *Dhātu-vṛtti* of Mādhava and as Śaraṇadeva, the author of the *Durghaṭa-vṛtti*, who wrote in *śake* 1095, cites the Jainendra and Kaiyaṭa but not Haradatta nor the Padamañjarī, Haradatta wrote about the close of the 12th century A. D. These circumstances render it highly probable (if not certain) that Haradatta the commentator of the *Dharmasūtras* is the same as the author of the *Padamañjarī* and that he flourished between 1100 and 1300 A. D. and probably about 1200 A. D. The *Smṛticandrikā* twice refers to the *bhāṣya* of the *Āpastamba-dharma-sūtra*.⁸³¹ Haradatta's commentary is styled *vṛtti* and not *bhāṣya* and the citations do not occur in his work. Hence it appears that the *Smṛticandrikā* did not know Haradatta's works and the latter could not have flourished much earlier than the *Smṛti-candrikā*.

In the *Padamañjarī* Haradatta is said to have been the son of Padma (Rudra)-kumāra, younger brother of Agnikumāra and a pupil of Aparājita.⁸³² In his *Padamañjarī* Haradatta employs the word 'kūcimañci' which is a Telugu word.⁸³³ The *Bhaviṣyottara-purāṇa* printed in Grantha characters contains 12 chapters (54 to 65th) and the *Śivarahasya* printed in the said characters has one chapter (17th) which set out the life (*carita*) of a Haradattācārya. It is there stated that Haradattācārya's original name was Sudarśana, that he was the son of Vāsudeva and that he died 3979 years after Kaliyuga began⁸³⁴ (i. e. 878 A. D.). This Haradattācārya, being the son of Vāsudeva, was not the same as the author

831 अत्र हि अधिकारत इति हेतुबलात् अन्येत्यादिपक्षत्रयं पूर्वपक्षत्येनोपम्यस्तमित्युक्तं तद्राग्ये । स्मृतिच० I. p. 25 (on आप. ध. सू. II. 6. 15. 19-23); अत एव जीवन्पुत्रेभ्यो दायं विभजेदित्यापस्तम्बसूत्रं व्याचक्षणेन तद्राग्यकारेण पुत्रेभ्य एव दायं विभजेन्न स्त्रीभ्यो दुहितृभ्य इत्युक्तम् । स्मृतिच० II. p. 300.

832 Vide Report on the search of Sanskrit and Tamil mss. for 1893-94 by S. Seshagiri Sastrī pp. pp 13-20 and pp. 171-178 (extract).

833 या पुनर्देशमाभाभिः संज्ञाः कूचिमञ्चित्यादयो न तासां सापुत्वम् । p. 16 of the Report on Sanskrit and Tamil mss. for 1893-94 by S. Seshagiri Sastrī.

834 कस्यादौ च चतुःसहस्रसहिते यत्रैकविंशोनके पुष्ये मासि विलम्बिनाम्नि समगादृष्ट-
प्रज्ञो मौढलः । पञ्चम्यां सितपक्षके भृगुदिने सखात्मजोदकटे कंसग्रामनिवासिभिः
सुदर्शनः सार्धं विमालोज्ज्वलः ॥. कंसग्राम is in the Tanjore District.

of the Padamañjari, who was the son of Padmakumāra. This earlier Haradatta may probably be the same as the Haradattācārya cited as an authority in the Sarvadarśana-saṅgraha on the Nakuliśa-pāsupatadarśana.⁸³⁵ Dr. Jolly (R. u. S. p. 33) identifies without sufficient foundation the Haradattācārya of the Sarvadarśana-saṅgraha with Haradatta, the commentator of Āpastamba and Gautama.

A work called Hari-hara-tāratamya and another called Caturveda-tātparya-saṅgraha are ascribed to a Haradatta. Of the latter there is a ms. in the Deccan College collection (No. 109 of 1871-72), which contains 154 verses of fine penmanship. The first and last are given below.⁸³⁶ Whether these two works were composed by Haradatta, the commentator of the Dharmasūtras, it is difficult to say. In the latter work the author sings a hymn of praise to Śiva as the supreme deity, points out how the Vedic *mantras* refer to him, how the various rites are meant for him, refers to the mythological representations of Śiva as *Kirāta*, or as wearing skin etc. All the verses upto 143 are in the Vasantatilakā metre, while towards the end there are a few verses in other metres such as Śikharinī and Rathoddhātā. He was a staunch Śaivite,⁸³⁷ though the hymn breathes a spirit of tolerance and sympathy for different religious and philosophical systems. He refers to the Maitrāyaṇa Śruti, Talavakāra Brāhmaṇa, Kātyāyana-grhya, Bhagvadgītā, the Purāṇas as supplementing the Vedas (vedopabṛmhaka), the Sāṃkhya and Yoga.

835 त्वं विधीयमानमुपायकलं लाभः । ज्ञानतपोनित्यत्वस्थितिबुद्धिभेदात् पञ्चविधः ।
तदाह हरदत्ताचार्यः । ज्ञानं तपोऽथ नित्यत्वं स्थितिः बुद्धिश्च पञ्चमम् । &c. सर्पद्वन्द्व-
संग्रह pp. 162-63 (Govt. Oriental series, Poona).

836 यस्मै नमो भवति यस्य गुणाः समग्रा नारायणोपनिषदा यदुपासनोक्तम् । यो नः प्रचो-
दयति बुद्धिमधिकृतौ यस्तं त्वामनन्यगतिरिन्ध्वरं संश्रयामि ॥ first verse : अघटित-
घटनपटवे प्रकटितकृष्णाय सिन्धुभृते । पटतरुमूलस्थितये विघटिततमसे महेश्वराय
नमः ॥ last verse.

837 Verses 144-145 are विद्यातारं कश्चिद्भजति भजते कश्चन ह्रीं सुरानन्धानन्दे जगति
सकलः सर्वविधयः । तथापि त्वद्भक्ते शिव ननु यदा चर्मवदिति श्रुतो मन्त्रो देवान्तर-
भजनदेव्यं न सहते ॥ शशे शृङ्गं पुष्पं नमसि मृगवृण्णासु सलिलं प्रक्षतिर्वन्ध्याया-
मनवधिक्रमायुस्तनुभूताम् । विमुक्तिर्वा देवान्तरभजनलभ्या पशुपते न शक्यं नः
संभावयितुमपि सर्वं विदुःशताम् ॥

H. D. 45.

87. Hemādri

Hemādri and Madhava are the Castor and Pollux in the galaxy of *dakṣiṇāṭya* writers on Dharmasāstra. Hemādri is a very voluminous writer. He is the author of the Caturvarga-cintāmaṇi, an encyclopædia of ancient religious rites and observances. According to the statements contained in the work itself the author intended to treat Dharmasāstra in five sections, called vrata, dāna, tirtha, mokṣa and pariśeṣa.⁸³⁸ The Pariśeṣa-khaṇḍa was divided into four parts, viz., Devatā, Kalanirṇaya, Karṇavipāka, Lakṣaṇasamuccaya.⁸³⁹ The Caturvarga-cintāmaṇi has been published in the Bibliotheca Indica series. Four volumes containing 6 parts and covering about 6000 pages have been so far printed. The second and third volumes have two parts each. The fourth volume which deals with *prāyaścitta* does not appear to be the work of Hemādri.⁸⁴⁰ The work so far published is concerned with *vrata*, *dāna*, *śrāddha* and *kāla* (the latter two being parts of the pariśeṣa-khaṇḍa). That portion of the Caturvarga-cintāmaṇi which was intended to treat of *tirtha* and *mokṣa* has not yet come to light. It is extremely doubtful whether the author was able to carry out his gigantic scheme. Mss. of portions of the great work are described in the catalogues under various names, e. g. I. O. cat. No. 1379, p. 407 on *śāntika-paustikāni* is the same subject that is treated in *vratakhāṇḍa* pp. 1003ff., though there are considerable variations between the Ms. and the printed text.

Hemādri's is a standard work on the subjects with which he deals. He quotes most profusely from smṛtis and purāṇas and names a host of writers. He appears to have been a profound student of the Pūrvamīmāṃsā. The discussions in his work, particularly on śrāddha and kāla, cannot be well understood without thorough acquaintance with the numerous *nyāyas* of the mīmāṃsā

838 सृष्टिर्ना चस्मिन्मतदानतीर्थमोक्षाभिधानि क्रमशो भवन्ति । यत्पञ्चमं तत्परिशेषखण्ड-
मसृष्टितो यत्र विभाति धर्मः ॥ चतुर्वर्गो ० vol. II. part I verse 16; सृष्टिश्चतुर्वि-
ंशतदानतीर्थमोक्षाभिधैर्वर्गचतुष्क्रमुक्त्वा । विरच्यते तत्परिशेषखण्डव्यावर्णनार्थं परिशेष-
खण्डम् ॥ vol. III. part I verse 25.

839 तत्रादौ देवताखण्डं ततः कालविनिर्णयः । विषयः कर्मणां पञ्चाङ्गक्षणानां समुच्चयः ॥
महाप्रकरणानीह चत्वार्येतान्यनुक्रमात् ॥ चतुर्वर्गो ० III. 2. verse 26.

840 It begins : अथेदानीं हेमाद्रिकारेण लोकोपकारार्थं &c. .

which he employs at every step. To illustrate this a few instances may be cited at random. On pp. 137, 143, 156, 159, of his *kāla-nirṇaya* (vol. III part 2) he makes use of four different *nyāyas* of the *mīmāṃsā*.⁸⁴¹ The eminent commentators and *nibandhakaras* on *dharmaśāstra* and other works named by him are given below.⁸⁴² It is somewhat remarkable that though he quotes *Aparārka* and the *Smṛti-candrikā* scores of times he hardly ever mentions by name the *Mitākṣarā* of *Vijñāneśvara*. Though he does not promise a treatment of *vyavahāra*, here and there he makes sallies into the domain of *vyavahāra*. For example, he quotes the well-known *sūtra* of *Gautama* (10. 39) on the sources of ownership and holds a lengthy discussion thereon.⁸⁴³ In another place he digresses into the question of the various kinds of *śrīdhana* and their devolution (vol. III, part 1, pp. 530-531). He was of opinion that everyone, to whatever *śākhā* he may belong, should perform *śrāddha* in accordance with the directions thereon in all *śākhās*, *kalpa* and *grhya sūtras*, *smṛtis*, *purāṇas* and usages.⁸⁴⁴ He makes the important

841 तेन ज्योतिष्टोमादिवत्-एकस्य तूभयत्वे संयोगपृथक्त्वमिति न्यायेन नित्यत्वमपि स्वीक्रियते । p. 137; this refers to जैमिनि IV. 3. 5-7; भोजनप्रतिषेधस्य नित्यजन्माष्टमीव्रत-स्तुत्यर्थता वेदितव्या (applying the *nyāya* based on न पृथिव्यामग्निश्चेतव्यः) p. 143; this refers to जैमिनि I. 2. 5 and 18 and शावरभाष्य thereon; 'पुरोडाशं चतुर्धा करोति आग्नेयं चतुर्धा करोति' p. 156 (this is उपसंहारन्याय in जे. III. 1. 26-27); यानि पुनर्वाक्यानि व्रतशब्दवन्ति दृश्यन्ते तानि न निषेधपराणि नोद्यन्त-मादित्वं वीक्षेतेतिवत् । p. 159 (this is पर्युदास).

842 अपराकं (very frequently), आपस्तम्बधर्मसूत्रभाष्य, कर्कोपाध्याय (frequently quoted), गोविन्दराज, गोविन्दोपाध्याय, त्रिकाण्डमण्डन, देवस्वामी (frequently), निर्णयामृत, न्यायमञ्जरी, पण्डितपरितोष, पृथ्वीचन्द्रोदय, बृहत्कथा, बृहद्भारतिक, भयदेव, मदननिर्घण्टु, मधुशर्मा, मेधातिथि, वामदेव, विधिरत्न, विश्वप्रकाश, विश्वरूप, विश्वादर्श, शङ्कर (very frequently), शुम्भु, बृहद्भारततत्त्वभाष्यकार, शिवदत्त, श्रीधर, सोम-दत्त, स्मृतिचन्द्रिका (very frequently), स्मृतिप्रदीप, स्मृतिमहर्षणवप्रकाश (or स्मृति-महर्षण or महर्षण very often), स्मृत्यर्थसार, हरिहर (very frequently).

843 चतुर्वर्गो vol. III, part 1, p. 525 where he says 'स्वामिसंवायेनैव निमित्तेन यदन्य-दीर्यं द्रव्यमन्यस्य संभवति (स्वं भवति 1) स दायः ।'; here evidently he has in view the मिताक्षरा.

844 सर्वशास्त्राण्येकस्यस्य स्मृतिपुराणेतिहासाचारान्वगतधर्ममात्रयुक्तमेव सर्वैः श्राद्धं कर्तव्यमिति स्थितम् । चतुर्वर्गो III. 1. p. 753. The discussion is started on p. 748.

statement⁸⁴⁵ that a person following any particular Vedic śākhā may enter into alliance by marriage with any other person of the same country following another Vedic śākhā.

Hemādri gives some account of himself in his work. The Mss. present great variations from the printed text. He belonged to the Vatsagotra.⁸⁴⁶ He was the grandson of Vasudeva and the son of Kāmādeva. The introductions to the *khaṇḍas* contains fulsome praise of Hemādri. One verse says that Hemādri scored out by showering wealth on poor people the lines that Brahmā had drawn on their forehead at the time of their birth (foredooming them to eternal poverty) and that Brahmā acquiesces in such conduct of Hemādri.⁸⁴⁷ Another verse says that none existed, exists or will exist surpassing Hemādri.⁸⁴⁸ He describes himself as in charge of the imperial records of Mahādeva, the Yādava king of Devagiri (modern Daulatabad).⁸⁴⁹ In the colophons and the body of the work also he is described as the *karayādhiśvara* of Mahādeva, as highly honoured by the king and as a minister (*mantrin*) of the king.⁸⁵⁰ He gives in the introduction to the *Vratākhaṇḍa* a detailed pedigree of the Yādavas of Devagiri. In the section on *kāla* (vol. III, part 2) he starts with Saṅghaṇa (i. e. Siṅghaṇa

845 अत्यर्पितेषु च सुमानदेशवासिनां नानाशाखाभ्याचिनामप्युपलभ्यन्त एव परस्परमनवगीयमानाः सर्वतो विवाहसंयन्धाः । ... अतो न कन्यादाने नापि हविर्दाने स्वशास्त्रीयद्विजनियम इति सिद्धम् । vol. III. 1. p. 381.

846 तेजानेव शिरोमणिर्विजयते विश्वाभिधानो मुनिः ॥ गोत्रे तस्य बभूव निर्मलगुणश्रेणभृता-मग्रणीर्विद्याचारविवेकविक्रमनिधिः श्रीवासुदेवः कृती । verses 1 and 2 of vol. III. 1. The D. C. ms. No. 312 of 1884-87 reads वत्साभिधानो मुनिः and it appears that विश्वाभिधानो of the printed text is a mistake.

847 लिपिं विधात्रा लिखितां जनस्य भले विभूत्या परिभूज्य दुष्टाम् । कल्याणिनीमेव लिखत्येनां चित्रं प्रमाणिकुरुते विधिश्च ॥ vol. I, verse 15 ; vol. III. 1. verse 17.

848 नैवासीन्न च वर्तते न भविता हेमाद्रिसूते परः । vol. I. verse 20, vol. III. 1. verse 22.

849 अस्ति शस्तगुणस्तोमः सोमवंशविभूषणम् । महादेव इति ख्यातो राजराजेव भूतले ॥ ... तस्यास्ति नाम हेमाद्रिः सर्वश्रीकरणप्रभुः । निजोदारतया यश्च सर्वश्रीकरणप्रभुः ॥ vol. I. verses 6 and 13. करण means a document. श्रीकरण may also mean ' writing the word śrī ' (on official documents).

850 The colophon is श्रीमहाराजशिराजश्रीमहादेवस्य समस्तकरणाधीश्वरः &c; महादेव-महोपालमान्यो हेमाद्रिदासत् । करोति निपुणं पुण्यममौकरणनिर्णयम् ॥ vol. III. 1. p. 1318,

of the inscriptions), then speaks of his son Jaitrapāla (i. e. Jaitugi), his son Kṛṣṇa (or Kanhara) and lastly of Mahādeva, son of the younger brother of Kṛṣṇa. This is not the place to go into the genealogy of the Yādavas. There are some discrepancies between the genealogy as presented by Hemādri and as gathered from the inscriptions and numerous copperplate grants of the Yādavas. *Vide* Bombay Gazetteer, vol. I, part 2, pp. 248-249 for Hemādri and pp. 268-275 for extracts from the Vratākhaṇḍa, pp. 252 and 519 for two pedigrees of the Devagiri Yādavas and pp. 511-534 for history. The following may be consulted for the principal grants of the Yādavas:— Ind. Ant. vol. 17, p. 117 (Kalasbudruk plate of Bhīllama dated *śake* 948 or 1025 A. D.), E. I. vol. III p. 110 (Bahal inscription of Siṅghaṇa dated *śake* 1144), E. I. vol. III p. 217-18 (Gadag inscription of Bhīllama dated *śake* 1113 i. e. 1191 A. D.), Ind. Ant. vol. 14, p. 68 (grant of Kṛṣṇa or Kanhara dated 1249-50 A. D.), Ind. Ant. vol. 14, p. 314 (Paithan plate of Rāmacandra dated *śake* 1193), E. I. vol. XIII, p. 198 (Thana plate of Rāmacandra dated *śake* 1194 i. e. 1272 A. D.), E. I. vol. XIX, p. 20 (Mamdapur inscription of Kanhara dated *śake* 1172 i. e. 1250 A. D. wherein his younger brother Mahādeva is described as *yuvarāja*). Mahādeva reigned from 1260 to 1271 and Rāmacandra, the son of Kṛṣṇa, from 1271 to 1309 A. D. Since in the Caturvarga-cintāmaṇi Hemādri is said to be the keeper of the state records of Mahādeva, that work must have been composed at some time between 1260 and 1270 A. D. There are contemporary records available showing that Hemādri was in high favour not only with Mahādeva but also with his successor Rāmacandra. The Thana plate of Rāmacandra (dated *śake* 1194, i. e. 1272 A. D.) records the grant of a village called Vaul in Śāṣaṭi (modern Śaṣṭi in the Thana District) to thirty-two brāhmapas by Acyuta Nāyaka of the Gautama gotra and descendant of Jalhana, who was the governor of Konkan, and describes⁸⁵¹ Hemādri as one who had attained a pre-eminent position in the government through the favour of Rāmacandra and as one who was in charge of all (state) records and was the foremost minister.

851 इत्यादिसमस्तविस्मयाल्लिखिराजमाने सकलभूवल्यमनुशासति यदुक्कुलकुमुदचन्द्रे श्रीराम-
चन्द्रनरेन्द्रे तथैतत्सदाद्वाप्तनिश्चिलाग्यधुरीणतां वहति समस्तहस्तिपकाभ्यक्षे ...
समस्तकरणाधिपत्यमङ्गीकुर्वाणे च निर्जितह्लादिमण्डले मन्त्रिचूडामणौ गुणरत्नरोहणाद्रौ
हेमाद्रौ &c. E. I. vol. XIII at p. 202.

Hemādri is credited with a commentary on Śaunaka's Prāṇava-kalpa.⁸⁵² He appears to have written a śrāddha-kalpa according to the rules of Kātyāyana which is distinct from his Śrāddhakhaṇḍa (vide Calcutta Sanskrit College mss. cat., vol. II, p. 163, No. 217 and Stein's cat. p. 105). Hemādri also wrote a commentary⁸⁵³ called Kaivalyadīpikā on the Muktāphala of Vopadeva, the famous author of the Mugdhabodha grammar. The Muktāphala embodies the philosophy of the Bhāgavata purāṇa in 19 adhyāyas and 784 verses (and a few lines in prose in 5th and 6th chapters). Vopadeva was a friend and protegee of Hemādri, who wrote several works at the encouragement of the latter. He says that he wrote the Hari-līlā (published in the Calcutta Oriental Series No. 3), an index of the Bhāgavata for pleasing the minister Hemādri.⁸⁵⁴ There is a commentary on this work called Viveka with which both Hemādri and Madhusūdana-Sarasvatī had something to do.⁸⁵⁵ Hemādri also wrote a commentary called Āyurvedarasāyaṇa on the Aṣṭāṅgharḍaya of Vagbhata.

852 I. O. cat. p. 594 No. 1808.

853 टीका मुक्ताफलस्येमां नाम्ना कैवल्यदीपिकाम् । हेमाद्रिः कटके चक्रे कामराजस्य (! रामराजस्य) वेश्मनि ॥ इति श्रीमत्सौख्यप्रतापचक्रवर्तिमहाराजाधिराजसोमवंशोद्भव-
रामराजमन्त्रिवर्यहेमाद्रिदेवविरचिता मुक्ताफलटीका समाप्ता । Mitra's Notices, vol. IV, pp. 67-68 No. 1466. The मुक्ताफल with the com. of हेमाद्रि has been published in the Calcutta Oriental Series No. 5 (1920). This edition reads रामराजस्य.

854 श्रीमद्भागवतस्कन्धाध्यायाद्यादि निरूप्यते । विदुषा वोपदेवेन मन्त्रिहेमाद्रितुष्टये ॥ ms. in Bhadkamkar collection; the last verse is यस्य व्याकरणे कोष्यघटनाः रक्षिताः प्रगन्धा दश प्रख्याता नव वैचक्रेषु लिपिनिर्धारार्थमिदोद्भूतः । साहित्ये त्रय एव भागवत-
तत्त्वोक्तौ त्रयस्तस्य च भूमीविण्णशिरोमणेरिह गुणः के के न लोकोत्तराः ॥ This verse occurs at the end of the मुक्ताफल also.

855 The ms. in the Bhadkamkar collection folio 5 has 'इति श्री हरिलीलयां मधु-
सूदनसरस्वतीनिर्मितं प्रथमस्कन्धविवरणम्'. A ms. in the Bombay Asiatic Society Library ascribes the com. to हेमाद्रि and says मधुसूदनसरस्वती saw it through 'हरिलीलाधिवेकोयं रामराजस्य वेश्मनि । कटके रचयां चक्रे तुष्टये हेमा-
द्रिणा सताम् ॥ सरस्वतीश्रीमधुसूदनेन निर्व्यूढमेतद्विशुद्धमोदनेन । जनः समस्तोपि रसा-
यनन व्रजेशमर्कं व्रजतादनेन ॥ (BBRAE cat. p. 329 No. 1157).

Altogether Hemādri was a towering personality. His name is associated throughout the Maratha Country with the construction of numerous temples having a peculiar style of architecture. He is also credited with having invented the Moḍi script. Within a few decades his *Caturvarga-cintāmāṇi*, particularly its *dāna* and *vrata* sections, came to be looked upon as the standard work in the whole of the Deccan and southern India. Mādhava in his *Kalanirṇaya* (p. 67) expressly mentions the *Vratakhṇḍa* of Hemādri as an authority. This work was composed about 1340 A. D. In an inscription of Bhāskara *alias* Bhavadūra, son of Bukka I, dated *śaka* 1291 (i. e. 1369 A. D.) the king is described as making various gifts following the composition of Hemādri.⁸⁵⁶ This is obviously a reference to his *dānakhṇḍa* and establishes that long before 1369 A. D. Hemādri had become a standard author in the Telugu country. The Vanapalli plate of Anna-Vema dated *śaka* 1300 (about 1380 A. D.) describes Vema as giving the various gifts in Hemādri and his son as one who observed the *vratas* and *dānas*⁸⁵⁷ described by Hemādri. Pedda-Komaṭi-Vema is described in a grant of *śaka* 1344 as eager in bestowing gifts described in the rules of Hemādri.⁸⁵⁸ Hemādri is quoted in the *Madanapārijāta*,⁸⁵⁹ the *Dvaitanirṇaya* of Śaṅkarabhṭṭa, the *Nirṇayasindhu* and other works.

88. Kullūkabhaṭṭa

Kullūka's commentary on the *Manusmṛti* styled the *Manvarthamuktāvali* is the most famous of all commentaries on *Manu*. It has been printed several times. In the following the *Nirṇayasāgara* edition of 1909 has been relied upon. Kullūka's commentary is concise and lucid and his remarks are always to the point. He avoids all unnecessary discussions and is never prolix. He was not however original. He drew upon the commentaries of *Medhātithi* and *Govindarāja* and incorporated a great deal from them

856 हेमाद्रिरुतिमार्गेण कुर्वन्दानान्यनेकशः । E. I. vol. XIV p. 102.

857 हेमाद्रिदानान्यकरोदशेषाण्यमुक्तं भूमिं द्विजमुकशेषाम् । and हेमाद्रिदानव्रती. Vide E. I. vol. III. pp. 59 and 61.

858 हेमाद्रिकल्पोदितदानदक्षः । E. I. vol. XI. p. 325.

859 ये तु षट्त्रिंशमतेपि विचिकित्सन्ते तेषामपराकर्षिणानेश्वरचन्द्रिकाहेमाद्रिप्रभृतयः प्रतिमटीकतन्व्याः । मदनपारिजात p. 536.

into his own work without acknowledgment. For example, on Manu XI. 95 he simply summarises the remarks⁸⁶⁰ of Govindarāja and cites only one out of the several quotations that are found in Govindarāja's Manu-tīkā. He severely criticizes both Medhātithi and Govindarāja, particularly the latter. He frequently pours ridicule on the latter (vide note 713 above). At the end of his commentary he says⁸⁶¹ that Medhātithi's skill lay in expounding what texts were authoritative and of substance and what were not so, Govindarāja in concise words explained the hidden meaning of the brief text (of Manu), while Dharanīdhara had his own method of explanation which was independent of previous tradition; and therefore he undertook to write a commentary that would clearly set forth the real meaning of Manu. He was very proud of his achievement and says that neither Medhātithi nor Govindarāja nor other commentators explained in the way he did and that explanatory material like his would be difficult to find elsewhere.⁸⁶² He notices the explanations of Medhātithi and Govindarāja hundreds of times, discusses various readings and his commentary deserves to a considerable extent the eulogy pronounced by Sir William Jones⁸⁶³ "At length appeared Cullūca Bhaṭṭa, who, after a painful course of

860 'पुंस एव ब्राह्मणस्य मयप्रतिषेधो न स्त्रिया इत्याहुस्तदसत् । सुरालशुन ... अमस्याणि स्युः ब्राह्मणी सुराली भवति नैनां देवाः पतिलोकं नयन्ति इहेव सा दुर्मतिः स्त्रीणमुष्या अन्तु जलोद्भवति शुक्रिका वा पतिलोकं न सा याति ... इति शङ्खवसिष्ठयाज्ञवल्क्यै-
ब्रीहस्पत्या अपि निषेधस्मरणात् । गोविन्दराज on मनु XI. 95; 'अत्र केचिन् ...
ब्राह्मणस्य पुंस एव मयप्रतिषेधो न स्त्रिया इत्याहुस्तदसत् पतिलोकं न सा याति ...
सूकरी चोपजायते इति याज्ञवल्क्यादिस्मृतिविरोधात् ।' कुल्लूक.

861 सारासारवचप्रपञ्चनविधौ मेधातिथेश्चातुरी स्तोक्तं वस्तु निगूढमस्यवचनाद्गोविन्दराजो जगौ । ग्रन्थेस्मिन्धरणीधरस्य बहुधाः स्वातन्त्र्यमेतावता स्पष्टं मानवमर्थतत्त्वमसितं वक्तुं कृतोयं श्रमः ॥. Vide his remarks about धरणीधर on मनु II. 83 and IV. 50
' धरणीधरेण तु एकाक्षरपरं ब्रह्म प्राणायामपरं तपः इति पठितं ... मेधातिथिप्रभृति-
भिर्वैद्विद्राजोक्तं यतः लिखनात्पाठान्तरं तत्र स्वतन्त्रो धरणीधरः ' and परंपरियमान्तरं
हिवा विद्वद्राजोक्तम् । पाठान्तरं व्यरचयन्मुषेह धरणीधरः ॥.'

862 प्रायश्चित्ते बहुमुनिमतालोचनायन्मयोक्तं सद्ब्याख्यानं खलु मुनिगिरां तद्रजस्यं गुणज्ञाः ।
नैतन्मेधातिथिरभिदधे नापि गोविन्दराजो व्याख्यातारो न जगुपरप्रेष्यन्तो दुर्लभं वः ॥
last verse of chap. XI.

863 Vide Pedda Ramappa v Bangari Seshamma I. L. R. 2 Mad, 286 at p. 291.

study and the collation of numerous manuscripts, produced a work of which it may perhaps be said very truly that it is the shortest yet the most luminous, the least ostentatious yet the most learned, the deepest yet the most agreeable, commentary ever composed on any author, ancient or modern."

Among the authors and works quoted by him (besides the usual smṛtis) are the following :—Garga (on II. 6), Govindarāja, Dharapidhara, Bhāskara (bhāṣyakāra of the Vedāntasūtras, on I. 8 and 15), Bhojadeva (on VIII. 184), Medhātithi, Vāmana (author of the Kāśikā), Bhaṭṭavārtika-kṛt (on XII. 106), Viśvarūpa (the commentator of Yājñavalkya, on II. 189 and V. 68). The Viśvarūpa that he quotes on Manu V. 215 is the lexicographer and not the jurist as Aufrecht (in his great catalogue) appears to hold.

He gives us a little information about himself in the introductory verse.⁸⁶⁴ He came of a Vārendra Brāhmaṇa family of Bengal (Gauḍa) residing in Nandana and was the son of Bhaṭṭa Divākara. He wrote his commentary in Kāśi in the company of *Pandits*. On Manu VI. 14 he mentions the names of certain vegetables that were current in Malwa and among the Vāhikas.⁸⁶⁵

It appears that Kullūka also composed a digest called Smṛti-sāgara. A Ms. of a portion of it called Śrāddhasāgara exists in the Calcutta Sanskrit College (cat. vol. II. p. 405, No. 446). In this his Āsaucasāgara and Vivādasāgara are referred to.

I secured a transcript of the ms. of the Śrāddhasāgara in the Calcutta Sanskrit College through the kindness of the Principal. The Śrāddhasāgara deals with the following subjects :—definition of of śrāddha; whether it is of the nature of *yāga*, *dāna* and *homa*; various kinds of śrāddhas such as *nitya*, *naimittika* &c.; the proper and improper places for śrāddha; the proper times for śrāddha; *Aṣṭaka*-śrāddha; *śūdras* can perform *aṣṭaka* and other śrāddhas; intercalary month; who are *pañkti-pāvana brāhmaṇas*; meaning of

864 गौडे नन्दनवासिनामि सुजनैर्वन्द्ये यरेन्द्र्या कुले श्रीमद्रट्टदिवाकरस्य तनयः कुल्लुकभट्टो-
भवत् । काश्यामुत्तरवाहिजुलनयातीरे समं पण्डितेस्तेनेयं क्रियते हिताय विदुषां मन्वर्थ-
मुकावली ॥

865 मूल्यं मालवदेशे प्रसिद्धं शाकं शिष्यकं वाहीकेषु प्रसिद्धं शाकम् ।

H. D. 46.

nimantrana and amantrana; the number of brāhmaṇas to be invited; the *darbhās*; śrāddhadevatās; the sacred thread etc.

The Śrāddhasāgara is full of Pūrvamīmāṃsā discussions. The author says that he wrote it and the other two works (Vivādasāgara and Āśaucasāgara) at the order of his father. He quotes profusely from the Mahābhārata, the Mahāpurāṇas and Upapurāṇas and from the dharmasūtras and metrical smṛtis. He names the Kalpataru oftener than any other *nibandhakāra*. The other authors and works named are: Bhojadeva, Halāyudha (probably the author of Prakāśa on the Śrāddhakalpasūtra of Kātyāyana), Jikana, Kāmadhenu, Medhātithi, Śaṅkhaḍhara. In one place we have a reference to Prabhākara and Kamalākaraḥṭṭa (on Kala and Kāma being devatās) and in another place to Gauḍa-Maithila-Mayūkhahṭṭaḥ (which are probably marginal notes creeping into the ms. or refer to authors other than the well-known ones). He refers to the opinion of his own *guru* in opposition to that of the Kalpataru.

The date of Kullūka cannot be settled with certainty. Bühler held that he lived probably in the 15th century (S. B. E. vol. xxv. p. cxxxī). Ghose (Hindu Law, 3rd edition p. XVI) and M. M. Chakravarti (JASB 1915, p. 345) are of the same opinion. In I. L. R. 48 Cal. 643 Sir Asutosh Mukerji places Kullūka in the 15th century (at p. 688). As Kullūka mentions Bhojadeva, Govindarāja, Kalpataru and Halāyudha he is certainly later than 1150 A. D. Raghunandana⁸⁶⁶ in his *Dayatattva* and *Vyavaharatattva*, and Vardhamāna in his *Dayabhāga* frequently mention his views. Śrīnātha's com. on the *Dayabhāga* refutes the view of Kullūka. The *Śrāddhakriyā-kaumudī* of Govindānanda refers to Kullūka's explanation of the word 'akāṅkṣan' as 'Vikṣamāṇaḥ' in Manu III. 258. The *Rajanīti-ratnākara* of Caṇḍeśvara quotes the explanation of Kullūka.⁸⁶⁷ Therefore Kullūka must have flourished before 1300

866 एको लुब्धस्तु साक्षी स्यादिति कुल्लूकमहर्षतपाठः, एको लुब्धस्त्वसाक्षी स्यादिति जीमूतवाहनधृतपाठस्तु न युक्तः । व्यवहारतत्त्व (vol. II, p. 213); समांशाः समभागा एव भवेयुर्नद्वारः कस्यचिद् देय इति कुल्लूकमहर्षः । दायतत्त्व (vol. II, p. 193).

867 अत एव कुल्लूकमहर्ष-राजशाब्दोपि नात्र क्षत्रियजातिपरः किं त्वभिषिक्तजनपदपालवित्-पुरुषपरः । राजनीतिल्लाकर (ed. by Mr. Jayasval, 1924) p. 2. These are the words of कुल्लूक on मनु 7. 1.

A. D. Kullūka in his by no means small work nowhere refers to the *Dayabhāga*, though he himself came of a Bengal family. This silence is explicable in two ways. As we have seen, Kullūka wrote in Kāśī and not in Bengal. Therefore if he flourished not long after *Jimūtavāhana*, it is quite natural that writing in Benares he had not heard of the *Dayabhāga* or read it. It has been shown above that *Jimūtavāhana* probably wrote about 1100-1150 A. D. Therefore Kullūka flourished between 1150 and 1300 A. D. and probably wrote about 1250 A. D. M. M. Chakravarti is not sure as to how early Kullūka flourished but opines that he could not have flourished later than the first quarter of the 15th century (JASB 1915, p. 345 n. 1).

89. Śrīdatta Upādhyāya

Mithilā has made extremely valuable and substantial contributions to Dharmaśāstra Literature. From the days of the Yājñavalkya *smṛti* down to modern times the land of Mithilā has produced writers whose names are illustrious. Śrīdatta Upādhyāya is one of the earliest among the mediaeval Maithilā *nibandhakāras*. He is the author of several works which will be briefly noticed.

The *Ācārādarśa* of Śrīdatta was printed in Benaras at the Divakara Press and by the Venkatesvara Press in Bombay in *sathvat* 1961. It is a manual of the daily religious duties of the followers of the white Yajurveda (Vajasaneyins),⁸⁶⁸ such as *ācamana*, brushing the teeth, morning bath, *sandhya*, *japa*, *brahmayajña*, *tarpana*, daily worship of gods, *vaiśvadeva*, feeding guests etc. Among the works and writers named are the following⁸⁶⁹:—*Ācāra-cintāmaṇi*, *Kalpataru*, *Kāmadhenu*, *Kālikāpurāṇa*, *Gaṇeśamīra*, *Rāja* (probably *Bhojadeva*), *Smṛtimahārṇava*, *Harihara* and *Halayudha-nibandha*. There is a commentary on this work called *Ācārādarśabodhini*

868 अहोरात्राश्रितो धर्म इह वाजसनेयिनाम् । निबध्यते निबद्धो यो धर्मशास्त्रनिबद्धभिः ॥

2nd intro. verse in D. C. Ms. No. 342 of 1875-76; समूलवचनाभोगो मीमांसा-
न्यायनिर्मलः । श्रद्धितेन सतामेष आचारे दर्पणः कृतः ॥

869 Vide for गणेशमिश्र and राजा 'अशिरस्कं मार्जनमिति गणेशमिश्राः' folio 15 b of
आचारादर्श (D. C. Ms. No. 342 of 1875-76); 'इति राजायल्लिखितं मैत्रायणीयगुप्त-
परिशिष्टवचनं न प्रमाणमित्याहुः' folio 26 a; 'इदं च बोधायनवाक्यं राजायल्लिखित-
मपि बहुजनसंमतत्वाद्धिखितम् ।' folio 29 a.

composed by Gaurīpati or Gaurīśa, son of Dāmodara Maithila, at Benaras in 1640 A. D (Dr. Bhandarkar's report, 1883-84, p. 347). In this work he uses several vernacular words; e. g. he says that 'Śāla' tree is known as Sagavana⁸⁷⁰ (in the vernacular).

Another work of his is the Chandogāhnikā on the daily duties for Sāmavedins. He refers to it in his Samayapradīpa⁸⁷¹ and Pitr̥bhakti. A supplement to it named Chandogāhnikoddhāra was written by Śaṅkaramiśra, son of Bhavanāthamiśra (Mitra's Notices, vol. VI p. 10, No. 1989).

The Pitr̥bhakti is a manual on the śrāddha rites for students of the Yajurveda. It was based⁸⁷² on the Kātyākalka with Karka's bhāṣya thereon and on the works of Gopāla and Bhūpāla (i. e. Bhojadeva). It is frequently quoted in the Śrāddhāviveka of Rudradhara. Among the writers named are (besides those that occur in the Ācārādāśa also); Pitr̥hitakaraṇikāra, Nārāyapavṛtti (on Āśvalāyana Gr. S.), Mitakṣarā, Ratnakaraṇḍikā, Vidhipuṣpamālā (26 a), Śubhākara, Smṛtimañjarī, Smṛtimañjūṣā, Halāyudha's Śrāddhādhyāya. This work first treats of the details of the *Pārvaṇaśrāddha*, then of *ekoddiṣṭa*, of the monthly śrāddhas, the śrāddha on the 11th day after death, of *Sapindikarāṇa*, of *abhyudayika* śrāddha. It then proceeds to consider the definition of śrāddha.

The Śrāddhakalpa was composed by him for the Sāmavedins. It is referred to in his Samayapradīpa⁸⁷³ and Pitr̥bhakti (folio 33b).

The Samayapradīpa treats of the proper times for various *vratas*.⁸⁷⁴ It is divided into three chapters (*paricchedas*). The

870 'शालवृक्षः सगवन इति प्रसिद्धः' folio 9 b of the आचारद्वय. Compare Marathi 'सागवान्.'

871 'सकम्सामिराहिके' folio 53a of समयप्रदीप D. C. Ms. No. 371 of 1875-76; 'न च सपत्नीकानामिति प्रपञ्चितमस्माभिः छन्दोगश्राद्धकल्पे' पितृभक्ति folio 24 a.

872 कालीयकल्पं सहकर्मभाष्यं गोपालभूपालमतादि दृष्ट्वा । सतां च वाच्यानि निशम्य सम्यग्यजुर्विदां श्राद्धविधिं विधास्ये ॥ first verse of पितृभक्ति (D. C. Ms. No 152 of 1892-95).

873 'निर्णतमस्माभिः श्राद्धकल्पे' समयप्रदीप folio 49 a (D. C. Ms. No. 371 of 1875-76).

874 श्रीदत्तेन व्रतादीनां सारमालम्ब्य लिख्यते । verse 2 of समयप्रदीप.

first is called Samayaparicheda and dilates upon the definition of *vrata*, on the procedure about fasts, *nakta* and the *vratas* of Gaṇeśa and other deities, the second is called Saṁvatsara-kṛtya-pariccheda and treats of *vratas* from the *pratipadā* to the *amāvāsya* in the several months and the third is called prakīrṇaka (miscellaneous) dealing with the *vratas* on *saṅkrānti* (the Sun's passage into another Zodiacal sign) etc. In this work Śrīdatta often refers to the views of the Gauḍas and contrasts them with his own. He also refers to Gauḍanibandha. No other writers or works except those that are already enumerated under Ācārādarsa and Piṭṭbhakti are named in this work. On folio 7a there is a name which is somewhat indistinct and appears to be 'Mitāmitrādībhīḥ'. The Samayapradīpa is mentioned in the Kṛtya-ratṇākara (pp. 400, 479, 505) of Caṇḍeśvara and in Śūlapāṇi's Durgotsavaviveka.⁸⁷⁵ Śrīdatta is more frequently quoted in the Śrāddhakriyākāumudī of Govindānanda than almost any other author or work.

As Śrīdatta names the Kalpataru, Harihara and Halāyudha's work on Śrāddha he must have flourished later than 1200 A. D. As Caṇḍeśvara mentions his Samayapradīpa, Śrīdatta must have flourished before the first quarter of the 14th century. If Gaṇeśamiśra mentioned in the Ācārādarsa be the same as Gaṇeśvaramiśra, the author of Sugatisopāna and uncle of Caṇḍeśvara (which appears extremely probable), then Śrīdatta flourished a short time before Caṇḍeśvara and must have composed his works between 1275 and 1310 A. D.

It appears that there was another Maithila writer called Śrīdattamiśra, son of Nāgeśvaramiśra, who composed the Ekāgnidāna-paddhati and one or two other works (Hp. Nepal cat. p. 129). The Nepal Ms. of the Ekāgnidāna-paddhati was copied in La-Sam 299 (Lakṣmaṇasena era 299, i. e. 1418 A. D.). Vide Hp. Nepal cat. XII, 45 and 129. So this Śrīdatta flourished towards the end of the 14th century in the reign of Devasiṃha son of Bhaveśa. Vide JASB for 1915 pp. 379-381 and 388-390 for Śrīdatta.

⁸⁷⁵ समासस्थिरदानमाह श्रीदत्तोपाध्यायकृतसमयप्रदीपे भविष्यपुराणम् । दुर्गोत्सवविवेक
p. 21 (Calcutta Sanskrit Sahitya Parishad ed.).

90. Candēśvara

Candēśvara is the most prominent figure among Maithilā nibandhakaras on Dharmaśāstra. He compiled an extensive digest called Smṛtiratnākara or simply Ratnākara. This digest was divided into seven sections viz., on kṛtya, dāna, vyavahāra, śuddhi, pūjā, vivāda and grhastha.⁸⁷⁶ Out of these the Vivādaratnākara dealing with dāyabhāga and the other titles of law (*vyavahārapadas*) has been printed in the B. I. series and has been translated into English by Mr. G. C. Sarkar and by Mr. Justice Digambara Chatterjee. The Vivādaratnākara of Candēśvara and the Vivādacintāmaṇi of Vācaspati are of paramount authority in matters of Hindu Law in Mithilā (modern Tirhut) so far as British Indian Courts are concerned.⁸⁷⁷

The Kṛtya-ratnākara deals in 22 *tarāṅgas* with the discussion of *Dharma* (its real nature, its rewards, means of knowing it and the occasions for it), the various vratas and observances in the several months from *Caitra*, the observances in the intercalary month, various vratas on the several days of the week, the Sun's passage into a new sign, eclipse on the new-moon day etc. This work is referred to in his Dānaratnākara, which in its turn is quoted in the Grhastharatnākara.⁸⁷⁸ The work has recently been printed in the B. I. series (1925).

The Grhastharatnākara is a very extensive work in 68 *tarāṅgas* on the duties of householders. The Deccan College Ms. that I could consult is incomplete, has only folios 30, 72-133 and contains the last 23 *tarāṅgas* only. Some of the subjects dealt with are :— from whom gifts were to be accepted by grhasthas; duties and

876 श्रीकृत्यदानव्यवहारशुद्धिपूजाविवाहेषु गृहस्थकृत्ये । रत्नाकरा धर्ममुचो निबन्धाः कृतास्तुला-
पूष्यदेन सप्त ॥ verse towards the end of the विवादरत्नाकर; last verse of दान-
रत्नाकर (D. C. Ms. No. 114 of 1884-85, where we have धर्मसु ये निबन्दाः
कृताः श्रीचण्डीश्वरमन्त्रिणा ते)

877 Vide 11 Moo. I. A. 139 at p. 174; I. L. R. 20 All. 267 (P. C.) at p. 290;
I. L. R. 10 Cal 392 at p. 399; I. L. R. 13 Cal. 348 at p. 351.

878 अत्रोक्तमपि यद्दानं कृत्यरत्नाकरे पुनः । मासादिकृत्यसामर्थ्यं गौरवाच्चतुर्दशितम् ॥
Intro. verse in दानरत्नाकर (D. C. Ms. No. 114 of 1884-86); असत्यलिप्त-
श्राम्यस्माभिर्दानरत्नाकरे देयदेयतरङ्गे प्रदर्शिताः । गृहस्थरत्नाकर folio 76 a.

actions proper for Kṣatriyas, Vaiśyas and Śūdras ; the observances of a *snātaka* ; *yama* and *niyama* ; *śauca* ; the observances of *brāhma-carya* ; what ruins families ; proper abode for a gr̥hastha ; what a gr̥hastha should or should not speak or should or should not see ; things not to be given to śūdras ; the avoidance of anger, adultery and intermixture of castes (*saṃkara*) ; requiting of debts etc.

The Dānaratnākara contains 29 *tarāṅgas* and deals with the following subjects :—meaning of *dāna* ; what may or may not be gifted ; fit objects of charity ; the gifts called *mahādānas* ; gifts of a thousand cows and heaps of corn ; various gifts, such as those of food, books ; gifts appropriate to certain months, *nakṣatras* and *tithis* ; miscellaneous gifts ; dedication of wells and tanks for public use ; planting of trees.

The Vivādaratnākara is an extensive work (671 pages in print) in 100 *tarāṅgas* on civil and criminal law and deals with the 18 titles of law such as *dayabhāga* (on partition and inheritance), *ṛnādāna* (recovery of debts) and others. It formed the basis of the Vivādacandra of Misarumiśra, the Vivāda-cintāmaṇi of Vācaspati and the Daṇḍaviveka of Vardhamāna. It is mentioned in his own Gr̥hastharatnākara.⁸⁷⁹

The Vyavahāratnākara deals with judicial procedure, such as the plaint, the reply, the burden of proof, means of proof, judgment etc. Vide Mitra's notices, vol. VI. p. 66, No. 2036.

The Śudhiratnākara is in 34 *tarāṅgas* and deals with impurity on birth and death, persons who have to observe no *āśauca*, meaning of *sapīṇḍa*, rites on death up to the end of the period of mourning, purifications of food and various substances. Vide Mitra's Notices, vol. VII. p. 149, No. 2384 and I. O. cat. p. 412, No. 1389.

For the Pājaratnākara, vide Mitra's Notices, vol. III, p. 162, No. 2398. That work is mentioned by Raghunandana in the Śuddhi-tattva (vol. II, p. 299 on Śālagrāma stone).

Besides this digest Caṇḍeśvara compiled several other works.

Kṛtyacintāmaṇi is one of such works. It is a question when it was composed. In his Gr̥hastharatnākara he says that certain

⁸⁷⁹ इत्यादीनि चान्यानि पुत्रदेशे विवादरत्नाकर एवामाभिवर्णितानि । गृहस्थरत्नाकर folio 133 b.

architectural and decorative constructions called Śrīvṛkṣa, Vardhamāna and Nandyaṅvarta have been spoken of by him in the Kṛtyacintāmaṇi⁸⁸⁰. But the Kṛtyacintāmaṇi says that he has already composed the seven ratnākara.⁸⁸¹

The Kṛtyacintāmaṇi is divided into sections called prakāśas. It deals with astronomical matters in relation to the performance of several religious ceremonies and saṁskāras, such as *taraśuddhi*, the intercalary month, garbhādhāna, śīmantonnayana, birth of a child on the Mūla nakṣatra, the rites on the 6th day after birth, nāmakāraṇa, the movements of Saturn, Sun's passage from one sign into another, the results of eclipses etc.

Another work of Caṇḍeśvara, the Rājanītiratnākara, has been recently edited at Patna (1924) by Mr. K. P. Jayasval with a learned introduction dealing with the personal history of Caṇḍeśvara, his relations with the Mithila kings and the mediaeval Indian literature on politics. It appears that Caṇḍeśvara did not complete the writing of a work on politics when he compiled his great digest. He wrote the work at the command of the king Bhaveśa (or Bhaveśvara) of Mithila.⁸⁸² The work contains 16 *taraṅgas* (waves, i. e. chapters) on the following subjects :—definition of a king, different grades of kings, the eighteen vices or calamities for kings, duties of kings; the characteristics and duties of amātyas (councillors); the characteristics of *purohita*; the characteristics and duties of a *prādvivāka* (Judge); the members of the hall of justice (*sabhyas*), their number and qualifications; concerning forts; the time and place and accessories of the settlement of royal policy; concerning the state treasury; the army; the commander-in-chief and the discipline of the army; ambassadors, allies, and spies; the general obligations of kings, conflict of Dharmaśāstra and Arthaśāstra, the six *guṇas* — *saṁdhi* etc., the maṇḍala of kings; the king's power of punishment; abdication by king, the heir-apparent, impartibility of the kingdom; the eldest son's right to succeed, the

880 श्रीवृक्षवर्धमानयावर्ताः मासादविशेषाः सुवर्णद्वारदिनिर्मिताः कृत्यचिन्तामणावस्मा-
मिरुकाः । folio 113a of D. C. Ms. No. 44 of 1883-84.

881 आम्नायस्मृतिनिर्णयाय कृतवात्सान्सतरत्नाकरात् । Intro. verse 12 of कृत्यचिन्तामणि
(I. O. cat. p. 511, No. 1261).

882 राजा भवशेनः (हो) राजनीतिनिबन्धकम् । तनोति मन्त्रिणामार्थः श्रीमान् चण्डेश्वरः
कृति ॥ 3rd Intro. verse राजनीतिरत्न०.

seven constituent elements of the state; the state's obligation towards the poor, the helpless etc.; the coronation of the heir-apparent or his investiture.

There are two more works composed by Caṇḍeśvara viz., the *Dānavākyaśālī* and the *Śivavākyaśālī* (vide I. O. cat. p. 1409, No. 3724 for the latter).

Caṇḍeśvara names in his works, particularly in the *Kṛtyaratnākara* and the *Vivādaratnākara*, a host of writers and works. In his great digest he drew largely upon five predecessors and incorporated often without acknowledgment much or almost all that was valuable in them. These five predecessors were the *Kāmadhenu*, the *Kalpataru*, the *Pārijāta*, the *Prakāśa* (i. e. *Smṛtimahārṇava*) and *Halāyudha*, all of which he quotes scores of times. At the end of the *Vivādaratnākara* he boasts that whatever is of the essence in the above five works and even more is comprehended in his single work the *Ratnākara*.⁸⁸³ Among the authors and works mentioned in his seven *ratnākara*s, those mentioned below deserve to be noted.⁸⁸⁴ In I. L. R. 12 Cal. 348 (at p. 356) the learned judges appear to hold that the *Pārijāta* mentioned in the *Vivādacintāmaṇi* is the *Madanapārijāta*. But this is obviously a mistake (vide p. 309 above on *Pārijāta*). Besides these in his *Rājanītiratnākara* he names *Kāmandaka*, *Kullūkabhaṭṭa*, *Pallava* and *Pallavakāra*, *Śrīkara*. What

883 कल्पद्रुमे वाप्यथ पारिजाते हलायुधे वाप्यथवा प्रकाशे । यत्सारमस्मादधिकं च यत्तद्ब्रूयति रत्नाकर एक एव ॥ यं कामधेनुरनुयाति सकरुणवृक्षो (क्षा !) यं सेवते निज-
कलाय स पारिजातः । तं वैरिगोत्रमिदमुच्यते हस्तदण्डिं चण्डेश्वरं तुलयितुं कतमे
भवन्तु ॥ (vide notes 652 and 703 for these two verses).

884 असहाय, उदयकर (commentator of मनु, vide विषादरत्ना० pp. 453, 560, 590), कल्पतरु, कामधेनु, कृत्यसमुच्चय, गोपाल, महेश्वरमिश्र (वि. र. p. 46), जिकनीयनिबन्ध, दानसागर (folio 15a दानर०), देवेश्वरधर्माधिकारिणिक, पारिजात, प्रकाश, प्रतिमासंग्रह, भर्तृयज्ञ (गृहस्थर० folio 78a, on गौतमधर्मसूत्र), भाष्यकार (of शङ्खलिसित), भागुरि (वि. र. p. 104), भूपाल, भूपालरुत्पत्तिसमुच्चय, भूपालपद्धति, माधवस्वामी (गृहस्थर० 116 a), मिश्र (वि. र. p. 595), मिताक्षरा, मुरारिराज, मेधातिथि, राजमार्तण्ड, लक्ष्मीधर, वर्षदीपिका, वसन्तराज, विष्णुरूपाचार्य, व्रतसागर, श्रीदत्त, समयमदीय, सागर (दानरत्नीकर 10 b), स्मृतिरत्नविवेक, स्मृतिमहाणवप्रकाश, हरिहर, हलायुधनिबन्ध. The कृत्यसमुच्चय, भूपालपद्धति and भूपालरुत्पत्तिसमुच्चय seem to be the same work.

is printed as *Naṭasūtra* in the *Vivādaratnākara* (p. 477) is really *Lāṭa* (i. e. *Lāṭyāyana Śrautasūtra*). *Caṇḍeśvara* mentions many vernacular words (e. g. *Kṛtyaratnākara* pp. 109, 111, 306, 338, 443).

We learn a great deal about the family and personal history of *Caṇḍeśvara* from his works. The *Vivādaratnākara* in the introduction and in the colophon tells us that *Caṇḍeśvara* was a *mantrin* (a minister), was entrusted with the office of minister for peace and war, that he conquered Nepal and weighed himself against gold on the banks of the *Vāgvatī* in *śake* 1236 (1314 A. D.).⁸⁸⁵ There are more or less similar colophons at the end of the *Rājanītiratnākara* and the other *ratnākara*s. The grand-father of *Caṇḍeśvara* was *Devāditya*,⁸⁸⁶ who was minister of *Harasiṃhadeva* of *Tirhut* and who belonged to the *Kārnāṭa* family. One of the sons of *Devāditya* was *Vireśvara* who was also a minister for peace and war of the same king and is said to have made grants to learned *Brahmapas* in *Rāmapura* (i. e. *Simraon* in *Champan District*) and other cities (verse 10 of *Kṛtyaratnākara*). Mr. *Jayasval* points out in his introduction to the *Rājanīti-ratnākara* (j) that the correct name of the king was *Harasiṃhadeva*. Another son of *Devāditya* was *Gaṇeśvara* who was younger than *Vireśvara* and who was also a great minister and author of *Sugatisopāna*. A copy of this work bears the date *La-sam* (*Lakṣmapasena* era) 224 (i. e. 1343-44 A. D.).⁸⁸⁷ In the colophon of this work *Devāditya* is called 'mahāmatta' (*mahāmātra*) and *Gaṇeśvara* is styled *mahārājadhīrāja*. In the

885 श्रीचण्डेश्वरमन्त्रिणा मतिमतानेन प्रसन्नात्मना नेपालासिलमूमिपालजयिना धर्मेन्दुदुग्धा-
ब्धिना । वाग्वत्याः सरितस्तटे सुधुनीसाम्ये दधत्याः शुचौ मार्गे मासि यथोक्तपुण्य-
समये दत्तस्तुलापूरुषः ॥ 3rd Intro. verse ; at the end we have रत्नगुणभुजचन्द्रैः
संमिते शाकवर्षे सहस्रि धवलपक्षे वाग्वतीसिन्धुतीरे । अदित तुलितमुच्चैरात्मना स्वर्ण-
राशिं निधिरासिलगुणानमुत्तमः सोमनाथः ॥ इति सप्रक्रियमहासान्धिविग्रहिकठकु-
मन्त्रिवरश्रीविरेश्वरात्मजसप्रक्रियमहासान्धिविग्रहिकठकुश्रीचण्डेश्वरविरचिते विवादात्मना-
करः संपूर्णः ।

886 आसीन्मैथिलतीर्मुक्तिविषये मन्त्रप्रभावाद्भुतः ... देवादित्य इति त्रिलोकमहितो मन्त्रीन्द्र-
चूडामणिः ॥ 2nd intro. verse to कृत्यचिन्तामणि (I. O. cat p. 511, No. 1621) ;
अस्ति श्रीहरचिह्न्ये वनूपतिर्निःशेषचिह्नैर्षिणा निर्माथी मिथिलां प्रशासदक्षिणां काणाट-
वंशोद्भवाः । verse 4 of कृत्यरत्नाकर.

887 Vide cat. of Nepal palm-leaf and paper mss. p. 132 (Haraprasad Sastri).

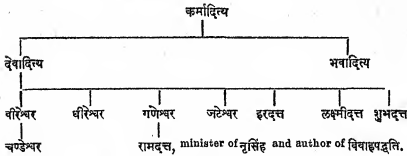
Śrāddhahiveka of Rudradhara the Sugatisopāna is said to be the work of one who was *pratibastaka* (deputy) of Bhavaśarma.⁸⁸⁸ Caṇḍeśvara was the son of Vireśvara and like his father and grandfather became minister of Harisinhadeva. This must have happened about 1310 A. D., as he weighed himself in 1314 A. D. The Kṛtyaratnākara (verse 15) says that he touched the very idol of Paśupati in Nepal and worshipped it after conquering the country.

From the Vyavahāratnākara it appears that Caṇḍeśvara was Chief Judge as well as Minister for peace and war.⁸⁸⁹ Caṇḍeśvara and his ancestors are highly praised for their liberality.⁸⁹⁰ In the Danaratnākara (verse 2 at the end) he is said to have rescued the earth submerged in the flood of Mlecchas.⁸⁹¹ This probably refers to the defeat of some Mahomedan generals. Harisinhadeva was routed by Ghiasuddin Tughlak in 1324 and retired from Tirhut

888 श्राद्धविवेक D. 4 (Benares ed. of 1920 संवत्) ' इति सुगतिसोपानादौ भवशर्ममति-
हस्तकप्रमये क्रमः । '

889 निर्णीय व्यवहारसागमदृशा यः प्राद्विवाकः स्फुरन्
विचारचाक्षिपणो धर्मं नयत्युन्नतिम् ।
तेनायं गुह्यसन्धिविग्रहधुरां धीरेयसनीतिना
श्रीचण्डेश्वरमन्त्रिणा विरचितः प्राज्ञेण रत्नाकरः ॥

Mitra's Notices, vol VI. p. 67. The second pāda has four syllables less.
The genealogy of चण्डेश्वर's family is



890 यस्य दानातिरेकेण लोके निर्जितगौरवः । कल्पद्रुमः पारिजातः कामधेनुः कश्चित् कश्चित् ॥
4th verse at end of दानरत्नाकर, Mitra's Notices, vol. VI. p. 135 ; verse 21
of रत्नरत्नाकर says that चण्डेश्वर dug a large lake in अभिरामपुर.

891 मन्ना म्लेच्छमहागर्णवे वसुमती येनोद्धृता लीलया.

into Nepal.⁸⁹² Hence it follows that the seven Ratnākara some of which (like vivāda and dana) refer to his weighing himself against gold in 1314 A. D. and his high position at the court of Harisinhadeva were composed between 1314 and 1324 A. D. His Rājānitiratnākara was composed at the command of Bhavēsa. This last belonged to the line of the Kameśvara dynasty which began to rule Tirhut in the third quarter of the 13th century, in 1370 A. D. according to Mr. Jayasval (introduction to Rājānitiratnākara, r). Therefore the literary activities of Caṇḍeśvara extended over about 50 years from 1314 and the Rājāniti-ratnākara was probably his last work composed at a very advanced age. For the somewhat controversial and confused chronology of the Tirhut kings of the Kārnāta and Kameśvara dynasties, vide Hp. cat. (Introduction p. 31); Grierson in Ind. Ant. vol. 14, p. 182-196 and Ind. Ant. vol. 28, p. 57; JASB 1915 pp. 407-433 (M. M. Chakravarti); JBORS vol. IX, p. 300 and X, p. 37 (Jayasval).

Caṇḍeśvara exercised very great influence over Maithila and Bengal writers. Misarumiśra, Vardhamāna, Vācaspati-miśra and Raghunandana⁸⁹³ very frequently quote him. The Vīramitrodaya (p. 181) calls the Ratnākara 'Paurastya-nibandha' (eastern digest).

91. Harinātha

Harinātha is the author of a digest called Smṛtisāra on several topics of dharmaśāstra. No part of this work has been yet printed. In the India Office there are two mss. of the Smṛtisāra (I. O. cat. p. 448, No. 1488 and p. 449, No. 1489). The first cites 67 authorities (*pramāṇapakāḥ*) on Dharmaśāstra, out of which the Karma-prādīpa, the Kalpataru, the Kamadhenu, Kunāra, Gaṇeśvaramiśra, Vijñāneśvara, Vīlamba (?), Śmṛtimañjūṣa and Harihara deserve special mention. This ms. contains the portion of the Smṛtisāra on the saṃskāras, rites on death, śrāddha and prāyaścitta. The other ms. deals with the principal topics of vivāda (various titles of law) and vyavahāra (judicial procedure), viz. partition, father's share

892 The Pañji historian of Mithila thus describes the departure of हरसिंहदेव 'बाणाब्धिमुष्मन्नाशिसंमिताकावर्षे पौषस्य शुक्लनवमीरविमनुवारे । त्यक्त्वा सुपटनपुरिं हरसिंहदेवो दुर्दैवदेशितपथोय गिरिं विवेश ॥'.

893 The दानरत्नाकर, पूजारत्नाकर and शुद्धिरत्नाकर are quoted in the शुद्धितत्त्व of रघुनन्दन (e. g. pp. 284, 299, 301, vol. 1).

on partition, larger share to eldest son; persons excluded from partition and inheritance, impartible property; *stridhana*; the several kinds of sons; succession to the property of the sonless; re-union; gambling and prize-fighting and other titles of law; various methods of *daṇḍa* (punishment); the various units of measure etc.; judicial procedure i. e. the plaint, the reply, the means of proof, viz. documents, witnesses, possession, reasoning, oaths, and ordeals; review of judgment; minority and dependence; rules about succession according to various authors. This last portion appears to be a sort of supplement, wherein the views of Balarūpa, Pārijāta, Halāyudha, Kalpataru and of the Smṛtisāra itself on the order of succession to a man dying sonless are set forth. Viśvarūpa and Śrīkara are named in the summary of Balarūpa's views and the Prakāśa at a later stage (folio 148 b). Bhavadeva-nibandha is also expressly named on possession.

No information is given in the mss. about Harinātha himself. He is styled in the colophons 'mahāmahopādhyāya.' In several places he refers to the views of the Gauḍas on *acāra*; e. g. he cites the view of the Gauḍas that on a fasting day or śrāddha day one should not employ the twig used in dantadhavana and that when there is Ekādaśī on two days a house-holder should observe a fast on the first and a *yati* on the second. It appears that he was not a Gauḍa but rather a Maithila.

The India Office ms. of the *vivāda* portion of the Smṛtisāra is dated *saṁvat* 1614 (i. e. 1558 A. D.). Another ms. of the same portion (vide Mitra's Notices, vol. V, p. 232, No. 1913) was copied in Lakṣmāṇa *saṁvat* 363 i. e. 1469-1470 A. D. Śulapāṇi quotes the Smṛtisāra in his Durgotsavaviveka. Misarumiśra in his Vivāda-candra several times refers to the opinions of the Smṛtisāra.⁸⁹⁴ Hence it follows that the Smṛtisāra was composed before the last quarter of the 14th century. Caṇḍeśvara in his voluminous work

894 a. 8. न बाधेः कालसंबोधान्निसर्गोस्ति न विक्रय इति वचनात् कालसंबोधः काल-
वस्थानं निसर्गोत्र व्यधिकरणम् । भोग्याधिविषयमिति स्मृतिसारः । folio 5a of
विवादचन्द्र (D. C. ms. No. 57 of 1883-84); अत एव स्मृतिसारे यदा पितैव
केनचित्सुत्रेण संसर्गो (संसृष्टो ?) तदा तदनं संसृष्टपुत्रो गृहीत्यान्नासंसृष्टपुत्रः संसृष्टि-
नस्तु संसृष्टीत्यविशेषेणामिधानादित्युक्तम् । folio 37 b; vide also 37 b for another
reference to स्मृतिसार,

nowhere refers to Harinātha nor does the latter refer to him. Hence they were probably contemporaries or not separated by any appreciable interval of time. As Harinātha mentions the Kalpataru and Harihara, he must be later than about 1250 A. D. If Gaṇeś-varamiśra⁸⁹⁵ mentioned by Harinātha be the author of the Sugati-sopāna (which is extremely probable) who was an uncle of Caṇḍeśvara, then Harinātha cannot be earlier than about 1300 A. D. and flourished at about the same time as Caṇḍeśvara, viz, the first half of the 14th century A. D. Harinātha is quoted by Vācaspati-miśra in his Dvaitanirṇaya, by Raghunandana (in Udvāhatattva vol. I, pp. 108, 119, Āhnikatattva vol. I, p. 240, Śuddhitattva vol. II, p. 240), Kamalākara, Nilakayṭha and a host of other later writers. In the Ekādaśitattva p. 45 Harinātha is spoken of as *upajīvyā* by Vardhamāna and Vācaspati.

There are several works styled Smṛtisāra e. g. of Kesavaśarma (Mitra's Notices, vol. II. p. 76), of Yādavabhūṣaṇa-bhaṭṭācārya (Mitra's Notices, vol. IV p. 213 No. 1642), of Devayājñika (D. C. Ms. No. 266 of 1884-87 and 344 of 1886-92, the latter being called Smṛtisārasaṅgraha). Hence it often becomes difficult to say in the case of later works, what particular Smṛtisāra is being quoted.

92. Mādhavācārya

Mādhavācārya is the brightest star in the galaxy of *dakṣiṇāṭya* authors on dharmaśāstra. His fame stands only second to that of the great Śaṅkarācārya. He had a most versatile genius and either himself wrote or inspired his brother Sayana and others to write voluminous works on almost all branches of Sanskrit literature. As an erudite scholar, as a far-sighted statesman, as the bulwark of the Vijayanagara kingdom in the first days of its foundation, as a *sannyāsin* given to peaceful contemplation and renunciation in old age, he led such a varied and useful life that even to this day his is a name to conjure with. Among his numerous works two deserve special mention here, viz : the Parāśara-mādhaviya, his commentary on the Parāśarasmr̥ti and the Kālanirṇaya.

895 श्वः कर्तास्मीति निश्चित्य दाता विशान्निमन्त्रयेत् । निरामिषं सखदुक्त्वा सर्वभुक्कजने गृहे । असंभवे परेद्युषां ब्राह्मणास्तान्निषेदयेत् ॥ अत्र गणेश्वरमित्राः । इदं वाक्यं निरामिषसखद्वेजनाविशिष्टे निमन्त्रणविधायकमतो निमन्त्रणाङ्गानि निरामिषसखद्वेजनाविनि श्रुतिबलात् । स्पृतिस्तार (I. O. ms. No. 1488).

The Parāśara-mādhaviya has been published several times, the edition in the B. I. series and in the Bombay Sanskrit series being the best known. In the following the Bombay edition has been used. This work is very extensive and occupies about 2300 printed pages in the Bombay edition. It is not a mere commentary on Parāśara's text, but is in the nature of a digest of civil and religious law. The original *smṛti* of Parāśara contains no verses on *vyavahāra*, but Mādhavācārya hangs, on the slender peg of a single verse of Parāśara calling upon the king to rule his subjects with righteousness, his treatise on *vyavahāra* that covers a little over a fourth part of the whole commentary (vide note 341 above on Parāśara). The Parāśara-mādhaviya is a work of authority on modern Hindu Law in southern India.⁸⁹⁶ His style is lucid and he generally avoids lengthy and abstruse discussions. Besides numerous *smṛti-kāras* and *purāṇas* he names the following authors and works — Aparāṅka, Devaśvāmin, Purāṇasāra, Prapañcasāra, Medhātithi, Vivaraṇakāra (on the Vedāntasūtra), Viśvarūpācārya, Śambhu, Śivasvāmin, Smṛticandrikā. The Parāśara-mādhaviya was amongst his earliest works. He tells us that there was no commentary on Parāśara before him.⁸⁹⁷

The Kālanirṇaya of Mādhavācārya has been published several times. In the following the B. I. edition has been used. He states that he wrote this work after he composed his commentary on the Parāśaras*mṛti*.⁸⁹⁸ The work is divided into five *prakaraṇas*. The first (Upodghāta) deals with a scholastic disquisition on *kāla* (time) and its real nature; the 2nd (called *vatsara*) speaks of the year, its various lengths according as it is *cāndra*, *sāvana* or *saura*, of the two *ayanas*, of the seasons and their number, of the months (*cāndra* and *saura*), of the intercalary months, and the religious acts allowed and forbidden in intercalary months, of the two *pakṣas* (fortnights); the third *prakaraṇa* (praipat-prakarāṇa) deals with the meaning of the word *tithi*, duration of a

896 2 Mad. H. C. R. p. 206 at p. 217; 11 Moo. I. A. p. 487 at p. 508; I. L. R. 35 Mad. 152 at p. 156.

897 पराशरस्मृतिः पूर्वेन व्याख्याता निबन्धूभिः । मयातो माधवार्येण तद्व्याख्यायां प्रयस्यते ॥

9th Intro. verse.

898 व्याख्याय माधवाचार्यो धर्मान्पराशरानथ । तदनुष्ठानकालस्य निर्णयं यकुमुद्यतः ॥
4th Intro. verse of कालनिर्णय.

tithi, the fifteen *tithis* of a *pakṣa*, two kinds of *tithis*, viz. *śuddhā* (i. e. not intermixed with another *tithi* on the same day) and *viddhā* (intermixed with another *tithi* on same day), rules about the preference of the first *tithi* for particular religious rites and observances (for Gods and Manes) when intermixed with the preceding and following *tithis*, the fifteen *muhūrtas* of the day and of the night; the *fourth* (*dvitīyādi-tithi-prakaraṇa*) extends the application of the rules about *pratipad* to the *tithis* from the second to the fifteenth and decides on what *tithi* (whether intermixed with the preceding or the following) certain *vratas*, such as Gaurivrata on the third, Janmāṣṭami on the 8th, were to be performed; the *fifth* (*prakīrṇaka* i. e. miscellaneous) deals with rules about the determination of *nakṣatras* for various acts, the *yogas* and *karayas* and rules about *saṅkrānti* and eclipses and the actions proper for them.

The Kālanirnaya besides the names of numerous sages, purāṇas, astronomical and astrological writers mentions the following works and authors :—Kāladarśa (p. 83), Bhoja (as having composed in Āryā metre a work on the Śaiva *āgama*), Muhūrta-vidhāna-sāra (p. 341), Vāteśvarasiddhānta, Vasiṣṭha Rāmāyaṇa, the Siddhānta-śiromaṇi (of Bhāskarācārya), Hemādri (p. 67 his *vratakhāṇḍa* and *varṇaphaṇḍa*).

A good deal about the family and personal history of Mādhavācārya can be gleaned from the above-mentioned two works and other treatises of Mādhavācārya. From the Parāśara-mādhavīya we⁸⁹⁹ learn that he was the son of Māyaṇa and Śrīnati, that Śāyaṇa and Bhoganātha were his younger brothers, that he was a student of the black Yajurveda and of the Baudhāyana-sūtra-carana and belonged to the Bhāradvāja-gotra. The introductory verses and the colophon of the Prāyaścitta-sudhānidhi⁹⁰⁰ of Śāyaṇa corroborate most of these particulars. A verse at the beginning of the

899 श्रीमती जननी यस्य सुकीर्तिर्मायणः पिता । सायणो भोगनाथश्च मनोबुद्धी सहोदरौ ॥
यस्य बोधायनं सूत्रं शास्त्रा यस्य च याजुषी । भारद्वाजं कुलं यस्य सर्वज्ञः स हि
माधवः ॥ Intro. verses 6 and 7 of पराशरमाधवीय.

900 यस्य मन्त्रिशिरोरत्नमस्ति मायणसायणः । यः स्यात्ति रत्नगर्भेति यथार्थयति पार्थिवीम् ॥
and the colophon इति माधवभोगनाथसहोदरस्य मायणनन्दनस्य सायणाचार्यस्य &c.

Descriptive cat. of Madras Govt. Sanskrit mss. vol. VII. p. 2620 No. 3490. The king referred to is सङ्घम.

Kālanirṇaya tells us that Vidyātīrtha, Bhāratīrtha and Śrīkaṇṭha were his teachers.⁹⁰¹ The Parāśara-Mādhaviya highly eulogises⁹⁰² Mādhava, compares him to divine and semi-divine councillors like Ṇgīrasa of Indra and says that he was the hereditary teacher (*kulaguru*) and *mantrin* of king Bukkaṇa (or Bukka). The colophons to the several works of Śāyaṇa, the younger brother of Mādhavācārya, show that these brothers were closely connected with four rulers of the Vijayanagar dynasty, viz. Bukka and his son Harihara, Kampa and his son Saṅgama. In the Yājñatantra-sūdhānidhi⁹⁰³ (ms. in the Bhau Daji collection) Śāyaṇa, the author of the bhāṣyas on the vedas, is said to be the *kulaguru* of Harihara, son of Saṅgama. In the Guruvaiśa-kāvya (Vaiśavilasa Press ed.) it is said that Vidyāranya was the pupil of Vidyātīrtha, that he composed Vedabhāṣyas and published them in the names of Śāyaṇa and Mādhava, that Harihara and Bukka were the most valiant of the five sons of Saṅgama (v. 48), that Vira Rudra was the sovereign of Harihara and Bukka and was defeated by the *suratrāya* i. e. sultan. The same work says that Vidyāranya founded Vijayanagara in śake 1258, vaiśākha śuddha 7 Sunday (i. e. 30th April 1335 A. D.) and crowned Harihara king.^{903a}

Burnell in his introduction to the Vaiśa-brāhmaṇa started the theory that Śāyaṇa and Mādhava were identical and put forward an esoteric meaning on the verse that states that Śāyaṇa and Bhogaṇātha

901 सोहं प्राप्य विवेकतीर्थपद्वीमाम्नायतीर्थे परं मज्जन् सज्जनसङ्गतीर्थे निपुणः शङ्खरातीर्थं श्रयन् । लब्धवामाकलयन्ममवललर्ही श्रीभारतीतीर्थतो विद्यातीर्थमुपाश्रयन् हृदि भजे श्रीकण्ठमव्याहृतम् ॥ 2nd verse of कालनिर्णय.

902 इन्द्रस्याङ्गिरसो नलस्य सुमतिः शैब्यस्य मेधातिथिर्धर्मियो धर्मसुतस्य वैम्यवृषनेः स्वर्गजा निमैर्गोतिमिः । प्रत्यम्बुष्टिरुन्धतीसहचरो रामस्य पुण्यात्मनो बह्वत्तस्य विभोरभूत्कुलगुरुर्मन्त्री तथा माधवः ॥ 4th verse of परा. मा.

903 तस्याभूदन्यगुरुस्तत्त्वसिद्धान्तदेशिता । सर्वज्ञः सायणाचार्यो मायणार्थतनुद्भवः । उपेन्द्रस्येव यस्यास्तीदिन्द्रः सुमनसा प्रियः । महाकवुनामहर्ता माधवार्यः सङ्गदेवः । अधीताः सकला वेदास्ते च दृष्टार्थगौरवाः । स्वस्वणीतेन तद्भाष्यप्रदीपेन प्रदीयता ॥ Intro. verses 7, 8, 14.

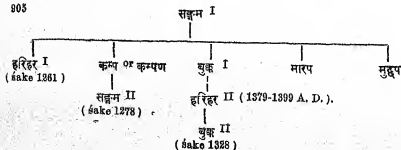
903a नागोष्णकर्मित इह शके शालिवाहस्य याने धातयब्दे शुभसमुचिते मासि वैशाखनाम्नि । शुक्ले पक्षे सुगुणपितृभे सूर्यवारे सुलभे सप्तम्या श्रीविजयनगरीं निर्ममे निर्ममेन्द्रः ॥ गुरुवंशकाव्य VI. 8.

were the younger brothers of Mādhava. But the facts as culled from the works of these two great men and the inscriptions of contemporary Vijayanagara kings are too strong for the hypothesis of Burnell and make it look absurd. The whole subject about the relationship of Mādhava, Śāyana and Bhoganātha has been carefully examined by Rao Bahadur R. Narsimhachar in *Ind. Ant.* vol. 45 pp. 1-6 and 17ff and the theory of Burnell has been thoroughly refuted. Śāyana and Bhoganātha were as real personages as Mādhavācārya himself. Mādhavācārya in his later years became a *sannyasin* and was named Vidyāranya. To the items of evidence adduced by R. B. R. Narsimhachar for establishing the identity of Mādhava and Vidyāranya (*Ind. Ant.* vol. 45 p. 18) I may add one more. The *Viramitrodaya* ascribes the commentary on Parāśara composed by Mādhava to Vidyāranya.⁹⁰⁴ It has however to be noted that the *Guruvāṇśakāya* (Vāṇivilāsa Press ed.) says (V. 41-44) that Vidyāranya was different from both Śāyana and Mādhava.

The chronology of the kings of Vijayanagara has been a fruitful source of controversy. It is not necessary to go into that chronology in great detail here. It may be studied in such works as Sewell's 'Forgotten empire' and in *E. I.* vol. III. p. 36, *E. I.* vol. XIV p. 68, *E. I.* vol. XV p. 8. The following pedigree⁹⁰⁵ will be sufficient for the purpose of connecting Mādhava and his brothers with the kings of Vijayanagara. The earliest inscription is that of Harihara I dated *śaka* 1261 (1339-40 A. D.) wherein Harihara

⁹⁰⁴ व्याख्यानं चेदं शाङ्खवचनं विद्यारण्यश्रीचरणैः पराशरस्मृतिटीकायां पेटुकद्रव्यविभागकाले स्वधृतालङ्कारादिकमपि कस्यां प्राप्नोतीत्याह शाङ्ख इति । धीरो p. 583 ; *vide* p. 672
'विद्यारण्यश्रीचरणोक्तं प्राग्लिखितं तस्मान्निरिन्द्रिया इत्यादिश्रुतिव्याख्याने तु स्त्रीणां दाय-
प्रह्वनप्रतिषेधत्वेनास्याः श्रुतेर्नास्तीति ।' This refers to the remarks in *परा. मा.*
vol. III. p. 538.

905



is said to be a Mahāmaṇḍaleśvara and is spoken of as 'Śrī-Viṇa-Hariyappa-Voḍeya.'⁹⁰⁶ The colophon of the Mādhaviya Dhātuvṛtti describes Mādhava as the great minister of Saṅgamarāja, the son of Kamparāja.⁹⁰⁷ The Bīṭraguṇṭa grant in *śake* 1278 (1356 A. D.) by Saṅgama II at the request of his teacher Srikanṭhanātha shows that Bhoganātha⁹⁰⁸ who composed the contents of the grant was a *narmasaciva* (gay or humorous companion) of Saṅgama II. We saw above that Srikanṭha was a teacher of Mādhavācārya and that Bhoganātha was the youngest brother of Mādhavācārya. Bhoganātha in order to be a poet and a *narmasaciva* of a reigning sovereign must have been a grown-up man in 1356 A. D. and so Mādhavācārya must have been quite an elderly person about that time. The Kālanirṇaya tells us that in the cyclic year Īśvara following immediately after *śake* 1258 *śrāvaṇa* was an intercalary month and that in the cyclic year Bhāva that preceded *śake* 1258 (i. e. in *śake* 1256) Fālguna was an intercalary month and then examines the intercalary months that occurred in the cyclic years up to Vikārti thereafter (i. e. up to *śake* 1281).^{908a} As the Kālanirṇaya examines the intercalary months from *śake* 1256 (i. e. 1334 A. D.) to *śake* 1281 (i. e. 1359 A. D.), it follows that it was either composed during these years or immediately after this period. The Parāśara-mādhaviya was composed before the Kālanirṇaya. Rao Bahadur Narsimhachar states that in a copperplate grant dated 1386 A. D. it is said that Harihara (II) gave in the presence of Vidyāranya-śrīpāda certain donations to three scholars who were the promoters

906 'महामण्डलेश्वरपूर्वपश्चिमसमुद्राधिपतिश्रीवीरहरियप्पवोडेय' Int. Ant. vol. X, p. 63.

907 श्रीमत्पूर्वपश्चिमदक्षिणसमुद्राधीश्वरकम्पराजसुतसङ्गराजमहामन्त्रिमायणपुत्रमाधवसद्वोद-सायणाचार्यकृता माधवीया वृत्तिः ।

908 इति भोगनाथसुधिया सङ्गमभूपालनमसचिधेन । श्रीकण्ठपुरसमुद्ध्ये शासनपत्रेषु विलि-
खिताः श्लोकाः ॥ B. I. vol. III. at p. 30.

908a तादृशं चाधिसममुदाहरामः । अष्टपञ्चाशदुक्तशतद्वयाधिके शकवर्षाणां सद्दले गते सति समनन्तरभावी योयमीश्वरसंवत्सरस्तस्मिन्पञ्चावणमासोधिकः । ततः पूर्वभावी यो भावसंवत्सरस्तस्मिन् कालगुणमासोधिकः ... ननु अधिकमासस्य कचिच्छिशसमर्त्वं व्यभिचरति न्यूनाधिकसंख्याया अपि दर्शनात् । तथा हि यथोक्तेश्वरसंवत्सरोत्तरभाविमि चित्रभानुसंवत्सरे वैशाखमासोधिकः ... तथा पुर्मुक्तसंवत्सरे श्रावणमासोधिकः । हेमल्लग्निविलम्बिसंवत्सरद्वयव्यवहिते विकारिसंवत्सरे ज्येष्ठोधिकः । तथा च तत्र पञ्चविंशत्त्वं संपद्यते । कालनिर्णय pp. 70-71.

(*pravartaka*) of the commentaries on the four Vedas (Ind. Ant. vol. 45 p. 19). Another inscription speaks of Vidyāranya in 1378 A. D.⁹⁰⁹ This shows that Mādhavācārya had become a *sannyāsīn* at least in 1377 A. D. Tradition says that Vidyāranya died in 1386 A. D. at the ripe old age of 90. Therefore we shall not be far wrong if we place the literary activity of Mādhava-Vidyāranya between 1330-1385 A. D. From the remarks about intercalary months it appears that the Parāśaramādhaviya and Kālanirṇaya were composed between 1335-1360 A. D. There was a tradition among *pandits* that it was Mādhavācārya who composed bhāṣyas on the Vedas and ascribed them to his brother Śāyana. Kāśinātha, in his Viṭṭhala-pñmantra-sāra-bhāṣya says so.⁹¹⁰

Great confusion has been caused by identifying Mādhava-Vidyāranya with another scholar named Mādhava who was also a *mantrin* of Bukka, who was a great warrior and was governor of Banavase and the country round Goa on the western coast. In a grant⁹¹¹ of the village Kucara, also called Mādhavapura, dated śaka 1313 (1391 A. D.), it is said that he routed the armies of the Turuṣkas, wrested Goa the capital of Koṅkaṇa from them and re-established the temple of Saptanātha (i. e. Sapta-koṭīśvara). There is another inscription dated śaka 1290 (i. e. 1368 A. D.) where the great minister (*Mahapradhana*) Mādhavāṅka is stated to have ruled over Banavase 12000 under king Bukkarāya (Ind. Ant. vol. IV, p. 206). Fleet is wrong in identifying the minister Mādhavāṅka with Mādhavācārya-Vidyāranya. Another grant from Goa (found by Dr. Bhau Daji) says that Mādhava-mantrin, son of Caṇḍibhaṭṭa, established the *linga* of Saptanātha (JBRAS vol. 9, p. 228). Vide E. C. vol. VIII, Sorab No. 375 dated śaka 1268 (Sunday Mādhava 30, i. e. 11th Feb. 1347), where we are told that Mādhavamantrin was governor of Candragutti, capital of Banavase 12000, that he was minister of Marapa, younger brother of Harihara I and that he was a disciple of

909 Epigraphia Carnatica, vol. VI. Koppa30.

910 कथं तर्हि माधवाचार्यैवेदभाष्यादिषु सायणादेः स्वधातुनाम लिखितमिति चेत्काण्वेन &c. | folio 37 b of the विद्वत्कलकत्तासाराभाष्य (D. C. ms. No. 100 of 1868-70).

911 गोवाभिधां कोङ्कणराजधानिसिन्धेय मन्थेरुणदर्शनेन । प्रतिष्ठितास्तत्र तुरुष्कसङ्घानुप्रात्यक्षोद्गोणा मुवर्त्तकवरिः ॥ उन्मूलितानामकरोत्प्रतिष्ठा श्रीसप्तनाथादिसुधामुजां यः । JBRAS vol. IV, p. 115 (text), p. 107 (translation).

Kriyāśakti, a Śaiva teacher. In E. C. vol. VII, Shikarpur 281 dated śake 1290 Kārtika bahula 8 (i. e. 15th November 1368) Mādhava is said to have been a son of Cāuṇḍa of the Āṅgīrasa gotra and a minister of Bukka I and his *guru* is said to have been Kāśīvilāsa Kriyāśakti.

From this it follows that the Mādhava *mantrin* who was a governor of Banavase and Goa and was living in 1391 A. D. was the son of Cāuṇḍibhaṭṭa and cannot be identified with Mādhavācārya who was the son of Māyaṇa.

There is a ms. in the Bombay University Library of a work called Kālanirṇayakārikā in 130 verses, which contains the introductory verses of the Kālanirṇaya dealing with the contents, though in a somewhat different order. There are several commentaries on the Kālanirṇaya, viz. Kālanirṇayadīpikā by Rāmacandrācārya composed about 1450 A. D., a commentary called Lakṣmī by Lakṣmīdevī, wife of Vaidyanātha Pāyagunḍa. There is a Vivaraṇa of the Kālanirṇayadīpikā, by Nṛsiṃha, son of Rāmacandrācārya (vide D. C. Ms. No. 99 of 1871-72).

93. Madanapāla and Viśveśvarabhaṭṭa

The Madanapārijāta compiled under the patronage of king Madanapāla by Viśveśvarabhaṭṭa is a famous work. Like Bhoja, Madanapāla seems to have been a great patron of learning and several works are attributed to him. At least four works on dharmaśāstra are ascribed to him (i. e. were written under his patronage) viz the Madanapārijāta, Smṛtimahārṇava or Madana-mahārṇava, Tithinirṇayaśāra and Smṛtikaumudī.

The Madanapārijāta is an extensive work printed in the B. I. series. There are 23 introductory verses, the first 13 of which give the genealogy of Madanapāla. In the printed edition these 13 verses are stated to have been added by *Purohita Śrī-Rāmadeva*. The last of the introductory verses states that the work was composed after a careful study of Hemādri, Kalpavṛkṣa (i. e. Kalpataru), Aparārka, Smṛticandrikā, Smṛtyarthasāra and Mitākṣarā.⁹¹² That Madanapāla was only the patron and not the real author of the

912 हेमाद्रिकल्पवृक्षसारापरार्कस्मृत्यर्थसारात् स्मृतिचन्द्रिकां च । मिताक्षरादीनवलोक्य यत्ना-
निबध्यते संगृह्यते निबन्धः ॥

work is made clear in several places. In the introductory verse 20 it is stated that the work was compiled through (lit. by the mouth of) learned men.⁹¹³ In two places in the body of the work⁹¹⁴ it is said that the author has explained the matter under discussion in his work called Subodhini, a commentary on the Mitākṣarā. Therefore the Madanapārijāta was really composed by Viśveśvarabhaṭṭa, the author of the Subodhini. The Madanapārijāta contains nine *stabhas* (bunches i. e. chapters) on brahmacarya, the *dharma*s of householders, the daily duties (*abhiṅga-kṛtya*), the *samskāra*s from *garbhadhāna* onwards; impurity on birth and death, the purification of various substances (*dravyasuddhi*), *śraddha*, *dāyabhāga* (partition and inheritance) and *prāyaścitta*. In the portion on the *dāyabhāga* it very closely follows the Mitākṣarā. Its style is simple and lucid. Besides the authors and works mentioned above it cites those noted below.⁹¹⁵

There is a work called Mahārṇava ascribed to Mādhātā, a son of Madanapāla. In several mss. of this work deposited in the Deccan⁹¹⁶ College there are introductory verses giving the genealogy of Madanapāla that agree almost word for word with the introductory verses of the Madanapārijāta. Moreover two verses that speak of Viśveśvarabhaṭṭa occur here also as well as in the Madanapārijāta and Subodhini. This work also is said to have been compiled by

913 श्रीमानयं मदनपूर्वकपारिजातनामाङ्कितं स्मृतिपदानुगतं निबन्धम् । वर्णाश्रमप्रमुखधर्म-
विवेचनाय विद्वन्मुखेन सुकृती मितमातनोति ॥

914 यथा चाद्यमेव कमस्तथास्माभिरुपपादितो विज्ञानेश्वरटीकायां सुबोधिन्यां दायभाग-
प्रकरणे । मदनपारिजात p. 654; vide p. 603 also for similar words.

915 आचारसागर, गङ्गेय, गोविन्दराज, चिन्तामणि (on श्राद्ध, p. 607), धर्मविवृति
(p. 772), नारायण, मण्डनमिश्र, मेधातिथि, रत्नावलि (on श्राद्ध, p. 607), शिव-
स्वामिन् (p. 619), सुरेश्वर, स्मृतिमञ्जरी (p. 554), स्मृतिमहाणव.

916 For the महाणव vide D. C. ms. No. 131 of 1882-83 and Nos. 259 and 260 of
1886-1892. No. 260 does not contain the verses about the genealogy,
but the two verses माता पुण्यं and मतिर्येषां (which are 21 and 22 in
the मदनपारिजात) occur in all the three; in No. 131 and No. 259 the
verse माता पुण्यं occurs in the introductory verses and the verse
मतिर्येषां occurs at the end of the work and in No. 260 the two verses are
the 2nd and 3rd of the introductory verses.

Mandhātā through the learned.⁹¹⁷ It is said to have been based on a study of the *śruti*, the *smṛtis* and the *purāṇas*. The work is divided into 40 *tarāṅgas* (waves). The principal subject⁹¹⁸ of the work is to describe how the various diseases which human bodies are heir to are the result of evil deeds done in past lives (this subject being called Karmavipāka in dharmaśāstra works) and to prescribe various rites and penances for the eradication of the evil results of evil deeds. Among the various rites and penances that are set forth in great detail may be mentioned the Kūṣmaṇḍahoma, Rudraikādaśini, Mahārudrabhīṣeka, Vināyakaśānti, the Navagrahayajña &c. The Mahārṇava mentions the Karmavipāka of Śātātapa, the Caturvarga-cintāmaṇi (folio 234 a of D. C. no. 259 of 1886-1892), the Mitākṣarā, the Karmavipāka-samuccaya &c. It is worthy of note that in the Smṛti-kaumudī the authorship of the Mahārṇava is claimed by the author himself and is not ascribed to Madanapāla's son.⁹¹⁹

The Tithinirṇayasāra is another work compiled under Madanapāla. Stein in his cat. of mss. at Jammu (p. 306) gives extracts from this work. The first fourteen verses are the same as those in the Madanapārijāta. It appears to have been composed by Viśvanātha, which is most probably a paraphrase of the name Viśveśvara.⁹²⁰

The Smṛtikaumudī contains an introduction of 17 verses, 13 of which set forth the genealogy of Madanapāla. The fourteenth verse tells us that Madanapāla composed works called Yantraprakāśa, Mahārṇava, Pārijāta, Siddhāntagarbha and Tithinirṇayasāra.⁹²² The 15th verse says that he composes the Smṛtikaumudī through

917 सोयं सुकृतविधाता रिपुकुलजेता तनोति मान्धाता । विद्वन्मुखेन मतिमान् सत्कृतिरन्ते महर्णवं नान ॥ 18th verse in D. C. ms. No. 259 of 1886-92.

918 The work begins 'तत्र तावद्वक्ष्यमाणसकलकर्मोपयोगित्वेन कर्मविपाकरूपयोगादिनिवृत्त्यर्थं प्रायश्चित्तादिवश्यकर्तव्यता प्रतिपाद्यते ।'.

919 विनायकशान्तिप्रकारोस्मान्निर्महर्णवे निरूपितः ।

920 श्रीविश्वनाथसुविद्या स्मृतितत्त्वमार्गपान्थेन सास्त्रविलसन्मतिपाटवेन । अस्मिन् व्यधापि तिथिनिर्णयसारनाम्नि ग्रन्थे कियानसिललोकहिते प्रयासः ॥

921 For the Smṛtikāumudī, vide Aufrecht's Oxford cat. p. 275 b, I. O. cat. p. 524, No. 1649 and D. C. ms. No. 51 of 1872-73.

922 यन्त्रप्रकाशसमहर्णवपारिजातसिद्धान्तगर्भतिथिनिर्णयसारमुख्याः । ग्रन्थाश्च येन रचिताः &c.

the learned.⁹²³ The 17 verse says that his predecessors have generally dilated upon the dharmas of the three higher *varṇas* and the *dharmas* of the *śūdra* have not been dealt with by them as a principal topic, therefore he would clearly expound the *dharmas* of the last *varṇa*. At the end of the ms. in the I. O. cat. it is described as the younger sister of the Madanapārijāta and of the Mahārṇava.⁹²⁴ This is not found in the D. C. ms. which was copied in *satvat* 1615. This work is divided into four *kalollāsas*, each *kalollāsa* being subdivided into *kirāṇas* (rays). The first *kalollāsa* has two *kirāṇas*, the second has four, the third and fourth five *kirāṇas* each. The subjects dealt with are: I two kinds of *śūdras*, viz: the *kevalaśūdra* (simple *śūdra*) and one who is of mixed descent, being born of a *śūdra* woman from a man of the higher castes; the mixed castes; II. general discourses on the *śūdra's adbhikāra* for engaging in various acts and performing various rites, such as the study of the *vedas* and *smṛtis*, the performance of *garbhādhāna* and other *samskāras* and the consecration of sacred fires; *samdhya*vandana; the *śūdra's* capacity for attaining the knowledge of *brahman*; III. marriage; different forms of marriage, prohibited degrees of blood relationship (*sāpiṇḍya*), the various rites of marriage such as *kanyādāna*; such *samskāras* as *nāma-karāṇa* (naming the child), the duties of *śūdras* in ordinary and difficult times; *āśauca* for *śūdras*; the various *śrāddhas* for them; the letting loose of a bull in honour of the dead; IV. *śūdra's* daily duties such as *śauca*, brushing the teeth, bath in the morning and at other times, *brahmayajña*, *tarpaṇa*, *vaiśvadeva*, daily *śrāddha*, dinner, &c.

The *Smṛtikaumudī* mentions among others *Aparārka*, *Kṛtya-kalpataru*, *Mitākṣarā*, *Medhātithi*, *Yajñapārśva* and *Smṛtimañjarī*. It also quotes from the *Vedānta-kalpataru*⁹²⁵ and the author claims the *Madanapārijāta* as his own work.

It has been seen how all the four works set out above were composed under the patronage of *Madanapāla* and how they were

⁹²³ विद्वन्मुखेन तनुते विनतोर्जितश्रुतिपन्नचालकिर्णां स्मृतिकौमुदी सः ॥

⁹²⁴ अनेन कतिना कृता स्मृतिपदाङ्किता कौमुदी महार्णवसहोदरी मदनपारिजानानुजा ।

⁹²⁵ यदुक्तं सत्यामप्युत्पत्तौ प्रवाहस्याविच्छिन्नेनादित्वमिति तच्च कार्योत्तमके संसार । तदुक्तं वेदान्तकल्पतरौ ॥ तदात्रत्युपरकानां (१) व्यक्तीनामेकया विना । अनादिकालावृत्तिर्या सा कार्यानादिता भवेति ॥ folio 3a of the D. C. ms. No. 51 of 1872-73; folio 55a of the same has 'अत्र च प्रापकानि मदनपारिजातेस्माभिर्दर्शितानि'.

probably from the pen of Viśveśvarabhaṭṭa. There is one more work on Dharmaśāstra which Viśveśvarabhaṭṭa composed in his own name without the shelter of a patron's name. It is the Subodhini, a commentary on the Mitākṣara of Vijñāneśvara. The vyavahāra portion of it has been published in Bombay by Mr. S. S. Setlur and also by Mr. J. R. Gharpure. Mr. Govind Das had seen portions of the Subodhini on the prāyaścitta section also. The Subodhini does not comment on each word of the Mitākṣara but explains only important passages. It is a learned work. This was the earliest composition of Viśveśvarabhaṭṭa, since it is mentioned even in the Madanapārijāta. The first verse of the Subodhini is also the opening verse of the Mahānava and of the Smṛtikaumudī.⁹²⁶

From the verses⁹²⁷ 21 and 22 in the introduction to the Madanapārijāta it appears that Viśveśvara was the son of Pedibhaṭṭa and Ambikā, that he was of the Kauśikagotra and was the pupil of Vyāsāranya-muni. In the Subodhini also the verse 'mātā &c.' occurs at the end with slight suitable variations and the verse 'matiryeṣam' in the beginning. The second introductory verse in Mr. Gharpure's edition makes Viśveśvara the son of Appabhaṭṭa,⁹²⁸ while Mr. Setlur reads 'Peṭṭibhaṭṭa' which is probably a misreading for Pedibhaṭṭa. From his father's name it appears that Viśveśvara was a native of the Draviḍa country⁹²⁹ and migrated to Northern India in search of patronage after he wrote the Subodhini. Viśveśvara is regarded as one of the leading authorities of the Benares School

926 नमः सकलकल्याणभाजनाय पिनाकिने । नमो लक्ष्मीतिवासाय देवतायै गिरि नमः ॥
सुबोधिनी. The स्मृतिकौमुदी (Aufrecht's Oxf. cat. p. 275b has कल्याणकारणाय) and Descriptive Ca. of Govt. Sanskrit mss. (Madras) vol. VII p. 2625, No. 3493 has परमकल्याणे and गिरे नमः.

927 मतिर्येषां शास्त्रे प्रकृतिरमणीया व्यवहृतिः परा शीलं श्लाघ्यं जगति ऋजवस्ते कतिपये ।
चिरं चित्ते तेषां सुकुरतलभूते स्थितिर्मियादिषु व्यासाराण्यप्रवरमुनिशिष्यस्य भगितिः ॥
माता पुण्यचरित्रकीर्तिविभवा यस्याम्बिका नामतः शाकल्यापरमूर्तिरार्यचरितः श्रीपेदि-
भट्टः पिता । सोऽयं कौशिकवंशभूषणमणिः श्रीमद्विविधेश्वरो वेदस्मार्तमते नये च संपदे
वाच्ये कृती वर्धते ॥

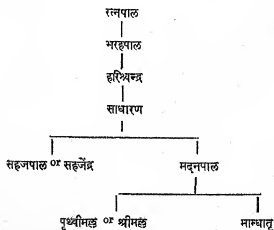
928 सोऽपमहात्मजः श्रीमान् भट्टविविधेश्वरः सुधीः ।

929 One of the donees mentioned in the Bīṭrūṅṇa grant of king Saṅgama dated 1356 A. D. is Peddibhaṭṭa; vide E. I. vol. III at p. 28. Bīṭrūṅṇa is in the Nellore District.

of modern Hindu law.⁹³⁰ Madanapāla belonged to the family of Tāka kings that ruled in Kāṣṭhā (modern Kath) on the Jumna to the north of Delhi.⁹³¹ The printed Madanapārijāta makes the family name to be 'Kāṣṭhā,' but this is most probably a wrong reading, as in the Mahārṇava and the other works of Madanapāla the family name is distinctly stated to be Tāka. The pedigree of the family as gathered from the Madanapārijāta and the other works is given below. Some works such as the Mahārṇava omit mention of Sahajapāla. About Sādharaṇa it is said that he brought about the remission of all taxes at the three *tirthas* (Prayāga, Kāśī and Gayā).⁹³²

930 Vide I. L. R. 16 Cal. 367 at p. 372.

931 अस्ति यशस्तविभवोपगतयशस्तिविस्तारिणी भुवि शकाधिपराजधानी । दिह्लीति विन्व-
विदिता नगरीमत्तल्लो पल्लवि भाति पुरतस्त्रिदिवोपि यस्याः ॥ तामुत्तरेण यमुनातटदेश-
निष्ठा काष्ठेयभूदनुपमा नगरी गरिष्ठा । यस्यामनन्तविभवोपचिता यमूतुः काष्ठान्वया
महत्तकीर्तिजुषो महेशाः ॥ verses 4-5 of मदनपारिजात, at the end of the मदन-
विनोदनिघण्टु we read टाकान्वये महति भूमिमुजां विशुद्धे काष्ठेति नाम नगरं जयति
मसिद्धम् । Vide Aufrecht's Oxf. cat. p. 275 a (ms. of मदनपारिजात) where
the reading is टाककुलाम्बुराशौ for काष्ठकुलाम्बुराशौ of the printed text.
The pedigree is :



932 तीर्थत्रयीकरविमुक्तिमचीकरयः । verse 10 of the महार्णव, D. C. ms. No. 259 of 1886-92; कीनाशपाशचयचद्विभोचनार्थं तीर्थत्रयीकरविमुक्तिमचीकरयः ॥ verse 10 of स्मृतिकौमुदी.

In the Sūryasiddhāntaviveka of Madanapāla the father of Madanapāla is said to be Sahāraṇa⁹³³ which is a Prakrit equivalent of Sadhāraṇa. Madanapāla appears to have been a very great patron of learned men and is said to have emulated the fame of Bhoja.⁹³⁴ Besides the four works described above he compiled several other works, the most famous of which is his dictionary of drugs called Madanavinodanighaṇṭu. That work is very extensive, contains about 2250 verses and is divided into fourteen *vargas*, the last of which contains a *prāśasti* of his family.⁹³⁵ This work contains the names of medical drugs, the qualities of drugs and of dishes and of the flesh of various animals. Some of the words given as synonyms for Sanskrit words occur in the modern Marathi.⁹³⁶ We saw above that his Smṛtikaumudī refers to Yantra-prakāśa and Siddhāntagarbha as two of his works. These two were works on astronomy.

Another work of his is the Sūrya-siddhāntaviveka or Vāsanārṇava, which is a commentary on the Sūryasiddhānta. There is a ms. of this work in the Bhau Daji Collection of the Bombay Asiatic Society.⁹³⁷ Therein after giving his pedigree he says that by his works on Smṛtiśāstra, on astronomy and mathematics and on medicine he came to be known as *abhinava* Bhoja.⁹³⁸ In this treatise he refers to his own works already composed called Siddhāntagarbha⁹³⁹ and Yantraprakāśa. He also refers to a Rājamrgaṅka

933 भवनाङ्गणचन्द्रधारणस्तनयस्तस्य नृपः सहारणः । उदियाय जनस्य वीक्षिते नृपतौ यत्र पुरन्दरधमः ॥ 5th Intro. verse of सूर्यसिद्धांतविवेक (BBRAS cat. part I pp. 95-97.).

934 परिसील्यता कलाकलापं विदधानेन च मूरिशो निबन्धान् । मदनान् महीभृताथ येन प्रथिता नूतनभोजराजकीर्तिः ॥ verse 18 of मदनपारिजात; this verse, particularly the 4th pāda, occurs in the तिथिनिर्णयसार (17th verse), स्मृतिकौमुदी (13th verse), the मद्गर्णव (13th verse in D. C. ms. No. 259 of 1886-92.).

935 Vide D. C. ms. Nos. 1065 and 1066 of 1886-92 for मदनविनोदनिघण्टु. In No. 1065 there is no प्रशस्ति.

936 e.g. such words as दक्षिणडा (for दक्षिणपक्क), लापसी, घेवर, कुरडे, नागरमोथा, हळद, बदाम &c.

937 Vide BBRAS cat. part. I pp. 95-97 for this ms.

938 प्रतिदिनमुदितैर्नवैः प्रबन्धैः स्मृतिसरणौ गणिते चिकित्सिते च । जगति विजयते विजृम्भ-माणैरभिनवभोज इति प्रथा यदीया ॥ 7th Intro. verse.

939 अत ऊर्ध्वमागोलोऽध्यायमन्त्रस्थं प्रमेयमस्मरुते सिद्धान्तगर्भसंज्ञके मदनविनोदापरनाम्नि ग्रन्थे द्रष्टव्यम् ।

of Bhoja and to Bhāskara's works. The ms. was copied in *śaṃvat* 1459, i. e. 1402-3 A. D. In the colophon of this work his *birudas* (titles) are Paṇḍitapārijāta and Abhinava-Bhoja, and he is also styled Mahārājadhīrāja.⁹⁴⁰ In the Madanapārijāta and the Mahārāvava the *birudas* are Paṇḍitapārijāta and Kaṭāramalla or Kaṭāramalla. A work called Ānandasāñjivana on singing, dancing, musical instruments and rāgas is ascribed to Madanapāla.⁹⁴¹ The king Madana, son of Sahāraya, who is connected with the restoration of Medhātithi's bhāṣya, must be this Madana.

A great deal has been written concerning the date of Madanapāla. The introductory verses giving the genealogy of Madanapāla must be held to be genuine, as they occur in the ancient ms. (D. C. No. 131 of A 1882-83) of Mahārāvava copied in *śaṃvat* 1645 (1588-89 A. D.) and in the still older ms. (dated *śaṃvat* 1459) of the Sūrya-siddhānta-viveka. As the Madanapārijāta mentions the Smṛticandrika and Hemādri's Caturvarga-cintāmaṇi not only in the introductory verses of the Madanapārijāta but in the body of the Madanapārijāta and the Mahārāvava, Madanapāla must be certainly later than 1300 A. D. As the Smṛtikaumudī mentions the Vedāntakalpataru that was composed in the time of the Yādava princes Kṛṣṇa and Mahādeva, it follows that the work was composed after the third quarter of the 13th century. The Madanapārijāta is quoted in the Nṛsiṃhahasasāda, the Antyeṣṭipaddhati of Nārāyaṇabhaṭṭa, the Āhnikatattava (pp. 326, 397, 479, vol. I) of Raghunānandana, the Śrāddhakriyākaumudī (pp. 327, 489) of Govindānanda. Therefore it is certainly earlier than 1500 A. D. And if we rely on the date when the ms. of the Sūryasiddhāntaviveka was copied (viz. 1402-3 A. D.), it follows that Madanapāla flourished before 1400 A. D. The Madanavinodanighaṇṭu⁹⁴² gives the date of its

940 इति श्रीपण्डितपारिजाताभिनवभोजन्यादिबहुदावलीविराजमानेन मदनपारिजात-महाराज-सिद्धान्तग्रन्थ-सम्प्रकाशाख्येनैकग्रन्थक्या श्रीमहाराजाधिराजेन श्रीमदनपालदेवेन विरचितः श्रीसूर्यसिद्धान्तविवेको वास्तवार्णवः समाप्तः । ; but at the end of the D. C. ms. of the स्मृतिकौमुदी, the colophon is simply इति श्रीरायमदनपालविरचितायां शुद्धधर्मोत्पल्योतिन्यां स्मृतिकौमुद्यां &c.

941 Vide Mitra's Bikaner cat. p. 509.

942 अन्वे बह्वजगुमेन्नुगणिते श्रीविक्रमार्कप्रभोमवि मासि बलक्षयक्षललने पद्यं सुधांशोर्दिने । verse 24 of the last वर्ग in D. C. ms. No. 129 of 1884-87 and No. 1066 of 1886-87. The last has a corrupt reading पद्यं गुरोर्दिने. Vide Bhandarkar's Report for 1883-84 p. 47 for the date.

composition as 'Brahmajagad-yugendu' of the Vikrama era, *magha* 6 of the bright half and Monday (i.e. 8-1-1375 A.D.). This was interpreted by Sarvadhikari (Tagore Law Lectures pp. 297-298, ed. of 1922) as equal to 1231 of the Vikrama era (i. e. 1175 A. D.). He held that 'yuga' meant two. But herein he was entirely wrong. Besides, the date proposed by him is impossible, since it would lead us to hold that Madanapāla wrote in 1175 A. D. and since, as we saw above, he could not have flourished before 1300 A. D. It has been already shown (pp. 309, 369) that the view of Sarvadhikari and others that the Pārijāta mentioned by Candēśvara is the same as Madanapārijāta is quite wrong. Astronomical usage as found in Bhāskara and other writers always interprets *yuga*⁹⁴³ as meaning four (and not two) and hence the date of the composition of the Madanavinodanighaṭṭu is 1431 of the Vikrama era (i. e. 1375 A. D.). Vide Jolly's Tagore Law lectures pp. 14-15, Dr. Bhandarkar's Report for 1883-84 pp. 47 and 347 and S. B. E. vol. 25, p. cxxv n. 2. A ms. of the Sūryasiddhāntaviveka, which is one of the last (if not the last) works of Madanapāla is dated in 1402-3 A. D. Hence the literary activity of Madanapāla and of his protegee, Viśveśvarabhṭṭa, must be placed between 1360-1390 A. D.

94. Madanaratna

The Madanaratna is an extensive digest on Dharmaśāstra no part of which has yet been printed. In the colophons of mss. it is also called Madanaratnapradīpa or simply Madanapradīpa. The work was divided into seven⁹⁴⁴ sections called *udḍyotas* or *saṁaya* (or *kāla*), *acāra*, *vyavahāra*, *prāyaścitta*, *dāna*, *suddhi*, *śānti*. The order of the various sections was the one indicated, the *saṁayodḍyota* being the first part. I have not been able to examine the mss. of all the *udḍyotas*.

943 e.g. भास्कराचार्य in his गणितव्याय (कालानुव्याय verse 24) says 'सप्त-
शतसतागरेयुगानियुग्मभूगुणैः । क्रमेण स्यैवसरैः कृताद्यो युगाङ्गवः ॥' where युग
must mean 'four' and युग्म is employed for two.

944 उद्योताः समयाचारव्यवहारविवेचकाः । प्रायश्चित्तस्य दानस्य शुद्धान्त्योश्च सप्तमे ॥
तत्रादौ राजसिंहिन सर्वधर्मोपयोगतः । तन्यते मदनैन्द्रेण समयस्य विनिर्णयः ॥
verses 24-25 of ms. of समयोद्योत in Viśrambhāg collection I. No. 146 and
verses 26 and 27 in the I. O. cat. ms. (p. 537 b) and Peterson's cat. of
Ulwar mss. No. 1410 and extract No. 336 at p. 131.

The Samayoddyota deals with the subjects usually treated of in works on *kāla*, viz discussions about the year, the seasons, the months, the intercalary months, the rules about *tithis*, the rules about the proper times for various religious observances, gifts, *homa*, the rules about *kalivarjya*.

There is a ms. of the Dānoddhyota in the Ānandaśrama collection at Poona (No. 2378). The following are the subjects treated of: eulogy of *dāna*; the nature of *dāna*, various kinds of *dānas*; the constituent elements (*āṅgāni*) of *dāna*; the donor, proper persons for gifts, persons undeserving of gifts, what things cannot be given away, proper and improper times and places for *dāna*, measures of corn and other substances and weights and units of length &c., finding out the east and other directions, characteristics of a *toraya*, *patāka* and *mayāpa*, *tulā-puruṣa* (weighing oneself against gold or silver), gift of a thousand cows and other magnificent gifts, dedication of a tank or well and planting of a garden &c. In this work the author refers to Kalpataru and to Hemādri as a *daṁṣṭrī*-*yanibandhakāra*.

Deccan College ms. No. 392 of 1891-95 deals with the *śānti* section. It treats of rites for propitiating gods and planets and averting the evil consequences of great or small portentous phenomena, such as Vināyaka-*snāna*, *sūrya-śānti*, *navagraha-śānti*, *śāntis* for birth on certain evil *nakṣatras* like *māla*, *aśleṣa* and evil astrological conjunctions like *vyatīpata*, *vaidhṛti*, *saṁkrānti*; rites for the safety of the foetus and of the newly born infant; *ayutahoma*; *lakṣa-homa*, *koṭīhoma* &c. In this section sages like Uttara-Garga, Kātyāyana, Nārada, Baijavāpa (on *grhya*), Mānava-saṁhita, Yājñavalkya, Śaunaka and purāṇas like the Skanda, Bhaviṣyottara, Viṣṇudharmottara are very frequently cited. Besides the following are among the authors and works referred to:—Apekṣitārthadyotini, a commentary of Nārāyaṇa, Karmavipākasaṁgraha, Karmavipākasaṁuccaya, Kumāratānta promulgated by the son of Rāvaṇa, Prayogasāra, Vijñāneśvarācārya (in the plural).

A ms. of the Ācāroddhyota is noticed by Burnell in his Tanjore cat. (p. 137 b). Stein (in his cat. of Jammu mss.) notices an incomplete ms. of the Vyavahāroddhyota (p. 98 No. 2437). M. M. Haraprasād Sastri notices a ms. of the Prāyaścittoddhyota (Nepal Palmleaf and Paper mss. cat. XVIII and p. 223).

From the colophons at the end of the several mss. of the Madanaratna it appears that the work was composed under the patronage of king Madanasimha-deva, son of Śaktisimha.⁹⁴⁵ The king is styled maharājādhirāja and one of his titles is koṇḍa-parasurāma (meaning 'who was a veritable Paraśurāma in wielding the bow'). The introductory verses⁹⁴⁶ to the Samayoddyota in the Viśram-bāg collection and the Ulwar ms. refer to Delhi-deśa and its king named Mahipāladeva. Then verse 9 speaks of Dāmodara whose exact relationship with Mahipāladeva is not clear. Dāmodara is said to have made the *yavanas* of *Mūlsthāna* (modern Multan in the Punjab) give up the slaughtering of cows. The whole pedigree is given below.⁹⁴⁷ Śaktisimha is said to have eclipsed even Bhoja.

945 इति श्रीकोदण्डपरशुरामेत्यादिभिरुदायलीविराजमानमानोज्ञतमहाराजाधिराजश्रीशक्तिसिंहा-
त्मजमहाराजाधिराजश्रीमदनासिंहदेवविराचिते मदनरत्नप्रदीपे दानविवेकोद्योते &c. in ms.
(Ānandāśrama No. 2378); there is a similar colophon at the end of the
शान्ति section.

946 तस्मादाकस्मिन्कोयद्ग्रहणपनमहस्तुत्यतापप्रतपञ्चालातालाभिभूतद्विषद्वनिपतावन्यये भास्क-
रस्य । राजा राजावतारो वरसमरधुरोहामरामानुभावमभ्यस्तारालिभूमीपतिदनुजययो-
भूम्नहीपालदेवः ॥ यत्रासीद्भुवनेषु विश्रुतचणो दामोदराख्यः कृती श्रीमाम्पुण्यवद्भणी-
र्जितापिष्मपालसङ्घः प्रभुः । मूलस्थानपुरे तुरुष्कनिवहाकान्ते परित्याजितो येनाद्यावाधि
गोवधो यवनकैः शत्रापि (कुत्रापि ?) न स्मर्यते ॥ verses 8 and 9 of the Ulwar
ms. of समयोद्योत.

947 The pedigree is

महीपालदेव
|
दामोदर
|
देवीदास
|
सूर्यदास
|
शक्तिसिंह
|
मदनसिंह

It is further said that Madanasin̥ha called⁹⁴⁸ together four learned men, viz., Ratnākara, Gopīnātha, Viśvanātha and Gaṅgādharabhāṭṭa and entrusted the composition of the digest to them. The colophons⁹⁴⁹ at the end of the Śāntiyuddya in the Deccan College says that it was composed by Viśvanātha, a resident of Benares and son of Bhāṭṭapūjya, a Śrīmālī Gujara (Brāhmaṇa). There is a similar colophon at the end of the Prāyaścittodyota noticed by M. M. Haraprasad Sastri.

Since the Madanaratna mentions the Mit., the Kalpataru and Hemādri, it must be certainly later than about 1300 A. D. It is quoted as a great authority by the writers of the 16th and 17th centuries, such as Nārāyaṇabhāṭṭa, Kamalakaraḥbhāṭṭa, Nilakanṭha and Mitramiśra. In the Vyavahāra-mayūkha Nilakanṭha relies upon the Madanaratna as often as (if not oftener than) the Mitākṣarā. The Viramitrodaya⁹⁵⁰ says that the author of the Madanaratna refers to the views of the Mitākṣarā, Kalpataru, and Halāyudha. From this it follows that the Madanaratna was composed at some time between 1350-1500. Madanasin̥ha and his ancestors are spoken of as ruling the country about Delhi. Though Madanasin̥ha bears the high-sounding title of maharājadhīrāja it is highly probable that he was some feudatory chief under the Mahomedan rulers of Delhi. It is difficult to conceive of a period between 1300 and 1500 A. D. when a Hindu ruler was king of Delhi. It may be that during the troublous times of Muhammad Tughlak (1325-1351 A. D.), when the capital was transferred from Delhi to Doulatabad, or during the weak rule of the last kings of the Tughlak dynasty (1388-1413 A. D.) Madanasin̥has' predecessors might

948 तेनाहूय मनीषिमण्डनानि सन्मिश्रस्ताकरं गोपीनाथमनुत्तमं च सुविद्यं श्रीविश्वनाथं तथा । मुग्धं षष्ठितमुद्गतमुनिमतिं भट्टं च गङ्गानधरं राज्ञा शक्तिन (क ?) सनुना सुरतिना ग्रंथोच्यमारभ्यते ॥ I. O. cat. p. 537, No. 1681, verso 53; this is verse 21 in the Viśvambhāṭṭa ms.

949 महाराजाधिराजस्य मदनैन्द्रस्य शासनात् । श्रीमाली (लिना ?) गुर्जरेण भट्टपूज्यात्मजेन वा । भट्टश्रीविश्वनाथेन काशीलीर्थनिवासिना । शास्त्रिकं पौष्टिकं वापि यथाशास्त्रं प्रकीर्तितम् ॥ The Ulwar ms. (Peterson's Ulwar cat. No. 353) reads श्रीमिस्त्रिनाथगुर्जरेण.

950 तत्र मदनरत्नकारेण मिताक्षराकल्पतरुहस्तायुधादिसर्वग्रन्थान्तरेष्वलिखनास्मिन्मूलत्वमस्य जङ्गमं स्थावमिति प्राजापत्यस्य लिखनास्तमूलत्वमिति दूषणमुक्त्वा &c. वीर० p. 620; vide वीर० pp. 5, 29, 36, 59 for references to मदनरत्न.

have usurped some territory about Delhi and ruled over it. At all events it would not be far from correct if the *Madanaratna* be placed about 1425-1450 A. D. Dr. Jolly (R. u. S. p. 37) says that the *Madanaratna* names the *Ratnakara* and the *Mādhaviya*. M. M. Haraprasad Sastri (Report on palm-leaf and paper mss. from Nepal, Intro. pp. 31-32) tells us that the dynasty to which *Madanasimhadeva* belonged ruled over Gorakhpur-Champaran (Western Tirhut), that *Madanasimhadeva* was preceded by *Śaktisimhadeva*, whose predecessor was *Prthvisimhadeva*. The learned Sastri further says that a ms. of the *Madanaratnapradīpa-prāyaścittodyota* applies the title 'kodanḍaparaśurāma' to *Madana* (p. 223), that a ms. of the *Amarakośa* was copied in saṁvat 1511 (1454-55 A. D.) when *Madanasimha* ruled over *Campakāryanagara* (p. 51 of the body of the Report) and that a ms. of the *Narasimhapurāṇa* was copied in La-saṁ 339 (1457-58 A. D.) when *mahārājadhīrāja Madanasimhadeva* ruled over *Gorakṣapura* i. e. modern Gorakhpur (p. 29 of the Report). The great similarity of the names *Madanapāla* and *Madanasimha* misled J. C. Ghose (*Hindu Law*, vol. II, p. XIV, ed. of 1917) into holding that the *Madanapārijāta* and the *Madanaratna* were written under *Madanapāla*. But it is clear from the ancestry of the two kings, *Madanapāla* and *Madanasimha*, and the names of the real authors of the digests (*Madanapārijāta* and *Madanaratna*) that they have no connection with each other.

95. *Śūlapāṇi*

Next to *Jimūtavāhana*, *Śūlapāṇi* is the most authoritative Bengal writer on *dharmaśāstra*. Rai Bahadur M. M. Chakravarti gave a very interesting account of his works and time in JASB for 1915, pp. 336-343.

The earliest work of *Śūlapāṇi* appears to have been his *Dīpa-kalikā*, a commentary on the *smṛti* of *Yājñavalkya*. It is a very brief commentary. The portion on the *dāyabhāga* section (*Yājñavalkya* II, verses 114-149) is contained in five printed pages (vide Ghose's *Hindu Law*, edition of 1917, vol. II, pp. 550-554). In this commentary, besides the sages he names only a few writers and works on *dharma*, e. g. the *Kalpataru*, *Govindarāja*, the *Mitākṣarā*, *Medhātithi* and *Viśvarūpa*. He entertained somewhat archaic views on matters of inheritance. For example, he holds that the text speaking of the right of the parents to succeed before the brothers of the

deceased has reference to property acquired by the deceased from his father or grand-father. He explained the word 'apratisthita' in the sūtra of Gautama 'strīdhanāni duhitṛgaṇāpṛattānām-apratisthitānām ca' in the same way as Aparārka, Jimūtavāhana and the Smṛticandrikā.⁹⁵¹ He says that a full brother though not re-united succeeded before a half-brother though re-united.⁹⁵² This explanation of the much canvassed verse of Yāj, offered by Śūlapāṇi is referred to by the Viramitrodaya.⁹⁵³ The Vyavahāratatva of Raghunandana several times refers to Śūlapāṇi's explanations of Yāj.⁹⁵⁴

Śūlapāṇi wrote several small treatises on topics of dharmasāstra and intended them to form part of a huge digest called Smṛtiviveka. Fourteen such works are known to have been so written with titles ending in the word 'viveka,' viz. Ekādaśī-viveka, Tithi-viveka, Dattaka-viveka, Durgotsava-prayoga-viveka, Durgotsava-viveka, Dolayātrā-viveka, Pratiṣṭhā-viveka, Prāyaścitta-viveka, Rāsayātrā-viveka, Vratakāla-viveka, Śuddhi-viveka, Śrāddha-viveka, Saṁskṛanti-viveka, Sambandha-viveka (on marriage). Of these the Durgotsavaviveka seems to have been amongst his latest works, since he names therein five of his *vivekas* on durgotsava-prayoga, pratiṣṭhā, prāyaścitta, śuddhi and śrāddha. The Śrāddha-viveka is the most famous of his works and has been printed. His Prāyaścittaviveka and Durgotsava-viveka have also been published, the former by Jivananda (1893) and the latter by the Sanskrit Sāhitya Paṇḍit at Calcutta in Bengali characters. In the Durgotsava-viveka he deals with the worship of Durgā in Āśvina and also in spring (hence the deity is called Vāsantī). In the Durgotsava-viveka, besides such purāṇas as the Kālikā, Bhaviṣyottara, Bhāgavata, Devī, he names a host of writers and works as noted below.⁹⁵⁵ In spite of Aufrecht's view

951 अनपत्न्या निर्धना अमर्तृका दुर्मयाश्च । ता विना अन्वयः पुत्रपौत्रादिः ।

952 असंमृष्टयपि सोदर एव गृह्णीयन्तु तु संमृष्टः सापत्नप्राप्ता ।

953 'याज्ञवल्क्यस्मृतिटीकायां शूलपाणिः । अन्योदयः संतुष्टी नान्योदयबंधनं गृह्णीयान् । अंत-सृष्टयपि सोदर एव गृह्णीयात् । न तु संतुष्टः सापत्नप्राप्ता &c.' वीर, pp. 682-683.

954 e. g. आवेदयति चेदिन्येन स्वयं विवादात्थापनं राज्ञा न कर्तव्यमिति शूलपाणिमहामहोपाध्यायः । व्यवहारतत्त्व.

955 They are: कालकौमुदी, कालमाधवीय, कालविवेक, कालादर्श, चक्रनारायणी, जिकन, जीमूतवाहन, ज्योतिषार्णव, बालक, महाकपिलचन्द्राव, वर्षकल्प, वसन्तराज, शारदा-तिलक, श्रीकरमिश्र, श्रीदत्तोपाध्याय, संवत्सरप्रदीप, समयमर्द्वि (of श्रीदत्त), सार-समुच्चय, सुतिसारा.

the Saṁvatsara-pradīpa is not his own work. A Śārasamuccaya is also mentioned in Hemādri (Dāna-khaṇḍa page 135). The Smṛtisāgara is probably the same as the Govindārjaya of Śeṣa Nṛsiṅha or the work of the same name which Kullūka appears to have composed. Śrīkaramjīra is probably the ancient author referred to even by the Mitākṣarā.

The Śrāddha-viveka has several commentaries by eminent writers such as Śrīnātha Ācāryacūḍāmaṇi and Govindānanda. So there are commentaries on the Prāyaścittaviveka. Besides the above, the works and authors mentioned in the other vivekas are noted below.⁹⁵⁶ The Śrāddha-viveka of Śūlapāṇi is referred to (as Gauḍīya-śrāddha-viveka) by Rudradhara,⁹⁵⁷ by Vācaspati in his Śrāddha-cintāmaṇi, by Govindānanda in his Śrāddhakriyākaumudī and by Raghunandana in several of his *tattvas*.

We know very little about the personal history of Śūlapāṇi. In the colophons of his works⁹⁵⁸ he is styled Sāhuḍiyāla (or -na) Mahāmahopādhyāya and Raghunandana also calls him Mahāmahopādhyāya. The Sāhuḍiyāla was a degraded section of the Rāḍhīya Brāhmaṇas in Bengal from the days of Ballālasena. As Rudradhara calls him Gauḍīya, it follows that Śūlapāṇi was a Bengal Brāhmaṇa. There is a tradition that he was the Judge of king Lakṣmanasena of Bengal. But this is impossible as the following discussion about his date will show.

There is some uncertainty about the exact age of Śūlapāṇi. As Śūlapāṇi names the Ratnākara of Candēśvara and the Kālamādhaviya, he must be later than about 1375 A. D., since some time must have elapsed before a work from Vijayanagar came to be regarded as an authority in Bengal. As Śūlapāṇi's works are mentioned by Rudradhara, Govindānanda and Vācaspati, the former must be earlier than about 1460. In this connection it has to be noted that Govindānanda not only comments upon Śūlapāṇi's

⁹⁵⁶ कल्पतरु, कामधेनु, कृत्यचिन्तामणि, गोविन्दराज, धर्मप्रदीप, पारिजात, भवदेव, भुज-बलमीम, भोजदेव, महार्णवप्रकाश, मिताक्षरा, मेधातिथि, रत्नाकर, शङ्खधर, स्मृति-मञ्जरी, हलायुध.

⁹⁵⁷ Vide folio 25 a of the Benares edition of रघुवरस आदिचिन्तेक (printed in संवत् 1920).

⁹⁵⁸ Vide I. O. cat. p. 371 No. 1287 and D. C. ms. No. 98 of 1895-98.

works but probably looks upon Śulapāṇi as an old writer along with Aniruddha.⁹⁵⁹

A ms. of the Prāyaścittaviveka was copied at Benares in *Jake* 1410 (i. e. 1488 A. D.).⁹⁶⁰ From all these data it follows that Śulapāṇi flourished between 1375 and 1460 A. D.

From the Śuddhittatva it appears that Śulapāṇi wrote Parīṣiṣṭa-dīpakalikā (probably a commentary on a Grhyaparīṣiṣṭa)⁹⁶¹.

96. Rudradhara

This is a well-known Māthila writer on Dharmatāstra, who composed several works. His Śuddhi-viveka has been published several times (at Benares in 1866, in 1878 and by the Venkateśvara Press in Bombay, *sauvat* 1978). That work is divided into three *paricchedas* and deals with purification from impurity on birth and death, the persons liable to undergo purifications, the meaning of the word *putra*, purification of the body and of various substances when polluted, purification of cooked food and water and women in their menses. He tells us that after⁹⁶² having examined seven works (*nibandhas*) on śuddhi and being encouraged by his father and brother he composed the Śuddhiviveka. He further says that he made the effort for the benefit of those who were not disposed to go through such works as the Ratnākara, Pārijāta, Mitākṣarā and the Hāralatā.⁹⁶³ Besides these he mentions the Ācārādarsa, Śuddhi-pradīpa, Śuddhi-bimba, Śrīdattopādhyāya, Smṛtisāra and Harihara.

The Śrāddhiviveka of Rudradhara is the most famous of his works. It was printed at Benares in *sauvat* 1920. The work is

959 यच्च मेथिलेरासनाब्दानयोर्धे चाथ त्वेति मन्त्रो नास्तीत्युक्तं तदनिरुद्धशुलपाणिमभूतीनां प्राचामसंमतम् । p. 71 of श्राद्धक्रियाकौमुदी. The word प्राचां may here mean 'eastern writers.'

960 शाके गते दशसमुद्रहिमांशुसंख्ये मासे त्विषे शिवमुदे शिवशर्मणा यः ।

961 अत एव पितृदयिता-परिशिष्टप्रकाश-शुलपाणिरुत-परिशिष्टदीपक-लिकामभूतिषु मन्त्राभिधान-पूर्वकवाक्येन वृषोत्सर्ग इत्युक्तम् । शुद्धितत्त्व (vol. II, p. 380).

962 शुद्धो सप्त निवन्धान् दृष्ट्वानुमनः पितुस्तथा भ्रातुः ।

963 सन्त्येव रत्नाकराजितामिताक्षराहारलताद्वयोन्मे । तथापि तन्नालसमानसूनां भवेत्प्रमोदाय मनः प्रयासः ॥

divided into four *paricchedas*. He first defines śrāddha, and then treats of several topics, viz. the varieties of śrāddha, the procedure at śrāddhas, the *mantras* that are recited, the proper time and place for śrāddhas, the Brāhmaṇas worthy to be invited at śrāddha and the proper food etc. Among the numerous works and authors referred to in the work the undermentioned ones deserve notice.⁹⁶⁴ He refers to his own Śuddhiviveka as already written.

In several places he tells us that he follows a different tradition on certain matters from that of the Piṭrbhakti or of the Sugatisopāna. He points out that the *prasātikā* is a kind of grain known in Madhyadeśa as Śāthila.⁹⁶⁵

For his Vratapaddhati, *vide* Mitra's Notices, vol. VI, p. 15, No. 1995. He says that he was urged by his brother's advice to write the work and that he follows the Samayapradīpa.⁹⁶⁶

Another work of his is the Varṣakṛtya which deals with festivals and fasts.

He was the son of Mahāmahopādhyāya Lakṣmīdhara and youngest brother of Haladhara. His works are quoted by Vācaspati in his Dvaitanirṇaya, by Govindānanda in the Śrāddhakriyākaumudī, by Raghunandana in several of his *tattvas*, by Kamalākara and Nilakaṇṭha.

As Rudradhara mentions the Ratnākara, the Smṛtisāra, Śrīdatto-pādhyāya and the Śrāddhiviveka of Śūlapāṇi, he is certainly later than 1425 A. D. A ms. of his Vratapaddhati is dated in Lakṣmaṇa *samvat* 344 i. e. 1463 A. D.⁹⁶⁷ Besides he is quoted by Vācaspati and Govindānanda. Therefore he must have flourished between 1425 and 1460 A. D.

964 कल्पतर्क, गोमिलगुह्यभाष्य, छन्दोगपरिशिष्टटीका, परिजात, पितृभक्ति (of श्रीदत्तोपाध्याय styled प्राचीन), भुजबलमीम, भोजराज, महार्णव, रत्नाकर, आदिकल्प, आदिकल्प, आदिविवेक (गोडीय i. e. of शूलपाणि), सुगलिसोपान (styled भवशर्मप्रतिहस्तकग्रन्थ), स्मृतिसार, हलायुधनिबन्ध.

965 प्रसातिका मध्यदेशे शाठीला इति प्रसिद्धं धान्यम् । folio 21 b of the Benares ed. of संवत् 1920.

966 एष श्रीधराचरणोन्नीतः समयप्रदीपानुसारी पर्यायः । at the end of the व्रतपद्धति.

967 Vide M. M. Haraprasad Sastri's cat. of palm-leaf and paper Nepal mss. XIII and p. 73.

The Rudradhara who was a pupil of Caṇḍeśvara and author of the Kṛtyacandrikā, the Vivādacandrikā and the Śrāddhacandrikā appears to be a different author.

97. Misarumisra

Misarumisra is famous for his works called Vivādacandra and Padārtha-candrikā (on the Nyāya-Vaiśeṣika system). There is a ms. of the Vivādacandra in the Deccan College (No. 57 of 1883-84). That work deals with the titles of Law (vyavaharapadas) such as ṛṇādāna (recovery of debt), nyāsa (deposit), asvāmivikraya, saṁbhūya-samutthāna (partnership), dāyavibhāga, stridhana; and then with procedure, viz. the plaint, reply, pramāpas, witneses, possession etc. It frequently quotes the Ratnākara (on vivāda and vyavahāra) of Caṇḍeśvara and several times criticizes him. Besides numerous smṛti writers the other authors and works named are: Pārijāta, Prakāśa, Bālarūpa (often), Bhavadeva and Smṛtisāra (frequently).

In the mss. and colophons the name of the author seems to be Misarūmisra.⁹⁶⁸ He tells us that he wrote the work under the orders of princess Lachimādevī, wife of prince Candrasimha who appears to have been the younger brother of Bhairavasimhadeva of the Kameśvara dynasty of Mithila. The work was probably called Vivādacandra to connect it with the prince Candrasimha. The Vivādacandra first⁹⁶⁹ speaks of king Bhavēśa of the Kameśvara dynasty, then of his son Harasimhadeva, then of his son Darpanārāyaṇa and the latter's queen Hīrā or Dhīra and then of Candrasimha and his queen Lakhimā or Lachimā. We saw above that Caṇḍeśvara who had weighed himself against gold in 1314 A. D. wrote in his old age

968 श्रीचन्द्रसिंहनृपतेर्देयिता ललिता महादेवी । रचयति पदार्थचन्द्रं मिसरुमिश्रोपदेशेन ॥
Intro. verse 2 in Mitra's Notices vol. IX p. 12 No. 2901; vide I. O. cat. p. 454 No. 1500. "इति महामहोपाध्यायश्रीमिसरुमिश्रविरचितो विवादचन्द्रः समाप्तः".

969 अमुदभूतप्रतिमल्लगन्धो राजा भवेशः किल सार्वभौमः । अत्याजयदो बहुभर्तृकत्वं दोषं
भुवोषि प्रमुह्यधामा ॥ तस्मादनुजोजनि सनुसारो धीमान्मासुनुत्तमानसारः । राजो-
पजीव्यो हरसिंहनामा ततो नृपो दर्पनरायणोभूत् ॥ दर्पनरायणनृपतेः श्रीमद्दीरा
महादेवी । अलमतः तनयं तनयं नरपतिगुणराशिपूरितं श्रम् ॥ श्रीमल्लसिमादेवी
तस्य चन्द्रसिंहनृपतेर्देयितस्य । नाम्ना मिसरुमिश्रद्वारा रचयति विवादचन्द्रमभिरामम् ॥
Intro. verses in the Deccan College ms.

under Bhavēṣa his work on Rājanīti. Lachimādevi was queen of the great-grandson of this Bhavēṣa, who became king of Tirhut in the third quarter of the 14th century. Therefore Candrasinīha must have flourished about the middle of the 15th century and Misarumitra's work must be assigned to that period. M. M. Chakravarti points out (JASB for 1915, p. 425) that for Dhirasinīha, a son of Darpanārāyaṇa, there is an authentic date, viz. 321 of the Lakṣmaṇasena era in Tirhut (i. e. 1438 A. D.), when a ms. of Śrinivāsa's Setudarpaṇi (com. on Setubandha) was copied during Dhirasinīha's reign.

That the Vivādacandra is a work of authority on Hindu Law in Mithilā has been recognised from very early days in the British courts.⁹⁷⁰ The Vivādacandra held that the word *strīdhana* was to be applied to such woman's property as was technically so called (by the sages) and not to all property that comes to a woman.⁹⁷¹

98. *Vācaspatimīśra*

Vācaspatimīśra is the foremost *nibandha* writer of Mithilā. His Vivācintāmaṇi has been recognised by the High Courts in India and by the Judicial Committee of the Privy Council as a work of paramount authority on matters of Hindu Law in Mithilā.⁹⁷² Vācaspati was an extremely voluminous writer and appears to have composed dozens of works. In the Śrāddhakaḷpa *alias* Pitr̥bhaktitarāṅgiṇī, almost his latest work, he says that he wrote in his youth ten works on śāstra and thirty *nibandhas* on smṛti and composed the work in question in his declining years.⁹⁷³ At least eleven works of his bearing the title 'cintāmaṇi' are known. They are briefly noticed below.

The Ācaracintāmaṇi deals with the daily rites of Vājasaneyins.⁹⁷⁴ The Ahnikaciutāmaṇi is quoted in his Śuddhicintāmaṇi. The

970 *vide* 2 Moo. I. A. p. 132 at p. 147 and p. 152 (where there is a citation in English from the *विवादचन्द्र*).

971 'स्त्रीधनं परिभाषिकमेव न सर्वम्' folio 33 a of the D. C. ms.

972 *vide* 11 Moo. I. A. 139 at p. 174 and 487 at p. 508, I. L. R. 20 All. 267 at p. 290 (P. C.), I. L. R. 10 Cal. 392 at p. 399, I. L. R. 12 Cal. 348 at p. 351.

973 शास्त्रे दश स्मृतौ त्रिंशन्निबन्धा येन यौने निर्मितास्तेन चरमे वयस्येव विनिर्मेत ॥ *vide* I. O. cat. p. 556 No. 1730.

974 अक्षरात्राश्रितो धर्म इह वाजसनेयिनाम् । निवध्यते हरिं नत्वा श्रीवाचस्पतिशर्मणा ॥ *Mitra's Notices*, vol. V. p. 169, No. 1857.

Kṛtyacintāmaṇi was published in Bengali characters at Benares in *śake* 1814 (vide JASB. for 1915, p. 395) and deals with the festivals that are celebrated on different days in the year. The Tīrthacintāmaṇi has been published in the B. I. series. It is divided into five *prakāśas*, viz. Prayāga, Puruṣottama (Puri), Gaṅgā, Gayā and Vārāṇasi and deals with such topics as the purpose of pilgrimages, the preliminaries of pilgrimage, the various rites to be performed at the several *tīrthas*, the subsidiary sacred places at the principal *tīrthas* etc. He mentions the Kalpataru, Gaṇeśvara-miśra, Jayaśarmā, the Mitākṣarā, Smṛtisamuccaya and Hemādri. In the introduction he explicitly states that he composed the work after carefully examining the Kṛtyakalpadruma and Pārijāta, the Ratnākara and other works.⁹⁷⁵ The Dvaitacintāmaṇi is mentioned in his Kṛtyacintāmaṇi. The Niticintāmaṇi is mentioned in the Vivādacintāmaṇi (p. 72). The Vivādacintāmaṇi (text) was published at Calcutta in 1837 (which edition is used in this work) and was translated into English by Prasannakumar Tagore (in 1863) with a learned preface. It explicitly states that the author carefully studied the Kṛtyakalpadruma, Pārijāta and Ratnākara.⁹⁷⁶ The work deals exhaustively with the eighteen titles of law (*vyavaharapadas*). The principal authors and works, besides the usual smṛtis and purāṇas, mentioned in the work are noted below.⁹⁷⁷ In this work he mentions several vernacular equivalents for Sanskrit terms. The Vyavaharacintāmaṇi⁹⁷⁸ deals with judicial procedure, viz. the four principal topics thereof, viz. *bhāṣā* (the plaint), *uttara* (reply of defendant), *kriyā* (evidence),

975 श्रीकृत्यकल्पद्रुमपारिजातरत्नाकरादीनवलोक्य यत्नात् । प्रणम्य मूर्ध्ना मधुसूदनाय वाचस्पतिस्तीर्थविधिं तनोति ॥ तीर्थचिन्तामणि, vide p. 268 also.

976 श्रीकृत्यकल्पद्रुम ... यत्नात् । वाचस्पतिः श्रीपतिमन्ममोर्लिर्विधादचिन्तामणिमातनोति ॥

977 कश्यपह, गृहस्थरत्नाकर, पारिजात, प्रकाश, बालरूप, भाष्यकार (of शङ्खलक्षित, p. 67, the same quotation occurring in the vi. r. p. 234), मिताक्षरा, मेधा-तिथि, रत्नाकर, लक्ष्मीधर, स्मृतिसार, हलायुध. Note the following words 'व्युत्क्रोषकरः गोमूतल इति प्रसिद्धः' (p. 63), 'आरक्षकः कोटाल इति प्रसिद्धः' (p. 95, i. e. Kotwal in Marathi), 'संक्रमः सक्रम इति प्रसिद्धः' (p. 101; compare Marathi सांक्रमे).

978 भाषांतरक्रियापादा निर्णयः सोपदेशकः । चतुष्पादसम्बन्धयो व्यवहारो निरूप्यते ॥ I. O. cat. p. 417 No. 1400.

nirṇaya (decision). The *Suddhicintāmaṇi* was printed at Benares in Bengali characters in *śake* 1814 (JASB for 1915, p. 396 n 2). The *Sūdrācāra-cintāmaṇi* deals with the duties of *sūdras* (Mitra's Notices, vol. VI, p. 22, No. 2001). The *Śrāddhacintāmaṇi* is a standard work and was printed at Benares in Bengali characters in *śake* 1814.

Besides the works and authors enumerated in the foot-note above, the others mentioned by him in his several *Cintāmaṇis* are noted below.⁹⁷⁹

Besides these there is a group of *Vācaspati's* works with the title 'nirṇaya'. The *Tithinirṇaya*⁹⁸⁰ starts with an invocation of the highest Being (*paramātman*) while most of his works are begun with an obeisance to Hari or Kṛṣṇa. It first divides *tithis* into *suddhā* and *yiddhā* (commingled with another *tithi*) and then discusses all the *tithis* from the first to the fifteenth and also *amāvāsya*; it deals with the questions as to the rites of that *tithi* which is *kṣaya*, with *śivarātrivrata*, *naktavrata*, holidays, fasts, *jayantivrata*, *holikā* festival etc. The *Dvaitanirṇaya*,⁹⁸¹ as its name implies, is concern-

979 अनिशब्द, असहाय, आचारप्रदीप, उद्यकर, कर्क, कर्मप्रदीप, कालविवेक, कालादर्श, कुलार्णव, गोविन्दराज, दुर्गामक्तिरत्निली, पितृभक्ति, प्रदीप, भवदेव, भीमपराक्रम, भोजराज (or simply राज), राजमार्तण्ड, रामार्चनचन्द्रिका, वर्धमानोपाध्याय, विवेक, व्यवहारमानुका, शुद्धिसार, श्राद्धकल्पचिन्तामणि, श्राद्धपल्लव, श्राद्धपञ्जी, श्राद्ध-विवेक, श्रीदत्तोपाध्याय, सुगतिसोपान, स्मृतिपरिभाषा, स्मृतिदर्पण, स्मृतिसागर, हरि-हरमिश्र, हरिहरपद्धति, द्वारलता.

980 अद्वैतोद्बोधगम्याय निर्गुणस्थितिहेतवे ।

जगतामादिभूताय नमस्ते परमात्मने ॥

विलोक्य मुनिवाक्यानि संप्रदायानुसारतः ।

तिथिद्वैतविधौ यत्नात्क्रियते तिथिनिर्णयः ॥

Mitra's Notices, vol. V. p. 149 No. 1139.

981 Vide Mitra's Notices, vol. I, p. 149 No. 275 and vol. V, p. 296 No. 1973 for the द्वैतनिर्णय.

H. D. 51.

ed with the settlement of some doubtful points of Dharmasāstra such as the names to be given to brāhmaṇas and the other *varṇas*, doubts on gifts and consecration of tanks and wells, doubts about daily bath, *sandhya*, *devapūjā*, *vaiṣṇaveva*, daily offerings to manes, about judicial proceedings and the taking of interest, about various *vratas* like *ekādaśī* and *janmaṣṭamī*, about intercalary months, about the proper time for marriage and *upanayana*. The Mahādāna-nirṇaya⁹⁸² expatiates on the sixteen munificent gifts such as weighing against gold and silver. In the introductory verses Vācaspati gives the genealogy of his patron's family from Bhaveśa, whose son was Harasimhadeva, whose son was Narasimha, whose son Bhairavendra bore the *biruda* (appellation) Hari-nārāyaṇa. A verse⁹⁸³ at the beginning and one at the end attribute the work to Bhairavendra and to Rūpanārāyaṇa respectively. Rūpa-nārāyaṇa was the *biruda* of Rāmabhadra, a son of Bhairavendra. Therefore it looks probable that the work was commenced in the reign of Bhairava and was completed in the reign of his son Rāmabhadra. M. M. Chakravarti says that Bhairava himself bore at one time the *biruda* Rūpanārāyaṇa. M. M. Haraprasad Sāstri (Nepal cat. p. 90) mentions a Vivādanirṇaya of Vācaspati. The Śuddhinirṇaya of Vācaspati deals with impurity on birth and death, the religious acts that must be performed even in times of impurity, *sapiṇḍa* relationship, periods of impurity for the principal *varṇas* and mixed castes; periods of impurity on abortion, the deaths of infants and women, accidental deaths etc., over-lapping of several periods of *āśauca*; impurity arising from carrying a corpse; rites after the death of a *sannyāsin*; impurity from contact of lower castes, such as washermen and *caṇḍālas*, freedom from impurity at *tīrthas* and marriages etc.

982 Vide Haraprasad Sastri's cat. of palm-leaf and paper Nepal mss. p. 122 for the महादाननिर्णय.

983 श्रीवाचस्पतिवीरं सहकारितया समासाय । श्रीमैरेन्द्रवृषतिः स्वयं महादाननिर्णयं तनुते ॥ ; श्रीरूपनारायणमुमिपालरुतो महादानविनिर्णयोयम् । यशःप्रसूनाञ्चितद्विपतीनामाकल्प-माकल्पनु मृपतीनाम् ॥ at end.

Besides these, Vācaspati appears to have either composed or contemplated writing seven works called Mahārṇava on kṛtya, ācāra, vivāda, vyavahāra, dāna, śuddhi and pīṭyajñā. Of these the Kṛtya-mahārṇava is found and deals with festivals and fasts and the proper times therefor (vide JASB for 1915, p. 398). He also wrote the Gayāśrāddhapaddhati, the Candana-dhenupramāṇa and the Dattakavidhi. Probably his last work, as stated above, was the Śrāddhakalpa *alias* Pīṭbhaktitarāṅgiṇī.

Apart from the works on dharmaśāstra, Vācaspati wrote also on the systems of philosophy. But it is not necessary for our purpose to go into that question.

Most of his works styled 'cintāmaṇi' are mentioned by Raghunandana in the *tatpūas* (e.g. Kṛtyacintāmaṇi in Ekādaśītatpūa, Vivāda- and Vyavahāra-cintāmaṇi in Dāyatattva). The Śuddhicintāmaṇi is quoted in the Śuddhitattvārṇava of Śrīnātha-ācārya-cūḍāmaṇi, the Śrāddha-cintāmaṇi is quoted in the Śrāddha-kriyā-kaumudī (pp. 265, 475) and in the Śuddhikaumudī (pp. 89, 93) of Govindānanda, the Vivāda-cintāmaṇi is quoted in the Viramitrodaya (p. 697) and the Vyavahāracintāmaṇi is criticized in the same work (p. 288). His Pīṭbhakti-tarāṅgiṇī is mentioned in the Śuddhitattva and Śrāddhatattva. Vācaspati vouchsafes very little information about himself or his family. In the colophons of his works he is generally styled mahāmahopādhyāya and *mītra* or *śanmītra*. In the colophon of the Śūdrācāra-cintāmaṇi⁹⁸⁴ he is described as the *parīṣad* (the adviser of the king in finally deciding difficult points of Dharmaśāstra) of Mahārājadbīraja Hari-nārāyaṇa. We saw above that his Mahādānanīrṇaya connects itself with two kings Bhairava and his son Rūpanārāyaṇa. At the end of the Śrāddhakalpa we are told that Vācaspati who was the *parīṣad* of Rāmabhadradeva *alias* Rūpanārāyaṇa, son of Hari-

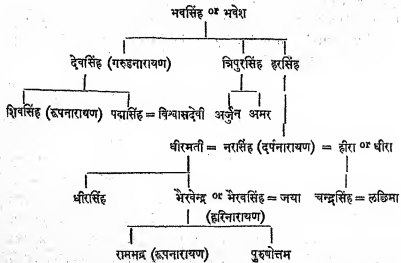
984 महाराजबिराजश्रीमद्हरिनारायणपरिषदा सकलपण्डितमण्डलीशिरोमणिना श्रीवाचस्पति-
मिश्रेण विरचितः शुद्धाचारचिन्तामणिः &c. Mitra's Notices, vol. VI. p. 22
No. 2001.

nārāyaṇa, composed the work at the bidding of his patron.⁹⁸⁵ Vardhamāna in his Daṇḍaviveka says that one of his *gurus* was Vācaspati.⁹⁹⁶ It is probable that it is this Vācaspati that is meant. But as against this we must remember that Vācaspati in his Śraddha-kalpa quotes Vardhamāna Upādhyāya on śraddha. Vardhamāna wrote his Daṇḍaviveka while king Bhairava was reigning and his Gaṅgākṛtyaviveka for Rāmabhadradeva. So Vācaspati was an elder contemporary of Vardhamāna.

Prasannakumar Tagore assigned 1423 A. D. as the time of the Vivādacintāmaṇi (vide preface p. xxviii). Ghose in his Hindu Law (vol. II p. xiv) says that Vācaspati wrote the Śraddhacintāmaṇi by order of queen Jayā, widow of king Bhairavadeva and

985 समस्तेत्यादिमहाराजाधिराजश्रीहरिनारायणात्मज-समस्तेत्यादिमहाराजाधिराजश्रीरूपनारायणपदवीसमलङ्कृतमिथिलामण्डलाखण्डलश्रीमद्राममद्रदेवचरणादिष्टेन तत्परिषदा श्रीवाचस्पतिशर्मणा विरचितोयं श्राद्धकल्पः परिपूर्णः । I. O. cat. p. 556 No. 1780.

The pedigree of the कामेश्वर kings of Mithilā from भवेश is :



Vide Ind. Ant. vol. XIV, p. 196 for a detailed pedigree gathered from Panjas of Mithilā (though somewhat confused) and Ind. Ant. vol. 28, pp. 57-58.

986 ज्यायान्गण्डकमिश्रः सङ्कटाचस्पती च मे गुरुवः । दण्डविवेक verse 6.

mother of Puruṣottamadeva,⁹⁸⁷ that Harinārāyaṇa (i. e. Bhairava) ruled from 1513 to 1527 and that the latter was killed by Nasrat-shah, the Pathan king of Bengal. M. M. Chakravarti holds that the literary activity of Vācaspati lay between 1450 to 1480 A. D. Since Vācaspati mentions the Ratnākara (of Candēśvara) and Rudradhara as his authorities he must be later than about 1425 A. D. Vācaspati's works are quoted by Govindānanda and Raghunandana. Therefore Vācaspati is certainly earlier than 1540 A. D. The ms. of the Mahādānanirṇaya found in Nepal is dated in 392 of the Lakṣmaṇasena era (Monday of Vaiśākha, dark half, 12th *tīthi* i. e. 22nd April 1511 A.D.) The ms. of the Śuddhinirṇaya (Mitra's Notices vol. X, p. 58, No. 3308) was copied in *saṃvat* 1416, which must in this particular case be taken as equivalent to *śake* 1416 i. e. 1494-95 A. D., since Vācaspati could not have flourished about 1360 A. D. (which corresponds to Vikrama *saṃvat* 1416). Hence the period assigned by Chakravarti for the literary activity of Vācaspati appears to be correct. That date is further corroborated by the fact that Vācaspati wrote under Bhairavendra and his son Rāmabhadradeva, that were 4th and 5th in descent from king Bhavēśa of Mithilā, who as we saw above began to rule over Mithilā in the third quarter of the 14th century.

This Vācaspati who flourished in Mithilā in the latter half of the fifteenth century is very often confounded with other authors bearing the same name. The great philosopher Vācaspati who was author of the Bhāmātī on the Śārirakabhāṣya of Śaṅkara and of several other commentaries on other systems of philosophy flourished in the first half of the 9th century as he wrote his Nyāyasūcinibandha in 898 (most probably of the Vikrama era).⁹⁸⁸ There was another (Candraśekhara) Vācaspati who wrote the Smṛtisārasaṅgraha (cat. of Calcutta San. College mss. vol. II, p. 181, No. 203) and flourished in the first half of the 18th century.

987 Compare विष्णोध्यक्तः (1) पुरमिव शम्भोरिव देहवामाधम् । देवीसनाभिरैषा जयति जयात्मा
महादेवी ॥ श्रीभैरवैन्द्रधरणीपतिधर्मपत्नी राजाधिराजपुरुषोत्तमदेवमाता । वाचस्पति
निलिलचन्द्रविद् निबुज्य द्वेते विनिर्णयविधिं विधिरुक्तमोति ॥ verses 5 and 7 of
द्वैतनिर्णय, Mitra's Notices, vol. I p. 149.

988 न्यायसूचिनिबन्धोसावकारि सुधियां मुदे । श्रीवाचस्पतिमिश्रेण यस्वङ्कवसुवत्सरे ॥

99. Nṛsiṃhaprasāda

This is an encyclopaedic work on dharmaśāstra, no part of which has been yet printed. The Benares Sanskrit College has a complete ms. of this vast work. I could examine the whole of it. Besides, the Deccan College collection has two mss. of portions of it, viz. of the Dānasāra (No. 353 of 1875-76) and of the Tīrthasāra (No. 352 of 1875-76). The Dānasāra and Śāntisāra are also noticed in Mitra's cat. of Bikaner mss. (pp. 429-430) and six sections out of twelve are noticed in the I. O. cat. p. 434 No. 1467. Unless otherwise stated the references here are to the Benares Sanskrit College ms.

The Nṛsiṃhaprasāda is divided into twelve⁹⁸⁹ sections called "sāra" on saṃskāra, ahnika, śrāddha, kāla, vyavahāra, prāyaścitta, karmavipāka, vrata, dāna, śānti (the averting of evil foreboded by natural portents and other strange occurrences), tīrtha and pratiṣṭhā (consecration of temples, idols etc.). Each section⁹⁹⁰ begins with an invocation of Nṛsiṃha (the man-lion incarnation of Viṣṇu) after whom the work is named Nṛsiṃhaprasāda (the fruit of the grace of Nṛsiṃha). In the Saṃskārasāra, after invoking Nṛsiṃha, the introduction tells us that⁹⁹¹ when king Rāma ruled in Devagiri (modern Daulatabad), Śāmaśī was ruler of Delhi and that after the latter Nijāmasāha wielded power over the world. Then after pronouncing an eulogy on Nijāmasāha (verses 10-13) the author

989 संस्कारसारः प्रथमो द्वितीयस्त्वाह्निकाभिधः । श्राद्धसारस्तृतीयस्तु चतुर्थः कालनिर्णयः ॥
पञ्चमो व्यवहाराख्यः प्रायश्चित्ताभिधो ... (torn) नाशकः (सप्तमस्त्वचनाशकः) ॥
अष्टमो व्रतसाराख्यः पुराणोक्तभिधायकः । नवमो दानसाराख्यः सर्ववर्णाधिकारकः ॥
दशमः शान्तिसंज्ञो वै तैर्थे एकादशः स्मृतः । देवप्रतिष्ठासारश्च द्वादशः परिकीर्तितः ॥
verses 17-20 of संस्कारसार.

990 e. g. verse 8 of the संस्कारसार. The first verse of आह्निकसार is प्रणम्य श्री-
वृत्तिहेन (हं तु !) द्वाधीशेन भूमिजा । श्रीनृसिंहपसादेन दिनातुष्टेयमुच्यते ॥ ; the
श्राद्धसार begins 'श्रीनृसिंहं नमस्कृत्य द्वाधीशमहोपायिनि । श्राद्धसारं प्रकुरुते सर्ववैदिक-
तुष्टये ॥'

991 श्रीमद्देवगिरौ पुरन्दरपुरस्पर्धाधिब्रह्मादरे रामे राजनि शामविक्रिल बभौ राजा स डिह्नीश्वरः ।
डिह्नीश्यादुपरि प्रभुः सममवन्मैजामसाहो महान् यद्दोर्दण्डनिजप्रतापमहिमा राज्यं वशो
चानयत् ॥ verse 9.

speaks of himself. We⁹⁹² are told that the author was Dalapati (or Dalādhiśa), son of Vallabha, of the Bhāradvāja-gotra and of the Yājñavalkya śākha (i. e. Śuklayajurveda) and that he was the keeper of the imperial records of Nebajana (?). There are elaborate colophons⁹⁹³ at the end of almost each section (called sāra) in which we are told that Dalapati was the pupil of Sūryapaṇḍita, that he was a great exponent of the Vaiṣṇavadharma, that he was the chief minister and keeper of the records of Nijāmasāha, who was the overlord of all Yavanas (Mahomedans) and ruler of Devagiri. In some colophons he is styled Mahārājādhirāja. It is doubtful whether Dalapati or Dalādhiśa was the real name of the author or was merely a title. It is not unlikely that Sūryapaṇḍita said to be the *guru* of the author is the same as Sūrya, the father of the great Maratha saint Ekañātha, who wrote his Bhāgavata at Benares in *śaka* 1495 (i. e. 1573 A. D.) and who states that he was born in a family of devout Vaiṣṇavas.

The Nṛsiṃhaprasāda names numerous authors and works. In the beginning of the Saṁskārasāra, he mentions a host of writers and works that he consulted.⁹⁹⁴ Besides these he mentions Some-

992 मूढश्रीद्विजराजवंशतिलकालङ्कारहीनः प्रमुखादिजकुलानुगः मथमया यः शास्त्रबालङ्कृतः ।

श्रीमन्नेवजनसमस्तकरणाधीशः सतानयणीः श्रीमद्ब्रह्मभूषिणं विजयते श्रीमान्दला-
धीश्वरः ॥ verse 14 of संस्कारसार. The third line is metrically faulty in the
6th syllable. This verse occurs in each sūtra at the end with variations.
In the D.C. ms. No. 358 of 1875-76 the last two lines are श्रीमद्ब्रह्मभूषिणं
स्मरितस्तत्समद्वयायणीः सारे दानकसंज्ञकेतिचतुरे श्रीमान्दलाधीश्वरः ॥

993 o. g. at the end of the श्राद्धसार ' श्रीमद्योद्धतपद्महाराजधिराज-सर्वपुरीसुन्दरीदेव-
गिरिपुरधराधीश्वर-समस्तयथनाधीश्वर-श्रीमन्निजामसाहस्यस्तकरणाधीश्वर-सकलविद्यावि-
शारद्-याज्ञवल्कीयलम्भाज्ञानभक्तक-द्विजराजकुलालङ्कारहीन-श्रीवैष्णवमवतक-श्रीब्रह्ममा-
त्मज-श्रीब्रह्मभूषिणस्तत्समद्वयायणीः सारे दानकसंज्ञकेतिचतुरे श्रीमान्दलाधीश्वरः ॥
प्रमुखादिजकुलानुगः श्रीमद्ब्रह्मभूषिणं विजयते श्रीमान्दलाधीश्वरः ॥

994 कालादर्शानन्तमष्ट-विज्ञानेश्वर-भट्टेशाद्वि-श्रीषिकाधिवरण-असह्य-प्रवेगपारिजात-मदनपारि-
जात-कृत्यकल्पतरु-साधव-स्मृतिचन्द्रिका-स्मृतिरत्नावलि-स्मृतिदर्पण-स्मृतिचिन्तामणि-स्मृ-
तिभास्कर-मेधातिथि-विज्ञानतिलक-अपराक-विज्ञानमार्कण्ड-भोजराजीय-विश्वरूपनियन्त्र-
नारायणीय-गणेश-वाक्यमीमांसा-स्मृतिमीमांसा-निचम्बसुवस्व-स्मृतिमहर्षव-ज्ञातातपीयक-
मैषाकसमुच्चय-माधवीय-मैत्रुगिकर्मविषाक-प्रवाम्याय-प्रवरमञ्जरी-जातिविवेकप्रमुखा-
नेकनिबन्धान् &c. folio 3b.

śvara (commentator of the Tantravārtika) and Kāladipa in the Saṃskārasāra; the Purāṇasāra in the Āhnikasāra; Pārijāta and Vāḍibhayaṅkara in the Vyavahārasāra; Kānika, Jñānarātnāvali, Balarakodaya in the Dānasāra.

The contents of some of the sections of the Nṛsimhaprasāda may be set out here. In the Saṃskārasāra the author treats of the meaning of *dharma*, śruti, smṛti, the authoritativeness of purāṇas, kalivarjya (usages prohibited in the kali age), puṇyāhavācana, madhuparka, vṛddhiśraddha, garbhādhāna, puṃsavana, jatakarma, nāmakarṇa, upanayana, marriage and other *saṃskāras*, the duties of brahmacārins, snātakas, householders, vānaprasthas and saṃnyāsins. In the Āhnikasāra the author after dividing the day into eight parts speaks of the actions appropriate to each viz : in the first getting up from bed at the brāhma-muhūrta, śauca, brushing the teeth, decoration of the hair, bath etc; in the second study; in the third, looking after dependents and pursuit of one's livelihood; in the fourth midday bath, brahmayajña, tarpaṇa, vaiśvadeva, daily śraddha; in the fifth dinner and foods prescribed and forbidden; in the sixth and seventh reflecting over itihāsa and purāṇa; in the 8th decision about worldly affairs, evening saṃdhyā etc. In the Kālasāra (which is incomplete in the Benares ms.) he defines the nature of *kāla* and gives rules and decisions about months, *tithis* and such festivals as Navarātra, Janmāṣṭami etc. In the Vyavahārasāra the author deals with the meaning of vyavahāra, the eighteen titles of law, the four-fold method of deciding dharma, the pramāṇas (means of proof), dāyavibhāga etc. In the Vratasāra he speaks of the several principal *vratas* in each month, some of which are for both men and women, some for men only and some for women only. In the Dānasāra he dilates upon the nature of dāna, its varieties, the various results of dānas, the proper time and place for dānas, proper recipients of dāna, what things can be the subjects of gifts, units of gold, silver etc., the description of kuṇḍa, maṇḍapa and vedī, the sixteen great dānas such as tulā, hiraṇyagarbhā, brahmāṇḍa, kalpāpāḍapa etc. and three *atidānas*, viz. land, cows and learning; gifts of images, food, ornaments, bedstead etc.; gifts on saṃkrānti and eclipses etc. The Tirthasāra is interesting for this that as the author hailed from Devagiri he speaks principally of *tirthas* of the Deccan and Southern India. In this work he speaks

of Setubandha, Puṇḍarika⁹⁹⁵ or Pauṇḍarika (modern Pandharpur in the Sholapur District, it seems), Gayātirītha, eulogies of Godāvarī, Kṛṣṇa-Veṇyā, Narmadā, Malaprahāriṇi etc.

The Nṛsiṃhāprasāda being a work from the Deccan held the view that marriage with a maternal uncle's daughter was sanctioned by the Veda and was not to be censured.⁹⁹⁶ It says that where there is (irreconcilable) conflict between the smṛtis and purāṇas there is an option.⁹⁹⁷

As the Nṛsiṃhāprasāda relies upon the Mādhaviya and the Madanaparijāta, it is certainly later than 1400 A. D. As it is mentioned as an authority in the Dvaitanirṇaya of Śaṅkarabhaṭṭa and in the Mayūkhas of Nilakaṇṭha it must be earlier than about 1575 A. D. If by the Dipikāvarāṇa which it enumerates among its principal authorities is meant the com. of Nṛsiṃha, son of Rāmacandrācārya, on his father's commentary of the Kālanirṇaya (which is most probable), then the Nṛsiṃhāprasāda must be later than about 1500 A. D. Dr. Bhandarkar⁹⁹⁸ says that Rāmacandrācārya lived about 1450 A. D. A ms. of the Dipikāvarāṇa was copied in *satvat* 1604 (1548 A. D.).⁹⁹⁹ The Benares Sanskrit College ms. appears to have been copied for Rāmapāṇḍita Dharmādhikarī at Benares, who is said to have been the father of Nandapāṇḍita¹⁰⁰⁰ (see sec. 105 below). At the end of several *sāras* either *satvat* 1568 (1511-12 A. D.) or 1569 occurs as the date.¹⁰⁰¹ This may be said to be the

995 भग्याश्वैव तदे देवि दक्षिणे तीर्थमुत्तमम् ... घर्मरीरा नदी यत्र करवीरकुशाकुशैः ।
शोभिता सङ्गता भग्यास्तस्माद्योजनमन्ततः । षोडशीकमिति ख्यातं तत्तीर्थं तीर्थपूजितम् ।
पाण्डुरङ्गस्तत्रास्ते ॥०॥

996 वस्तुतस्तु मातुलसुतापरिणयनं वेदान्निहिततया न दोष इति ... विस्तरेण वक्ष्यामः ।
संस्कारसार folio 9.

997 यत्र स्मृतिपौराणयोर्विरोधस्तत्र विकल्पः । संस्कारसार folio 14a.

998 Report, 1883-84, pp. 58-60.

999 Vide I. O. cat. p. 530, No. 1662.

1000 Vide Benares 'Pandit' (New series) vol. V. pp. 377-78 for an announcement about the नृसिंहप्रसाद by a learned descendant of नन्दपण्डित.

1001 At the end of the colophon of the आङ्गिकसार we have the date 'संवत् १५६८ समये आश्विनवदि १३ शुक्रवारे' and on the back of that part of the ms. the date 'संवत् १५६९ वैशाखवदि ७ शुके' i. e. 7th May 1512 A. D. At the end of the कर्मविपाकसार we have : 'संवत् १५६९ समये कात्तिपुर्णि-श्रीशिवेश्वरचरणसंनिधाने'. At the end of the तीर्थसार we have 'संवत् १५६८ समये वैशाखसुदि द्वितीया रवौ'.

H. D. 52.

date of the actual composition of the work or of the copying of the ms. for Rāmapaṇḍita. It seems difficult to believe that Rāmapaṇḍita for whom the ms. was copied in 1511-12 A. D. was the father of the famous Nandapaṇḍita. We know that Nandapaṇḍita composed his *Vaijayanti* in 1623 A. D. Rāmapaṇḍita must have been a man of middle age before he could order the copying of a huge ms. like the *Nṛsiṃhaprasāda*. If he did this in 1511-12 A. D. his son could hardly have been alive 120 years later. Therefore it looks probable that the dates (*samvat* 1568 and 1569) are not the dates when the ms. was copied for Rāmapaṇḍita, but rather the dates of the composition of the original work or of the copying of the ms. from which Rāmapaṇḍita got his own ms. copied. At all events it is clear that the *Nṛsiṃhaprasāda* could not have been composed later than 1512 A. D. As the author was a minister of Nijāmasāha who ruled over Devagiri, it appears that he is referring to Ahmad Nizam Shah who ruled from 1490-1508 A. D. or to his son Burhan Nizam Shah (1508-1533 A. D.), most probably the former.¹⁰⁰² It may be taken as certain that the work was composed between 1490 and 1512 A. D.

100. Pratāparudradeva

The *Sarasvativilāsa* was compiled by Pratāparudradeva, a king of the Gajapati dynasty who ruled at *Cuttack* (Kāṭakanagarī) in Orissa. The *Dayabhāga* portion of this work was published with an English translation by Rev. Thomas Foulkes in 1881. An edition of the whole of the *vyavahāra* section of the *Sarasvativilāsa* has recently been published in the Mysore Government publication Series. Through the kindness of the Editor, Dr. Shamasastri, I was able to secure the printed sheets of 352 pages before publication. In the following reference is made to the paragraphs of Foulkes' edition and the pages of the Mysore edition.

After invoking deities the work starts with the *prastāvi* of the king and his family (pp. 2-11). Descent is traced to the Sun himself through *Daśaratha*, Rāma and his sons. Kapilendra was the founder of the Gajapati family whose son was *Puruṣottama*. His queen was *Rupāmbikā*. Pratāparudradeva or *Vira-Rudra-deva*

¹⁰⁰² Vide Lane-Poole's 'Muhammadan dynasties' (ed. of 1925) p. 320 for the names and dates of the Nizam Shahs.

was the son of Puruṣottama. He is spoken of as having given protection to Sultan (Suratrāṇa) Husanshah who threw himself on his mercy.¹⁰⁰³ In the colophons¹⁰⁰⁴ the king is styled Gajapati, Gaudesvara (king of Gauda), lord of Kalubariga (modern Gulbarga) in the Kārṇāṭaka country of nine crores (probably of revenue) and as the protector of Sultan Husanshah of Jamunāpura. It is significant that the same titles are applied to Puruṣottama¹⁰⁰⁵ in his Poṭavaram grant of *śaka* 1412 (1490 A. D.) and in other inscriptions. Pratāparudradeva, while ruling his capital¹⁰⁰⁶ Kāṭaka-nagara, called together an assembly of *Pandits* and compiled an extensive digest of civil and religious law. The royal author feels qualms of conscience on the question of eulogising himself and his family but stifles them easily by saying that a poet can also be an appreciative critic of his own productions.¹⁰⁰⁷ He boasts that he composed the work for saving scholars the trouble of bringing harmony among the conflicting dicta of Vijñānayogi, Aparārka, Bhāruci and others, that there was no work that could equal his own and that his literary effort would make his predecessors' works afford illustrations of the maxim that when a certain purpose is served by one the existence of others is superfluous.¹⁰⁰⁸ Then it

1003 p. 11 'शरणागतहुसनसाहिपुराणवज्रपञ्जरः.'

1004 इति वीरश्रीगजपति-गोडेश्वर-नवकोटिकर्णाटककलुवरिगेश्वर-शरणागतजमुनापुराधीश्वर-हुसानसाहसुराज-शरणरक्षण-श्रीदुर्गावरपुत्र-परमपतित्रचरित्र-राजाधिराज-राजराजपदमे-श्वर-वैरमतापरस्त्रदेवमहाराजविरचिते स्मृतिसंग्रहे सरस्वतीविलासे व्यवहारकाण्डे &c. I. O. cat. p. 419 No. I404.

1005 वीरश्रीगजपतिगोडेश्वरनवकोटिकर्णाटककलुवरिगेश्वरमतापुत्रसोत्तमदेव &c. E. I. vol. XIII p. 155; vide Dr. Rajendralal Mitra's 'Antiquities of Orissa' vol. II, appendix pp. 165-167, Ind. Ant. vol. I. p. 355 and M. M. Chakravarti's article on 'Uraia Inscriptions of 15th and 16th centuries' in JASSB vol. 68, part I, pp. 88-104 for inscriptions of this dynasty.

1006 'स चायं वीररुद्रो गजपतिर्योष्यामिवायोध्या ... भूकान्ताकटकं कटकनगरीं समानयन्' p. 11.

1007 अत्र वर्णयितुवर्णयोरभेदैकनियतयोरपि अवस्थामेवेन भेदकथनमेकस्यैव कवेः कवि-सहृदयत्वम् विरुध्यते । p. 11.

1008 यथाविहितसमागमण्डपान्ते सभ्यपाङ्क्तिविकाकामात्यपुरोहितज्योतिर्विदोदिसंहितो विज्ञान-योनि-भारुच्यपारक-मेधातिथ्यसहाय-चन्द्रिकादिबहुग्रन्थैकवाक्यतापर्यालोचनवशायात-तत्केशो मा भूदिति सकलस्मृतिसमुच्चयमतिगम्भीरं नातिविस्तृतं प्रबन्धं प्रस्तौति । ... हनि गर्वमहो नैव नैव गर्वमहोधिक्ते । समे तु गर्वं शङ्केत न समस्ति समस्तु नः ॥ pp. 11-12; एकेन चरितार्थत्वादितरानर्थतानयः । पूर्वप्रबन्धैर्विषयीभवेदिति ममायमः ॥ p. 14.

is said that the vyavahāra-kāṇḍa was first taken in hand even before the ācāra-kāṇḍa following the special desire of the king Virarudra Gajapati.¹⁰⁰⁹ But it appears from references in the vyavahāra-kāṇḍa itself that before that part was finished the ācāra-kāṇḍa had been completed.¹⁰¹⁰ The Sarasvativilāsa, being a work composed under the express orders of a king for the benefit of his subjects, makes the nearest approach to the Austinian conception of law as a command addressed by political superiors to political inferiors and enforced by a sanction.

The principal topics dealt with in the Vyavahāra-kāṇḍa are : the hall of justice, the method of judicial procedure, the plaint, the reply, documents, possession, ṛṇādāna, dāyavibhāga, sāhasa and other titles of law. In the beginning of the work he sets out at great length the views of ancient writers on politics about the constitution of the *maṇḍala*, such as those of Parāśara, Uśanas, Viṣṇu, Brhaspati, Viśālākṣa, Manu etc. He generally follows the views of Vijñāneśvara on dāyavibhāga, but here and there strongly criticizes him, e. g. he says that Vijñāneśvara gave a very far-fetched interpretation¹⁰¹¹ of Yājñavalkya's verse 'rikthagrāha ṛṇam dāpyah.' The Sarasvativilāsa is a work of authority in Southern India on matters of Hindu Law, though inferior to the Mitākṣarā.¹⁰¹² It informs us that, though the Smṛticandrikā passed over the ordeals of water and poison on the ground that they had gone out of vogue, in Utkala the ordeal of water alone was resorted to and in Śārasena (Mathurā) and Magadha (Bihar) the ordeal of poison alone was administered.¹⁰¹³

1009 ततश्चाचारकाण्डाद् व्यवहारकाण्डः प्रथमारब्धः । ... तथपि वरहमिहजपतिमहाराज-
स्याकाक्षानुसारेण प्रथमं व्यवहारकाण्डः प्रक्रम्यते ॥ p. 15.

1010 अत्र यद् बहु वक्तव्यमस्ति तदस्माभिरपि आचारकाण्डे विवाहप्रकरण एव प्रपञ्चितमिति
तत एवावधार्यम् । p. 343.

1011 एतद्व्याख्यानक्रमेण (1) विज्ञानयोगिना पूर्वाचार्यच्छयानुगच्छता (०च्छायामनुगच्छता ।)
अधिक्षेपसमाधानाभ्यामिति क्लेशमाशित्य कृतम् । p. 262 ; vide p. 207 for another
example of the criticism of विज्ञानेश्वर.

1012 Vide 2 Mad. H. O. R. 206 at p. 217, 33 Mad. 439 at p. 441, 35 Mad. 152 at
p. 156.

1013 यथेकं चन्द्रिकाकारेण जलविषयोऽस्सन्नानुष्ठानत्वात्तद्विधिमनाख्याय कोशविधिरुच्यत
इति । उक्कलाविषु कचिद्देशेषु जलविषेरेव प्रामाणिकत्वेन व्यवह्रियमाणत्वात् । शूरसेन-
मागधादिषु कचिद्देशेषु विषविषेरेव प्रामाणिकत्वेन परिगृहीतत्वात् । p. 200.

Besides the usual dharmasūtras and other smṛtis, the principal authors and works named in the Sarasvativilāsa are noted below.¹⁰¹⁴ The Sarasvativilāsa presents in the case of the dharmasūtras, particularly of Viṣṇu and Gautama, great variations from the printed texts of these works (vide sec. 10, p. 70 above). The Sarasvativilāsa in scores of places gives the conflicting views of Bhāruci and the Mitākṣarā (for which see under Bhāruci, sec. 61). The Sarasvativilāsa also contains valuable information about the views of such authors as Asahāya, Bhavadeva and Śrīkara whose works have not yet come to light.

Burnell (introduction to Vamśa Brāhmaṇa p. vii) took Pratāparudradeva to be the king of that name who belonged to the Kākatīya-Gaṇapati dynasty of Warangal and who was carried captive to Delhi in 1322 A. D. But in this he was wrong. It has been shown above that the king connected with the composition of the Sarasvativilāsa belonged to the Gajapati dynasty that ruled at Cuttack and not at Warangal. Pratāparudradeva ruled from 1497 to 1539 A. D. Therefore the Sarasvativilāsa must have been composed in the first quarter of the 16th century. Foulkes thinks (Intro. p. xx) that the work was composed about 1515 A. D. His argument is that though the commentary of Mādhavācārya was written about two hundred years before the Sarasvativilāsa, the latter is entirely silent about it in his work and that the reason of this is to be sought for in the rivalry of the two dynasties of Pratāparudra and Kṛṣṇarāya of Vijayanagara which was set at rest by a marriage alliance about 1516 A. D. Vide Prof. S. Krishnaswami Aiyangar's 'sources of Vijayanagar History' (p. 116), where we are told that the daughter of the Orissa king married to Kṛṣṇadevarāja was named Jagannamohini (according to some) or Tukkā (according to others) and Sewell's 'A forgotten empire' p. 320. Another argument advanced by Foulkes for 1515 A. D. as the date of the work is that during the latter part of his reign Pratāparudradeva had come

¹⁰¹⁴ अपराक, असहाय, कर्किभाष्य, कुलाक, गुरु (भमाकर), चन्द्रिका (i. e. स्मृतिचन्द्रिका), देवराज, देवस्वामी, धरेश्वर, निवन्धनकार, प्रदीप, प्रदीपिकाकार, भवदेव, भवनाथ, भारुचि, मिताक्षरा, यक्षपति, मेधातिथि, राजलासक, लक्ष्मीधर, वरदराज (called आधुनिक as contrasted with भारुचि), विज्ञानेश्वर, वृत्तिकार (on आप. श्रौत), वेदान्त-संहिता, शालिकानाथ, श्रीकर, संग्रहकार, सोमशेखर, सोमेश्वर.

under the influence of the great Vaiṣṇavite saint Caitanya, who made Puri his residence during the last years of his life and that the Sarasvativilāsa has in the beginning an invocation of Śiva. Caitanya was born in śake 1407 Fālguna Full-moon (i. e. in 1486 A. D.); vide Bhandarkar's 'Vaiṣṇavism and Śaivism' (p. 83) and Caitanya is said to have gone to Puri about 1510 A. D. and died in 1533 A. D. (Beames in Ind. Ant. vol. II, p. 1 ff). Both these arguments are not of much weight. As a matter of fact in some mss. there is an invocation of both Viṣṇu (Hayagrīva) and Śiva; vide Descriptive Cat. of Government S. mss. at Madras vol. VI, p. 2426 No. 3221. The latest work of certain date that the Sarasvativilāsa names is the Smṛticandrikā and it is rather matter for surprise that no work belonging to the 14th and 15th centuries is quoted or named by the Sarasvativilāsa. But this circumstance alone is hardly of any worth in face of the positive statement in the work itself that it was composed by Pratāparudradeva Gajapati. Vide JBORS. vol. V, pp. 147-148 and Ind. Ant. for 1929, pp. 28-33 for information about the Empire of Orissa and its emperors, Kapilendra (who died in 1470 A. D.), Puruṣottamadeva (1470-1497) and Pratāparudra-deva.

There is a ms. of a work called Pratāpamārtanḍa or Praudha-pratāpamārtanḍa (D. C. ms. No. 48 of 1872-73) which is ascribed to Pratāparudra, ruler of Utkala, whose capital was Kāṭaka on the banks of the Citrotpalā. It mentions Kapileśvara Gajapati, his son Puruṣottama, father of Pratāparudra. In the colophon the king is described as 'Gajapati-Gauḍeśvara-navakoṭi-karṇāṭa-kalabarageśvararūpa-nārāyaṇa' &c. The work is divided into five Prakāśas on Padārthanirṇaya, Vatsarādinirūpaṇa, Tithinirūpaṇa, Vratānirṇaya (such as Navarātra &c.), Viṣṇubhakti. He expressly mentions as his authorities Hemādri, Kalpataru, Ratnakara, Mitākṣarā, Mādhaviya, Anantabhaṭṭa, Smṛticandrikā, Aparārka, Parijāta, Kālādarsa, Devadāsa. Here there is an express mention of Mādhava which refutes Foulkes' theory set out above.

101. Govindānanda

Govindānanda wrote several works out of which four have been printed in the Bibliotheca Indica series, viz: the Dānakaumudī, Śuddhikaumudī, Śrāddhakaumudī, Varṣakriyā-kaumudī. The last work deals with *tithinirṇaya*, *vratas* on several *tithis* all the year

round, festivals like Durgotsava, Kojāgara etc. All these works appear to have formed part of a general digest called Kriyakaumudī. Besides these he wrote a commentary called Arthakaumudī on the Śuddhidipikā of Śrīnivāsa which was printed in Bengali characters, and also a commentary called Tattvārtha-kaumudī on Śūlapāṇi's Prāyaścittaviveka (published by Jivānanda at Calcutta). His works are of great utility on account of the numerous authors and works quoted therein. The following deserve special mention.¹⁰¹⁵ He was the son of Gaṇapatibhaṭṭa and was styled Kavikaṅkaṇācārya. From the introductory and final verses of his works it appears that he was a Vaiṣṇava. His father was a resident of Bagri in the Midnapur District of Bengal.

Since he quotes the Madanapārijāta, the Gaṅgā-vākyāvalī, Rudradhara and Vācaspati, he must be later than about 1500 A. D. He is quoted by Raghunandana in his Malamāsatattva and Ahnikatattva. So he cannot be later than 1560 A. D. His Śuddhi-kaumudī examines intercalary months¹⁰¹⁶ from śake 1414 to śake 1457 (i. e. from 1492 A. D. to 1535 A. D.). Therefore it appears that he wrote his Śuddhikaumudī immediately after śake 1457 (i. e. 1535 A. D.). He wrote the Śrāddha-kaumudī and Varṣa-kriyā-kaumudī after the Śuddhi-kaumudī. Therefore we shall be very near the truth if his literary activity be placed between 1500 and 1540 A. D.

Vide M. M. Chakravarti in JASB for 1915 p. 355 for information about Govindānanda.

1015 कुल्लुक, चण्डीदास. (com. of काम्यप्रकाश), गङ्गावाक्यावलीकार, मदनपारिजात, राजमार्तण्ड, रुद्रधर, वर्धमानोपाध्याय, वाचस्पति, विशारद, शुद्धिविवेक, सायणभाष्य.

1016 अत एव विष्णुधर्मोत्तरे-समाह्वये साष्टमसौ तस्मान्मासोतिरिच्यते । स चाधिमामासः प्रोक्तः काम्यकर्म्मसु गृहीतः ॥ इति । तथा चतुर्दशवर्षाधिकचतुर्दशशतशकाब्दे वैशाखो मलमासः । ततः परं षोडशाधिकचतुर्दशशतशकाब्दे भाद्रे ऊनत्रिंशत्मासो मलमासः । ... ततः परं द्वाविंशत्यधिकचतुर्दशशतशकाब्दे ज्येष्ठे पञ्चविंशत्मासो मलमास इत्याय-नेकशो व्यभिचारो दृश्यते । शुद्धिकौमुदी p. 266; vide p. 270 for intercalary month in śake 1449 and 1457.

102. Raghunandana

Raghunandana is the last great writer of Bengal on dharmasāstra. He compiled an encyclopaedic work on the different branches of dharmasāstra styled *Smṛtitattva*, divided into 28 sections called *tattvas*. He cites the names of over 300 authors and works in his encyclopaedia, which have been collected together by M. M. Chakravarti (JASB for 1915 pp. 363-375). His wonderful mastery over *smṛti* material and his erudition displayed in the *Smṛti-tattva* earned for him the appellation *smṛtabhāṭṭacārya* or simply '*smṛta*' from later writers. For example, the *Vīramitrodaya* refers to him in that way and so does Nilakanṭha in his *Vyavahāramayūkha*.¹⁰¹⁷ His *Smṛtitattva* was printed at Serampore in Bengali characters so far back as 1834-35 A. D. and it has also been published by Jivananda (in two volumes). Some *tattvas* have been separately published as e. g. the *Vyavahāra-tattva* and the *Dāyatattva* (published at Calcutta in 1828 by the Department of Public Instruction). His *Dāyatattva* was translated into English by Golapcandra Sarkar. In his *Mānāsātattva* the names of his *tattvas* are given.¹⁰¹⁸ Vide Mitra's Notices, vol. III. p. 50 No. 1081 and I. O. cat. p. 420 No. 1405 for an enumeration of the *tattvas* and for reference to the volumes and pages in the Serampore edition. The *tattvas* are not arranged in the verses quoted below according to their chronological order, but according to the exigencies of the metre. In this work I have used Jivananda's edition.

1017 Vide वी० प. 697 on गौतम's sūtra 'स्त्रीधनं दुहितृणामग्रतानाममतिष्ठितानां च'; व्यवहारमचूत (text p. 112 of my edition) 'स्मृतं हरिनाथावधेयमेव'.

1018 मल्लिमुचे तथा दाये शुचौ च दशसंस्कृतौ । प्रायश्चित्ते विवाहे च तिथ्यां जन्माष्टमीव्रते ॥ दुर्गोत्सवे व्यवहृतयेकादश्यादिनिर्णये । तद्वागमवनोत्सर्गे यूपोत्सर्गत्रये व्रते ॥ प्रतिष्ठायां परीक्षायां ज्योतिषे वास्तुयज्ञके । दीक्षायामाह्निके कृत्ये क्षेत्रे श्रीपुरुषोत्तमे । सामश्राद्धे यजुःश्राद्धे शूद्रकृत्यविचारणे । इत्यष्टाविंशतिस्थाने तत्त्वं वक्ष्यामि यत्नतः ॥

The 28 *tattvas* are on मल्लिमुच (intercalary month), दाय, शुद्धि, संस्कार, प्रायश्चित्त, विवाह, तिथि, जन्माष्टमी, दुर्गोत्सव, व्यवहार, एकादशी, तद्वागमव-
नोत्सर्ग, यूपोत्सर्ग (3 *tattvas* on छन्दोगयूपो०, यजुर्वेदो०, and क्रव्यूपो०), व्रत, प्रतिष्ठा (two on देवप्रतिष्ठा and मनुप्रतिष्ठा), दिव्य (i. e. परीक्षा), ज्योतिष, वास्तुयज्ञ, दीक्षा, आह्निक, कृत्य, पुरुषोत्तमक्षेत्र, सामश्राद्ध, यजुःश्राद्ध, शूद्रकृत्य. In the Serampore edition क्रव्यूपोत्सर्ग is not printed (vide Chakravarti in JASB 1915 p. 363). In Jivananda's edition also the क्रव्यूपोत्सर्ग is not included and the जन्माष्टमीतत्त्वं seems to be included under तिथितत्त्वं.

It is not feasible to give even brief summaries of Raghunandana's *tattvas*. Their vary names indicate the subject matter. But one of them, the *Dayatattva*, deserves special mention. It treats of partition made by father, partition among brothers after their father's death, persons not entitled to a share, property not liable to partition, evidence of separation, *stridhana* and its devolution, inheritance to one dying sonless etc. His *Tithi-tattva* contains a description in Sanskrit of the game called *Caturaṅga* played on the full moon of Āśvina by four players.

Besides the 28 *tattvas* Raghunandana is said to have composed several other works. There is a commentary on the *Dayabhāga* attributed to him. Colebrooke suspected its genuineness, but the colophon of the commentary¹⁰¹⁹ gives the same details about Raghunandana as are found in his admitted works. It is to be noticed that the *Dayatattva* of Raghunandana sets forth the same principles of Hindu law that are peculiar to *Jimūtavāhana*, though in matters of detail they disagree in a few cases. The *Vīramitrodaya* styles the author of the *Dayatattva* a follower of *Jimūtavāhana*.¹⁰²⁰ It has been held by the Calcutta High Court that Raghunandana's is the best commentary on the *Dayabhāga* and that the authority of Raghunandana is acknowledged and respected universally in the Bengal School.¹⁰²¹

Besides the above, Raghunandana wrote also *Tīrthatattva* or *Tīrthayātravidhitattva*, the *Dvādaśayātrātattva* (on the principal festivals at Jagannāthapurī, one in each month), *Tripuṣkarasānti-tattva*, *Gayāśrāddhapaddhati* and *Rāsayātrāpaddhati*. His works however are not very much in vogue elsewhere than in Bengal.

Raghunandana was the son of Hariharabhattachārya and was a Bengal Vandyaghāṭīya Brāhmaṇa. He was a pupil of Śrīnāthachārya-cūḍāmaṇi, whose works are frequently quoted in the several *tattvas* (vide Chakravartī in JASB for 1915 p. 351 n. 2). According to tradition Raghunandana and the great Vaiṣṇavite saint Caitanya were pupils of the same teacher, Vāsudeva Śārvaabhauma, who was

1019 इति श्रीवन्द्यघटीयहरिहरभट्टाचार्यार्यत्मजस्मृत्युनन्दनभट्टाचार्यकृता दायभागटीका समाप्ता ।

1020 जीमूतवाहनस्तु ब्राह्मणदिविवाहेषु यद्धनं तदेवानेन व्यवस्थाप्यते न तु तत्तद्विवाहोदयाः सर्वे धनम् । ... इत्याह । तदनुगामी दायतत्त्वकुर्याद्यम् । धीरः p. 703.

1021 I. L. R. 4 Cal. 550 at p. 554 ; I. L. R. 23, Cal. 347 at p. 351.

the shining light of the new logic (navyanyāya) at Navadvīpa and were residents of that place (Sarvadhikari's Tagore Law Lectures, first edition p. 403ff.).

Among the authors and works quoted in his encyclopaedia by Raghunandana those noted below deserve mention.¹⁰²²

Aufrecht placed Raghunandana between 1430-1612 A. D. Dr. Jolly (Tagore Law Lectures p. 10) places him early in the 16th century. In I. L. R. 48 Cal. 643 (F. B.) at p. 695 it is said that Raghunandana belongs to the latter half of the 15th century. As Raghunandana's works are quoted and criticised by the Viramītrodaya (pp. 79, 531, 683, 697, 703 etc.,) and by Nilakantha, Raghunandana is certainly earlier than 1600 A. D. As he names Mādhavācārya, Śūlapāni, Rāyamukuta, Rudradhara and Vācaspati, he is later than about 1500 A. D. If tradition is to be believed that he was a fellow-student of Caitanya he must have been born about 1490 A. D. Caitanya is said to have been born in 1485 or 1486 A. D.¹⁰²³ In his Jyotistattva he mentions *śake* 1421¹⁰²⁴ in connection with the position of Viṣṇu. That shows that the work was not composed probably very much long after that date (i. e. 1499-1500 A. D.) In the same Tattva (vol. I. p. 568)

1022 अद्भुतसागर, अनन्तभट्ट, अनिरुद्ध, अपिपाल, आचारचन्द्रिका, आचारचिन्तामणि, आचारार्थ, कर्मोपदेशिनी, कल्पतरु, कविकान्तसरस्वती, कामधेनु, कामरूपयानिबन्ध, कालकौमुदी, कालनिर्णय (of माधव), कालविवेक, कालादर्श, कुलूकभट्ट, कृत्य-कौमुदी, कृत्यचिन्तामणि, कृत्यतत्त्वार्णव, गङ्गावाक्यावलि, गृहस्थरत्नाकर, गोविन्द-भट्ट, गोविन्दमानसोल्लास, चण्डेश्वर, जिकन, जीमूतबाहन, दुण्डुपद्मिनी, तीर्थचिन्तामणि, दानवाक्यावलि, दीपकालिका, दुर्गाभक्तिरत्नङ्गी, द्वैतनिर्णय, नव्यवर्धमानोपाध्याय, निर्णयामृत, पण्डितसर्वस्व, पशुपति, पारिजात, पितृदयिता, पितृभक्ति, पितृभक्तिरत्नङ्गी, पृथ्वीधरमिश्राचार्य, प्रयोगसार, प्रायश्चित्तविवेक, बल्लालसेनदेव, बालक, ब्राह्मणसर्वस्व, भवदेवभट्ट, भूमिपराक्रम, भुजबलभूमि, भोज, मदनपारिजात, महादाननिर्णय, माधवाचार्य, युद्धजयार्णव, योगलोक, रामार्चनचन्द्रिका, रायमुकुट, रुद्रधर, वाचस्पतिमिश्र, विद्यापति, विवादचिन्तामणि, व्यवहारचिन्तामणि, शूलपाणि, श्राद्धचन्द्रिका (of his teacher), श्रीदत्त, सुगतिसोपान, हरिनाथ, हरिभक्ति, हरिहर, हेमाद्रि.

1023 Vide Prof. Jadunath Sarkar's 'Chaitanya's pilgrimage and teachings' for 1485 (as birth date) and M. T. Kennedy's 'Religious life of India' (1925) p. 13 for 1486 A. D.

1024 विष्णु मीनकन्यार्थे त्वेकास्मिन्ने शकाब्दके । (Jivānāda, vol. I, p. 562).

for calculating ravi-saṁkrānti he takes śake 1489 as the basis (i. e. 1567 A. D.). So that Tattva was composed just about that year. A ms. of the Chandoga-śrāddha-tattva was copied in śake 1497 (1575-76 A. D.)¹⁰²⁵ and a ms. of the Maṭha-pratiṣṭhā-tattva was copied in śake 1498 (i. e. 1576-77 A. D.).¹⁰²⁶ Therefore he must have flourished before 1575. Thus he flourished between 1490 and 1570 and his literary activity, which must have been spread over a long period if we consider the number of his works, lies between 1520-1570. Vide an interesting discussion about his date in JASB for 1915, pp. 354-357 by M. M. Chakravarti who places Raghunandana between 1510-1565 A. D.

103. Nārāyaṇabhaṭṭa

Nārāyaṇabhaṭṭa was the most famous of the celebrated family of the Bhaṭṭas of Benares. For a detailed account of the family and the contribution of the several members thereof to dharmaśāstra, vide my Introduction to the Vyavahāramayūkha (v-xvi). M. M. Haraprasad Śāstri has brought to light a biography of this family written by Śaṅkarabhaṭṭa, a son of Nārāyaṇabhaṭṭa (Ind. Ant. for 1912 vol. 41, pp. 7-13). Nārāyaṇabhaṭṭa's father Rāmeśvarabhaṭṭa whose *gotra* was Viśvāmītra migrated from Pratiṣṭhāna (Paithan) in the Deccan to Benares. Rāmeśvarabhaṭṭa was a very learned man and his learning drew to him students from the whole of India. Nārāyaṇabhaṭṭa was born according to Śaṅkarabhaṭṭa's biography in śake 1435 in the month of Caitra (i. e. about March 1513 A. D.). Nārāyaṇabhaṭṭa was the eldest of three sons, the other two being Śrīdhara and Mādhava. Nārāyaṇabhaṭṭa learnt all the śāstras at the feet of his father. *Pandits* all over India looked up to him as their leader and patron and he was an assiduous collector of Sanskrit mss. It is said that Nārāyaṇabhaṭṭa brought down by his holiness rain in a season of drought and thereby induced the Mahomedan ruler that had razed the temple of Viśveśvara at Benares to the ground to allow him to rebuild it. For his erudition and piety Nārāyaṇabhaṭṭa was honoured with the title 'Jagadguru' and his family was given the first place of honour in the assembly of learned Brāhmaṇas and at the recitations of the Vedas. It was Nārāyaṇabhaṭṭa and his equally worthy descendants that raised *lakṣiṇātya pandits* to the

1025 Mitra's Notices, vol. III, p. 50 No. 1081.

1026 Mitra's Notices, vol. III, p. 53 No. 1083.

position of high eminence at Benares which they still hold. Nārāyaṇabhaṭṭa wrote numerous works on dharmaśāstra among which may be mentioned the Antyeṣṭipaddhati (printed by Nirṇayasāgara Press), the Tristhalisetu (dealing with the ceremonies to be performed generally at all sacred places and particularly at Prayāga, Kāśī and Gayā) and the Prayogarātna (printed at the Nirṇayasāgara Press, 1915 A. D.). This last contains detailed descriptions and rituals of the saṁskāras from *garbbhādāna* to *vivaha*. His are standard works on the subjects they deal with and are used even now almost throughout the whole of India. He composed a commentary on the introductory verses contained in the Kālamādhava (vide Madras Triennial cat. vol. III. Sanskrit C. p. 4114 No. 2852) and a commentary on portions of the Śāstradīpikā of Parthasarathimīśra. He composed a work on ordeals which is referred to in the Vyavaharatattva of Nilakaṇṭha (vide p. 457 of my edition and Bikaner cat. p. 387 No. 832 for a Divyānuṣṭhāna-paddhati of Nārāyaṇabhaṭṭa) and also paddhatis on the dedication of gardens, tanks etc. He exercised a profound influence over later writers directly and indirectly through his sons and grand-sons.

As he was born in 1513 A. D. and composed the commentary on the Vṛttaratnākara in 1545 A. D., his literary activity must be placed between 1540 and 1570 A. D. This is further corroborated by the fact that his grandson Kamalākaraḥṭṭa composed the Nirṇayasindhu, one of his earliest works, in 1612 A. D.

There is a work on dharmaśāstra called Dharmapraṇvṛtti composed by a Nārāyaṇa. Mr. K. P. Jayasval holds that this was composed by *jagadguru* Nārāyaṇabhaṭṭa (JBORS for 1927, vol. XIII, parts III-IV, p. IX). The same view is held by M. M. Haraprasad Śāstri (Ind. Ant. for 1912 p. 7). But this identity is extremely doubtful. The benedictory verses¹⁰²⁷ in the Dharmapraṇvṛtti are different from those of the Prayogarātna and Tristhalisetu, the method of treatment and the style are different and the colophons are also different. The author of the Dharmapraṇvṛtti does not mention his ancestors as Nārāyaṇabhaṭṭa does. Nilakaṇṭha in his Vyavahāramaynka

1027 The introductory verse is. नारायणं नमस्कृत्य कामदां च सरस्वतीम् । गणनाथं
गुरुं श्रेय धर्मसंरक्षणाय वै ॥ धर्मप्रवृत्त्यै क्रियते कलौ नारायणेन तु । I. O. cat. p. 480
No. 1560.

finds¹⁰²⁸ fault with the Dharmaprativṛtti by saying that certain quotations therein are unauthoritative.

104. *Todarānanda*

Rāja Toḍaramalla, the celebrated finance minister of Akbar, compiled an extensive encyclopædia of civil and religious law, astronomy and medicine. The several parts of that encyclopædia dealing with *ācāra*, *dāna*, *vyavahāra*, *śrāddha*, *viveka*, *prāyaścitta*, *samaya* were called *saukhyas*. An account of some of the *saukhyas* that were available to me may be concisely given here. The Vyavahārasaukhyā (D. C. ms. No. 366 of 1875-76) begins with an invocation of Śiva, speaks of the *pārasika* emperor¹⁰²⁹ (Akbar) of Hind (India) and then deals with the several topics of judicial procedure such as the king's duty to look into disputes, the *sabha*, judge, meaning of the word *vyavahāra*, enumeration of 18 *vyavahārapadas*, time and place of *vyavahāra*, the plaint, the reply, the agent of the parties (*pratinidhi*), *pratyakalita*, the superiority of one mode of proof over another, witnesses, documents, possession, inference, ordeals and oaths, grades of punishments and fines. The Vyavahārasaukhyā does not dwell on the exposition of the several titles of law. Besides the *smṛti* writers, it principally relies on the Kalpataru, the Pārijāta, Bhavadēva, the Mitākṣarā, the Ratnākara, Harihara and Halāyudha. The several sections are styled *hṛtśas*.

The Vivāhasaukhyā (D. C. ms. No. 868 of 1884-87) is concerned with the astrological aspects of marriage (e. g. the proper year, month, day, sign, nakṣatra &c., for marriage). It names numerous authors and works, some of which are noted below.¹⁰³⁰

1028 Vide p. 134 of व्यवहारमयूख (my edition).

1029 श्रीमन्मैत्रेयपारसीकधरणशिक्षक्य राजाग्रणी राजा टोडरमल्लचण्डकिरणस्तीव्रप्रतापोदयः ।
लोकनामप्रतिगाढदुर्नयतमोऽवसाय पद्मोत्सवानातन्वन् व्यवहारनिर्णयकरश्रेणी तनोत्सु-
ब्जबलाम् ॥ 2nd verse.

1030 उष्यल, चण्डेश्वर (on राजाभिषेक), चतुर्वर्गचिन्तामणि, जयतुङ्ग, त्रिलोकम,
दैवतमनोहर (दैवज्ञ ?), दैवज्ञचिन्तामणि, पृथ्वीचन्द्रोदय, भीमपराक्रम, भुजबल, माहेश्वर,
राजमार्तण्ड, रत्नकोश, लल्लट, विवाहपटल (of बराह), विवाहवृन्दावन, व्यवहार-
चण्डेश्वर, व्यवहारोचचय, श्रीपति, सत्याचार्य, सारावलि, संहिताप्रदीप, सिद्धान्त-
श्रीरोमणि.

The Śrāddhasaukhya (D. C. ms. No. 257 of 1884-87) is an extensive work and deals with the usual topics such as the different kinds of śrāddhas, the time and place for śrāddha, the proper brahmanas, sapindikarāṇa &c. The sections of this work also are divided into *barṇas*. Besides those enumerated above the authors and works mentioned are noted below.¹⁰³¹

The Jyotiḥsaukhya (D. C. ms. No. 915 of 1886-92) constitutes the Saṁhitā branch of Indian astronomy and deals with such topics as the results of eclipses, the appearance of comets, the rise of Agastya, Ursa major, the signs of the Zodiac &c. It frequently refers to Kāśyapa, Garga (or Vṛddhagarga), Parāśara, Mayūracitra, Varāha. The colophons state that Toḍaramalla was a scion of the Taṇḍala (or - na) family and that the work was compiled by Nilakaṇṭha at the order of Toḍaramalla.¹⁰³² This Nilakaṇṭha appears to be the author of the Saṁjñātāntara on which a commentary was written by his son Govinda in 1622 A. D., in which it is stated that Nilakaṇṭha was honoured by Akbar and had composed the Toḍarānanda.¹⁰³³ In the Tājika-Nilakaṇṭhi of Nilakaṇṭha it is stated that the author composed works on the three branches of Jyotiḥśāstra which gave delight to Toḍara.¹⁰³⁴

The Jyotiḥsaukhya was composed in śake 1494¹⁰³⁵ (i. e. 1572 A. D.). The ms. of the Vyavahārasaukhya bears at the end the date *saṁvat* 1638 (1581-82¹⁰³⁶ A. D.) which seems to be the date of its composition. Toḍaramalla was a man of versatile genius. He distinguished himself as an able commander as well as a great

1031 कर्क, त्रिकाण्डमण्डन, नारायण, मकलशकार, माधवीय, वर्धमान, वासुदेव, श्राद्धपल्लव, श्राद्धविवेक, श्रीदत्त, स्मृतिमञ्जरीकार.

1032 इति श्रीमन्महाराजधिराजश्रीटंडलवंशानिलकटोदरमल्लकारिते श्रीदैवज्ञवर्धनीलकण्ठ-विरचिते टोडरानन्दे ज्योतिःसुखे संहितास्कन्धे &c. folio 23a.

1033 Vide cat. of BBRAS mss. part I, p. 187 No. 262.

1034 यन्मा प्रथितं हि भूमिवलये शिष्यप्रशिक्ष्यैर्महद् भूमिपालसमूहसेवितपदाद्योक्तद्वारेण-
न्वितः । श्रीदिङ्मिषुणा हि टोडरविभोरानन्दे ज्योतिषं त्रिस्कन्धं स्वरुतैः सुपयनिव-
हेस्तत्तानिर्कृत् चकारोत् ॥ 9th verse, Peterson's cat. of Ulwar mss., extract
No. 502.

1035 'तथा च सांप्रतिकः शकः १४९४ षट्त्रिंशत्तद्विंशत्युत् ४०२०' folio 38.

1036 'संवत् १६३८ समये कुरुदि २ शुक्रवार' D. C. ms. No. 366 of 1875-76.

financier and statesman. For a brief account of his life, vide Blochmann's translation of the *Ain-i-Akbari*, vol. I. pp. 351-352. It is there stated that he was *Khetri* by caste, that, though it is generally stated that he was born at Lahore, he was really born at Laharpur in Oudh (p. 620) and that he died at Lahore on the 11th day of 998 of the Mussulman era ¹⁰¹⁷ (i.e. 1589 A. D.). The Marathi magazine 'Itihāsaśaṅgraha' publishes an inscription on a stone found in the *Draupadikūṇḍa* at Benares wherein it is said that Toḍara of the Taṇḍana family constructed that beautiful reservoir in 1646 of the Vikrama era ¹⁰¹⁸ (i.e. 1589 A. D.). Therefore it follows that literary works were compiled under the patronage of Toḍarmal between 1565-1589 A. D.

105. Nandapaṇḍita

Nandapaṇḍita was a voluminous writer on dharmaśāstra. An account of his principal works on dharmaśāstra is given below, particularly because most of them are yet unpublished.

He composed a commentary called *Vidvanmanoharā* on the *Parāśarasūtrī*. He expressly mentions therein that he follows the commentary of *Mādhavācārya*.¹⁰³⁹ This commentary is referred to in his *Vaijayanti*.¹⁰⁴⁰

He also appears to have written a commentary called *Pramitākṣarā* or *Pratitākṣarā* on the *Mitākṣarā* of *Vijñāneśvara*.¹⁰⁴¹ This com-

1037 Vide also 'Akbar' in the *Rulers of India series* (1890) p. 134 where the date of his death is given as 10th Nov. 1589 A. D.

1038 Vide *इतिहाससंग्रह* ed. by the late Rao Bahadur D. B. Parasnis, vol. I, part 4, p. 20. कृतुनिगमरसात्मसंमिलिते (१६५६) वत्सरेषु सुकृतिरुतिहितैषी टोडरक्षोणियालः । विहितविविधपूर्वोपीकरचचारुवार्धो विमलसलिलसारां बद्धसोपानपङ्क्तिम् ॥

1039 धर्माधिकारिकुलकैरवकालनेन्दुश्रीरामपीण्डतनुतेन विनायकेन । व्याख्यायते कलियुगोचितवर्णधर्मशास्त्रं पराशरमुखोद्गतमल्पशब्दैः ॥ माधवाचार्यनिर्दिष्टव्याख्यामागानुसारिणः । स्सललनवि (स्सलतोपि ?) न मे दोषः परमव्यगमनिनः ॥ verses 3 and 5, I. O. cat. p. 377 No. 1301.

1040 विवृतं चैतपरशरस्मृतिविवृतौ विद्वन्मनोहरायां दृचकमीमांसायां चास्माभिरिति नेह प्रतन्यते । वैजयन्ती on विष्णुधर्मसूत्र 15. 42.

1041 On विष्णुधर्मसूत्र 15.9 he says 'स्वैरिण्याः पुनःसंस्कारमावश्रोपपादितोस्माभिः सविस्तरं मिताक्षराटीकायां प्रतीताक्षरायामिति नेहोच्यते ।' folio 86 b of the I. O. ms. (of वैजयन्ती); on विष्णु 16. 1 'विशेषस्तु मिताक्षराटीकायां प्रमिताक्षरायामस्मृतकृतायामवगन्तव्यः' (folio 93 b).

mentary was probably not completed, as only fragments are found with his descendants.

Nandapaṇḍita also composed a work called Śrāddhakalpalatā, which is referred to in his Śuddhicandrika¹⁰⁴² and in the Vaijayanti. In this work¹⁰⁴³ he refers to a city called Sādhārāṇa (probably modern Saharanpur) where the Sahagila family ruled. He speaks of Śimhamalla, Vasāvana, Rūpacandra, Bhūpacandra and Paramānanda as successive members of the dynasty and says that he was urged to write the work by the last of them and that he relies upon the Śrāddhadīpikā of Govindapaṇḍita.¹⁰⁴⁴ At the end of the ms. of the Vaijayanti in the Deccan College Collection it is said that the Vidvanmanoharā, the Smṛtisindhu and the Śrāddhakalpalatā were the commentaries composed by Nandapaṇḍita.¹⁰⁴⁵ But from the contents given in the India Office Catalogue it does not appear that the work was a commentary. It is divided into five *stabhakas* and deals with the usual topics, viz. what is śrāddha, the proper time and place for it, the proper brāhmaṇas, various kinds of śrāddhas &c. The principal authors and works named therein are given below.¹⁰⁴⁶ The Śuddhicandrika, a commentary on the Śaḍaṣṭi or Āśaucanirṇaya of Kauśīkaditya, is also one of the works of Nandapaṇḍita. It is referred to in his Vaijayanti¹⁰⁴⁷. The Bhadrakarmar collection made by Prof. Velankar contains a ms. of this work and it has recently been published in the Chowkhamba S. series. The principal authors and works quoted therein are noted below.¹⁰⁴⁸

1042 'स च ज्येष्ठ एवेत्युपपादितं आद्रकल्पलताचाम्' folio 31 b of शुद्धिचन्द्रिका; on विष्णु 31. 19 'अत्रान्यो विशेषः आद्रकल्पलताचामस्मिन् उपपादित इति नेहोच्यते'। folio 123 b (वैजयन्ती).

1043 Vide I. O. cat. p. 556 No. 1731 for आद्रकल्पलता.

1044 गोविन्दपाण्डितकृतमवलम्ब्यातिथ्यन्तः । आद्रकल्पलतामेतां कुर्व तां आद्रदीपिकाम् ॥ I. O. cat. p. 557.

1045 'पराशरस्मृतेष्टीका विद्वन्मनोहरा स्मृतिसिन्धुः । आद्रकल्पलता चैता नन्दपाण्डितकृता टीकाः ॥' D. C. ms. No. 39. of 1866-68.

1046 कालविधान, कालादर्श, चन्द्रप्रकाश, धर्मप्रदीप, निर्णयप्रदीपिका, पुराणसमुच्चय, आद्रकमल, आद्रकाशिका, आद्रचिन्तामणि, आद्रनिर्णय, आद्रप्रदीप, स्मृतिदर्पण, स्मृतिरत्नावलि, स्मृतिसार.

1047 on विष्णु 22. 8 'मिस्तरस्तु शुद्धिचन्द्रिकायामवगन्तव्यः' folio 125 b of वैजयन्ती.

1048 अमृतव्याख्या (on पारस्करगृह्य), धर्मप्रदीप, धर्मप्रवृत्ति, नारायणसर्वज्ञ, भट्टमालुक (!), मदन, माधव, ललित, लोखट, वर्षमान, विशालेश्वर, विश्वादर्श, विश्वेश्वर, शङ्खधर, स्मृतिचन्द्रिका, स्मृत्यर्थसार, हरदत्त (on गौतमधर्मसूत्र), हारलता, हारलताविवरण.

Another work of Nandapaṇḍita is the Smṛtisindhu, which seems to have been an extensive digest of smṛti material. Portions of it have been recovered. In the Deccan College Collection there is a ms. of the Saṃskāra-nirṇayatarāṅga of the Smṛtisindhu, which, according to a verse at the end, was composed by Nandapaṇḍita at the command of king Harivarṣa-varman of the Māhendra family and son of king Maṅga.¹⁰⁴⁹

It appears that he compiled a summary of the doctrines of his work Smṛtisindhu. That summary was called Tattvamuktāvali.¹⁰⁵⁰ It is almost certain that the fragment of the Tattvamuktāvali noticed in the BBRAS cat. at p. 217 is part of this work. That fragment contains 8 verses on upākarma and three on holiḥ with commentary and the verses are numbered from 557 to 564 and then 607-609. If the above surmise be correct, the work was a large one and contained over 610 verses. Two of the verses name Hemādri and Parijata.¹⁰⁵¹

The Vaijayanti or Keśava-Vaijayanti is a famous work of his. It is a commentary on the Viṣṇudharma-sūtra. Extracts from it have been published by Dr. Jolly in his edition of Viṣṇu. This is an extensive work. The following account is taken from the ms. in the India Office Library (vide cat. p. 393 No. 1342 for a brief description). In this work he refers to a Brāhmaṇa dynasty of the Vasiṣṭha gotra at Vijayapura (Vijayanagara?) in Karnaṭa country, in which was born Koṇḍapanāyaka, whose son was Keśavanāyaka, whose son was Ananta *alias* Vāvarasa, whose sons were Keśava and Rudra. Keśava, son of Koṇḍapa, seems to have gone

1049 'अस्ति श्रीहर्षिवर्मनृपतिर्द्विगुणपत्यात्मजो महेंद्रान्वयमौलिमूषणमणिः सङ्कल्पचिन्तामणिः । निर्यन्त्येन निवर्णराजमसृजत्तर्कतीर्तिबन्धोऽञ्जलं तत्सङ्गात्मानु नन्दपण्डित इमं धर्मविकारी सुवः ॥ D. C. ms. No. 612 of 1883-84; vide Bhandarkar's Report for 1883-84 p. 353 for extract.

1050 Vide Mitra's Bikaner cat. p. 476 No. 1204 for a ms. of the तत्त्वमुक्तावली with the commentary बालमूषा. The last verses are: तत्त्वमुक्ताः सप्तद्वयस्मृतिस्त्रिभिः स्वयंरुतात् । तत्त्वमुक्तावलीमिता निर्मले नन्दपण्डितः ॥ तत्त्वमुक्तावलीव्याख्या बालमूषा कृता मया । बाललीलाधरः कृष्णः प्रीयतामनया सदा ॥

1051 It begins श्रवणे श्रवणे कुरुषुषाकर्माश्चलायनाः । 557; verse 561 is घटिकाद्वयमप्युक्तं पारिजातमतश्चुतेः । and 564 is हेमाद्रिरप्युषाचात्र पञ्चमी केवलमपि ।

to Benares with his sons and grand-sons and made extensive gifts of all kinds.¹⁰⁵² There is a hyperbolic description of his great gifts (*mahādānas* including *tulā*, i. e. weighing against gold or silver). Keśavanāyaka enjoined upon Nandapaṇḍita the task of composing a commentary on the Viṣṇusmṛti.¹⁰⁵³ In the colophons at the end of the chapters of Viṣṇu, Koṇḍapanāyaka is styled Mahārājādhirāja and it is said that Nandapaṇḍita was encouraged in the task by Keśavanāyaka *alias* Tammasānāyaka. At the end of chapter 101, we are told that Keśavanāyaka, Nandapaṇḍita's patron, secured *mokṣa* by breathing his last on the Maṇikarpikā in Benares.¹⁰⁵⁴ There are six verses at the end one of which says that in the Kali age there is no one more liberal than Vāvarasa (a son of Keśavanāyaka) and no one more learned than Nandapaṇḍita.¹⁰⁵⁵ As he wrote on the encouragement of Keśava, the commentary is also styled Keśava-Vaijayantī. Among the authors and works mentioned in this commentary are Devaśvāmī, Budhasmṛti, Bhavadeva, Mādha-vācārya, Vācaspati, Sarvajña, Subodhini (com. on the Mit.), Haradatta, Hemādri. In the Vaijayantī he refers to no less than six of his works viz : the Vidvan-manoharā, the Pramitākṣarā, the Śrāddha-kalpalatā, the Śuddhicandrikā, the Dattaka-mīmāṃsā (vide note 1040 above). But in the Dattaka-mīmāṃsā itself he refers to his Keśava-Vaijayantī as already composed.¹⁰⁵⁶ Therefore it follows that both works were probably being composed at the same time. The Vaijayantī is one of the leading authorities of the Benares School of modern Hindu Law.¹⁰⁵⁷

1052 श्रीविष्णुनाथेक्षणकाम्ययासौ पुत्रैश्च पौत्रैश्च युतः प्रपौत्रैः । गम्भीरवेदीव गजः स्वयूथयैः
कदाचिदानन्दवनं दिवेश ॥ (verse 63).

1053 धर्माश्च यपि कोटिशोऽत्र विहिताः संतोषमन्नस्ततो नैव प्राप यदा तदा रचयितुं विष्णुस्मृते-
र्व्याकृतम् । ऐच्छत्तत्र च रामपण्डितसुतं श्रीकेशवः क्षमापतिर्विद्वत्संसादि नन्दपण्डितमति-
श्रिया म्ययुक्तं स्वयम् ॥ verse 91.

1054 कामो वावत्साक्षणप्रमृतिभिः पुत्रैः शुभैः स्यापितो मोक्षः श्रीमणिकर्णिकामुवि तनुत्यागेन
संपादितः ॥

1055 कलौ वावत्साक्ष्यो वदान्यो न महीतले । श्रीनन्दपण्डितादन्धो विद्वान्गण्यो न
जातुचित् ॥

1056 'अस्मत्कृतार्था विष्णुस्मृतिटिकायां केशववैजयन्त्यामवधेयम्' । (on priority among
the twelve kinds of sons) p. 112 of दत्तकमीमांसा.

1057 Vide I. L. R. 16 Cal. 367 at p. 372.

Nandapaṇḍita, though he generally follows the Mitākṣarā, was not a slavish admirer of Vijñāneśvara. He does not accept the explanation the Mitākṣarā gives of Yaj II. 17 (śakṣiṣubhayataḥ etc.). Similarly on Viṣṇu 8. 12, 22. 41, 23. 11, 27. 2 he emphatically says that the Mitākṣarā is wrong.¹⁰⁵⁸ He prefers the father to the mother as an heir (on Viṣṇu 17. 6-7) and seems to have placed the paternal grandmother as an heir after the mother but before the brother (folio 101 b). He explains *sapiṇḍa* relationship in the same way as the Mit.¹⁰⁵⁹ does. He says that the word 'bhṛātaraḥ' in Yaj. should be explained as standing for 'brothers and sisters' and that in the father's line, after the brother and brother's son, the brother's grandson succeeds and, on failure of the brother's grandson, the paternal grandfather, his son and grandson are heirs one after another, i. e. in each line three generations succeed and then there is a devolution in favour of the next higher line. This view is opposed to that of the Subodhinī and the Smṛticandrikā, which take only the son and grandson of each paternal ancestor. Vide my notes to the Vyavahāramayūkha for fuller details (pp. 253-254). Nandapaṇḍita stands alone among modern *nibandhakāras* in having recognised a uterine brother¹⁰⁶⁰ (i. e. the son of the same mother but of a different father) as an heir. It is remarkable that Nanda-

1058 एतेन पुंसवनस्य क्षेत्रसंस्कारतयासरुक्करणं मन्यमानो विज्ञानेश्वरोपि परास्तः । वैजयन्ती on विष्णु 27. 2.

1059 पिण्डो देहो जनकः स समानो येषां ते सपिण्डास्तेषां भावः सपिण्डता । वैजयन्ती on विष्णु. 22. 5 (folio 124 a.).

1060 Vide वैजयन्ती on विष्णु 17. 8 (folio 102 a.). The important portion is 'तत्र प्रथमं समानमातापितृका धातरो गृहीयुः । पित्रवयवाधिक्येन प्रत्यासन्नतरत्वात् । तदभावे समानमातापितृका भगिन्यो गृहीयुः । तासां भिन्नमातृकधात्रपक्षया संनिहितत्वात् । भिन्नोदराणां मात्रा भिन्नबीजानां पित्रा विप्रकर्षात् । तदभावे तु तेषां गृहीयुः । ... तत्रापि प्रथमं समानपितृकाः पश्चात्समानमातृका बीजस्य प्राधान्यात् । तस्यास्यैव क्रमनियामकत्वात् । तद्यथा । एकस्य द्वे पत्न्यौ । तत्रैकस्यां द्वौ पुत्रावभ्य-स्थामेकः पुत्रस्तेन जमितोनन्तरं च द्विपुत्रान्यपतिमाश्रित्य पुत्रान्तरं जनयामासेति तस्माद्वयः पुत्रा बभूवुः । तत्र पूर्वयोरन्यतरस्मिन्यमीति तद्वत् समानमातापितृक एव प्रथमं गृही-यात् । तदभावे समानपितृको भिन्नोदरोपि गृहीयात् । बीजमाधान्यात् । तदभावे समानमातृको भिन्नपितृकोपीति ।'

paṇḍita preferred a person's predeceased son's widow (i. e. widowed daughter-in-law) as an heir to that man's own daughter.¹⁰⁶¹

The Dattaka-mīmāṃsā is the most famous work of Nandapaṇḍita. It was translated very early by Sutherland (comprised in Stoke's Hindu Law Books). In the following the edition of Bharatacandra Śiromaṇi (published in 1885 with his own commentary) has been used. In this work he lays down rules as to the person who may adopt, when he may adopt, who can give in adoption, who may be adopted, the motives of adoption, the necessary ceremonies of adoption, the results of adoption. Among the authors and works quoted or referred to those mentioned below may be noted.¹⁰⁶²

From very early days of the British rule in India the Dattaka-mīmāṃsā came to be regarded as the standard work on adoption. In *Collector of Madura v. Mootoo Ramalinga*¹⁰⁶³ the Privy Council says "Again of the Dattaka-mīmāṃsā of Nandapaṇḍita and the Dattaka-candrika of Devaṇḍabhāṭṭa, two treatises on the particular subject of adoption, Sir William Macnaghten says that they are respected all over India; but that, when they differ, the doctrine of the latter is adhered to in Bengal and by the southern jurists, while the former is held to be the infallible guide in the provinces of Mithilā and Benares." That this estimate is somewhat too strongly put has been said by the Privy Council itself in *Bhagwansingh v. Bhagwansingh*¹⁰⁶⁴ 'to call it infallible is too strong an expression and the estimates of Sutherland and of West and Bühler seem nearer the true mark; but it is clear that both works must be accepted as bearing high authority for so long a time that they have become embedded in the general law.' The Privy Council further lays down 'their Lordships cannot concur with Knox J. in saying that

1061 वैजयन्ती on विष्णु 17. 4 (folio 100a) श्वशुरमरणे श्वश्वस्तुपयोः स्वावसान्येन श्वश्व-
मरणे स्तुपाया एव साधारणस्याध्यात् (?) । तदभावे क इत्याह । तदभावे दुहितृगामिनि ।
तेषां पुत्रादिस्तुषान्तानामभावे दुहितरो धनं गृह्णीयुः । Vide I. L. R. 16 Cal. 367 at
p. 376 where this view is referred to.

1062 अपराधकं, कल्पतरु, देवस्वामी, प्रयोगपारिजात, प्रवरसञ्जरी, मिताक्षरा, मेधातिथि, वाच-
स्पति, वैजयन्ती, सर्वज्ञ, सुबोधिनी, शबरस्वामी (com. on सत्याषाढश्रौत), स्मृति-
चन्द्रिका, हरदत्त, हेमाद्रि.

1063 12 Moo. I. A. 397 at p. 437.

1064 L. R. 26 I. A. 153 at p. 161.

their (of the Dattaka-mīmāṃsā and Dattaka-candrika) authority is open to examination, explanation, criticism, adoption or rejection like any scientific treatises on European jurisprudence'.¹⁰⁶⁵ Even in those parts of the Bombay Presidency where the Vyavahāramayūkha is a work of paramount authority, the Dattakamīmāṃsā has on the subject of adoption been preferred in certain matters to the Vyavahāramayūkha. For example, the Bombay High Court, following the Dattaka-mīmāṃsā, has laid down that among the three higher castes a man cannot adopt his own daughter's, sister's, or mother's sister's son. The view of the Vyavahāramayūkha, on the contrary, is that he can take these in adoption. The limits to which Nandapaṇḍita will be followed by the courts are laid down in *Ramachandra v. Gopal*: 'The authority of Nandapaṇḍita must be accepted except where it can be shown that he deviates from or adds to the *smṛtis* or where his version of the law is opposed to such established custom as the Courts recognise'.¹⁰⁶⁶

Several views expressed in the Dattakamīmāṃsā have been set at naught in the various provinces by the British Indian Courts. Nandapaṇḍita held that a widow could not adopt at all.¹⁰⁶⁷ Except in Mithila this view has nowhere been entertained in India and the Courts have held that the Law of Benares, Bengal, Madras and Bombay is different. Nandapaṇḍita put forward the position that the brother's son must be preferred for adoption over any other *sagotra* or *sapinda*.¹⁰⁶⁸ This has, however, been treated in all provinces as no more than a mere recommendation and that failure to observe it entails no legal or religious consequences whatever. The expression 'putracchāyā' in 'putracchāyāvaham' occurring in the text of Śaunaka was explained by Nandapaṇḍita to mean 'similarity to a son born' and he said that the similarity consisted in the possibility of being begotten by means of *niyoga* and the like.¹⁰⁶⁹ Sutherland wrongly introduced the word 'marriage' after

1065 L. R. 26 I. A. 113 at p. 132.

1066 I. L. R. 32 Bom, 619 at p. 624.

1067 अनेन विधवाया भर्तृनुज्ञानासंभवात् अनुधिकारो गम्यते ।

1068 संनिहितसगोत्रसपिण्डेषु च भ्रातृपुत्र एव पुत्रीकार्यं हति ।

1069 पुत्रच्छाया पुत्रसादृश्यं तच्च नियोगादिना स्वयमुत्पादनयोग्यत्वं यथा भ्रातृसपिण्डसगोत्रादिपुत्रस्य । ततश्च भ्रातृपितृव्यमातृकुटुम्बोद्दिष्टमागिनियादीनां निरासः ।

niyoga in his translation and some of the High Courts in India, following this wrong translation, evolved the rule that no one could be adopted whose mother the adopting father could not have legally married in her maiden state.¹⁰⁷⁰ But the Bombay High Court has laid down that the rule is restricted to the three specified cases of the daughter's son, the sister's son, and the mother's sister's son.¹⁰⁷¹ From the text (*brāhmaṇādītraye nāsti bhāgineyaḥ sutaḥ kvacit*), Nandapaṇḍita evolved the curious rule that a widow cannot adopt to her deceased husband her own brother's son. But the Privy Council has refused to follow this *dictum* on the ground that the gloss of Nandapaṇḍita is an extension not based on the authority of any *smṛti* and has upheld such an adoption.¹⁰⁷²

About the personal history of Nandapaṇḍita we do not know much. Mandlik in his *Hindu Law* (LXXII, n. 3) gives what information he could gather from descendants of Nandapaṇḍita living in Benares. According to him the founder of the family was Lakṣmīdhara who was a resident of Bidar (now in the Nizam's dominions) and who went to Benares. Nandapaṇḍita was the sixth in descent from him. Dr. Jolly visited at Benares Pandit Dhūṇḍirāja Dharmādhikārī who was 9th in descent from Nandapaṇḍita (Tagore Law Lectures, p. 15) and Mandlik's information also was gathered from persons who were 9th in descent from Nandapaṇḍita. Mandlik also gives a detailed genealogical tree. We learn from several works of Nandapaṇḍita and their colophons that he was also named Vināyakaṇḍita and was the son of Rāmapaṇḍita of Benares who is styled Dharmādhikārī. Nandapaṇḍita also is described as Dharmādhikārī in the *Saṃskāranirṇaya-taraṅga* of the *Smṛtisindhu* (vide note 1049 above). It appears that Nandapaṇḍita was at different times patronised by rich patrons from different parts of India. He composed the *Śrāddhakalpalatā* for Paramānanda of the Sahagila family of Sādhārāṇa, the *Smṛtisindhu* for Harivaṃśavarman of the Mahendra family and the *Vaijayanti* for Keśavanāyaka of Madhurā.

1070 Vide I. L. R. 11 Mad. 49 (F. B.), I. L. R. 27 All. 417, I. L. R. 43 Mad. 830.

1071 Vide I. L. R. 32 Bom. 619, I. L. R. 36 Bom. 533, 15 Bom. L. R. 824 (paternal aunt's son could be validly adopted), I. L. R. 39 Bom. 410 (adoption of half-brother held valid).

1072 *Puttulal v. Parbati* I, L. R. 37 All. 359 (P. C.).

Mandlik notes that Nandapaṇḍita is credited with the authorship of 13 works. Eight works of Nandapaṇḍita have been named and described above. Mandlik names six of these. Besides these he is said to have written Navarātra-prādīpa, three sections of a work named Harivarṇśāvilāsa (viz. dānakautuka, āhnikakautuka and saṁskāra-kautuka), Bālabhūṣā, Tīrthakalpalatā, Kālanirṇayakautuka, Kāṣīprakāśa, Mādhavānanda. But we saw above (note 1050) that the Bālabhūṣā is only a commentary on the Tattvamuktāvalī (probably composed by another writer). The Kāṣīprakāśa was certainly composed by Nandapaṇḍita as he is described in the India Office ms. to have been the son of Rāmapaṇḍita.¹⁰⁷³ That work was composed at the order of one Sarvabhaṭṭa, who was the *guru* of Kṛṣṇanāyaka of Madhurā. In Mitra's Notices two works, Jyotiḥśāstrasamuccaya and Smārtasamuccaya, are described as composed by Nandapaṇḍita, son of Devaśarman and Vṛnda.¹⁰⁷⁴ The latter seems to have been an extensive work and dealt with *tīrthinirṇaya*, intercalary month, marriage, sapinda relationship, the saṁskāras, daily observances, *antiyeṣṭi* (funeral rites), *āśauca*, *buddhi*, *brāddha*, *prayascitta*, *dayabhāga* and *vyavahāra*. Though the name of the father, Devaśarman, creates suspicion in one's mind, both these works must be regarded as the works of Nandapaṇḍita, son of Rāmapaṇḍita, as in the Smārtasamuccaya the author refers his readers to his Dattakamīmāṃsā for the subject of adoption. It is not unlikely that just as Nandapaṇḍita had the *alias* Vināyaka, his father Rāmapaṇḍita was also called Devaśarman.

Mandlik (Hindu Law LXXII, n. 3) notes that on a copy of the Mādhavānanda-kāvya composed by Nanda the year *sahsra* 1655 (1599 A. D.) is given, probably in Nandapaṇḍita's own handwriting. The Vaijayanti was one of Nandapaṇḍita's latest works. That work, we are told, was composed at Kāśī in Vikrama *sahsra* 1679 (Nov. 1623) on the Full moon of Kārtika when the sun was in Scorpio and the moon in Taurus.¹⁰⁷⁵ Therefore the literary

1073 Vide I. O. cat. p. 391 No. 3701.

1074 Vide vol. V. p. 80 No. 1762 and vol. VI, p. 165 No. 2105.

1075 वर्षे विक्रममास्करस्य गणिते नन्दद्रिषद्भूमिभिः

पूर्णे कार्तिकमासि शुभिकगते भानौ वृषस्थे विधौ ।

काश्यां केशवनायकस्य नृपतेराज्ञामवाप्य स्मृते—

विष्णोर्व्यक्तिमाचकार विमलं श्रीनन्दशर्मा सुधीः ॥ 7th verse at the end.

activity of Nandapaṇḍita must be placed between 1595 and 1630 A. D. Mandlik in his Hindu Law (p. 281) says that the Vijayanti of Nandapaṇḍita is referred to in the Vyavahāramayūkha of Nilakaṇṭha. I have not been able to find the reference in the latter work.

106. Kamalākaraḥṭṭa

Kamalākaraḥṭṭa was one of the foremost scions of the Bhaṭṭa family. He was a grandson of the famous Nārāyaṇabhaṭṭa and a son of Rāmakṣṇabhaṭṭa. He was one of three brothers, the eldest being Dinakara *alias* Divākara¹⁰⁷⁶ and the youngest was Lakṣmaṇabhaṭṭa,¹⁰⁷⁷ who studied under Kamalākaraḥṭṭa. Kamalākaraḥṭṭa's father Rāmakṣṇa also was a very¹⁰⁷⁸ learned man and a profound *mīmāṃsaka* and his mother Umā immolated herself as a *sati*. Kamalākara was a man of profound erudition and composed works on almost every śāstra. In some of his own works there are high eulogies of his learning and proficiency in Tarka, Nyāya, grammar, mīmāṃsa (in both the schools of Kumārila and Prabhākara), Vedānta, Poetics, dharmaśāstra and Vedic sacrifices.¹⁰⁷⁹ He composed more than twenty-two works. At the end of his Vivādatāṇḍava, it is said that he composed the Nirpayasindhu, a commentary on the Vārtika (of Kumārila), a work on the *mīmāṃsa* (śāstratattva) and a series of 20 other works.¹⁰⁸⁰ At the end of a ms. of the

1076 विन्दुमाधवपादाब्जरोलम्भीकृतविप्रहम् । ज्यायासं भातरं ऋद्धियाकरमुपासमे ॥
6th Intro. verse of निर्णयसिन्धु.

1077 अधीत्य लक्ष्मणारुणेन कमलाकरसोदराद् । आचाररत्नं सुधिया यथामति वितन्यते ॥
7th Intro. verse of आचाररत्न.

1078 यो माहृतन्त्रगह्वर्णवर्णधारः शास्त्रान्तरेषु निखिलेष्वपि मर्मवेत्ता । योऽत्र श्रमः किल
रुतः कमलाकरेण प्रीतोमुनास्तु सुकृती बुधरामरुग्णः ॥ शृङ्गकमलाकर.

1079 तर्के दूरतर्कभेदः कथितनिर्मणितः पाणिनीये प्रपञ्चे न्याये प्रायः प्रगल्भः प्रकटितपाटमा
भाट्टशास्त्रप्रपञ्चे । प्रायः प्राभाकराये पथि प्रथितदुरुहान्तवेदान्तसिन्धुः । श्रौते साहित्यकाव्ये
प्रचुरतरातिर्धर्मशास्त्रेषु यश्च ॥ from काव्यप्रकाशव्याख्या D. C. ms. No. 433 of
1895-1902.

1080 येनाकारि प्रोद्धटा वार्तिकस्य टीका चान्या विंशतिग्रन्थमाला । श्रीरामाङ्कुरचेरपिता
निर्णयेषु सिन्धुः शास्त्रे तत्त्वकौतुहले च ॥ Vide I. O. cat. p. 455 No. 1502; also vide
D. C. ms. No. 123 of 1883-84 for a ms. of कमलाकर's commentary on the
first pāda of the 2nd chap. called भावार्थ of the तन्त्रवार्तिक.

Śāntiratna in the Bhau Daji collection there is a list of 22 works of his out of which the Nirṇayasindhu is said to have been the first.¹⁰⁸¹ More than half of these works are concerned with topics of Dharmaśāstra, viz. the Nirṇayasindhu, the Dānakamalākara, Śāntiratna, Pūrtakamalākara, Vratakamalākara, Prāyaścittaratna, Vivadatāṇḍava, Bahvrāhnikā, Gotrapravaradarpaṇa, Karmavipākaraṇa, Śūdrakamalākara, Sarvatīrthavidhī. The Śūdrakamalākara, the Vivadatāṇḍava and the Nirṇayasindhu are the most famous of his works on dharmaśāstra. Brief references may be made here to some of the works of Kamalākara-bhaṭṭa other than the three mentioned above. It appears from the introductory verses of the Vratakamalākara that Kamalākara intended to compose a digest on dharma called Dharmatattva in ten paricchedas¹⁰⁸² and not only carried it out but added some more works on dharma. It will be noticed that nine out of these 10 sections are enumerated under the same names at the end of the Śāntiratna quoted above, the one not named being the section on *ācāra*. Burnell mentions a work called Ācāradīpa by Kamalākara on daily duties and on the same page notices another work on ahnikā by Kamalākara.¹⁰⁸³ It is difficult to say whether both are names of the same work. It is not unlikely that the ācāra section of the digest Dharmatattva is the same as the Bahvrāhnikā enumerated at the end of the Śāntiratna. There is a ms. of the Bahvrāhnikā at Bikaner.¹⁰⁸⁴ It deals with daily duties commencing with rising

1081 आदौ निर्णयसिन्धुस्तु वार्षिके टिप्पणी पुनः । काव्यप्रकाशेणा व्याख्या दाने च कमलाकरैः ॥ शास्त्रिणं ततः पूर्ववत्तथोः कमलाकरः । ग्रन्थो वेदान्तरत्नं च समादर्शकस्तुल्यम् ॥ प्रायश्चित्ते रत्नमेकं व्यवहारे तथापरम् । बह्वृचाह्निकमन्यच्च गोत्रभैरवर्षणः ॥
रत्नं कर्मविपाकैरुच्यं कर्तव्यविषयं पद्धतिः । सोमप्रयोगैः शूद्राणां धर्मो रुद्रस्य पद्धतिः ॥
टिप्पणी च तथा शास्त्रदीपिकालोकांक्षिता । मीमांसायां तथा शास्त्रतत्त्वस्य कमलाकरः ॥
सर्वदीर्घविधिश्चैव भक्तिरत्नं तथोत्तमम् । रामरुणसुतेनेत्यं कमलाकरशर्मणा । इत्यधिकां विशतीनां च ग्रन्थानां रत्नमालिका । सेवां कर्तुमशक्तेन स्मरिता रामपादयोः ॥
concluding verses of Śāntiratna.

1082 रामरुणतनूजेन कमलाकरशर्मणा । क्रियते धर्मतत्त्वानां कमलानामिहाकरः ॥ व्रतदाने कर्मपाकः शान्तिपूर्ते तथैव च । आचारो व्यवहारश्च प्रायश्चित्तमथापरम् ॥ शूद्रधर्म-
स्तीर्थविधिः परिच्छेदा द्वात्रिंशत् । Intro. verses to व्रतकमलाकर, vide Mitra's Bikaner cat. p. 499, No. 1071.

1083 Vide Burnell's Tanjore cat. p. 135 b.

1084 Vide Mitra's Bikaner cat. p. 355 No. 767.

from one's bed at the *brāhma mubharta*. In this work Kamalākara-bhaṭṭa refers to his own *Prāyaścittaratna*, and to the *Madanapārijāta*, *Madanaratna*, *Mādhava* and *Śolapāni*. The *Pūrtakamalākara*¹⁰⁸⁵ was an extensive work and dealt with the dedication of tanks, wells, trees and gardens to the public, the dedication of *Āśvattha* tree and five sacred trees, dedication and laying the foundation of public buildings, consecration of sacred images, of *Śalagrāma*, of temples and flags, repairing of images, accidental breaking of temples, consecration of *Vināyaka*, pacification of planets, coronation of kings and emperors. In this work he mentions his own *Dāna-kamalākara*.

The *Śantiratna* or *Śantikamalākara* is a huge work.¹⁰⁸⁶

It deals with various rites for propitiating *Vināyaka*, the nine planets, and for averting the consequences of portentous occurrences and evil omens, birth on such constellations as *mala*, the observances known as *Ekādaśinī*, *Laghurudra*, *Mahārudra*, *Śatacaṇḍī* &c. He refers to his own *Nirṇayasindhu* in this work.

For his *Gotrapravaradarpaṇa* or *Gotrapravarānirṇaya*, vide I. O. cat. p. 579 No. 1780. He follows the *Pravaramañjarī* in this work. This work is referred to in his *Nirṇayasindhu*.

In the Bombay Asiatic Society's Library there is a ms. of his *Saṁskāra-prayogakamalākara* which appears to be over and above the 22 works enumerated above.¹⁰⁸⁷ He starts with an enumeration of the 48 *saṁskāras* mentioned by Gautama, deals with the several *saṁskāras* of *pūṁsavana*, *jātakarma*, marriage &c., and with *utsarjana* and *upākarma*, propitiatory rites on the first appearance of menses, the *Aṣṭakā śraddha* &c.

His *Śāstratattva-kautūhala* or *Tattva-kamalākara* appears to have been a work of considerable interest dealing with the bearing of the doctrines and maxims of the *Mīmāṃsā* system on ritual and *dharma-śāstra*.¹⁰⁸⁸ A ms. of it is dated *saṁvat* 1695 *caitra śukla 4 Friday* (i. e. 9th March 1638 A. D.).

1085 Vide Mitra's Notices vol. V. p. 138 No. 1881 for *पूतकमलाकर*; in the

Bombay Asiatic Society's collection there is a portion of this.

1086 Vide I. O. cat. p. 568 No. 1758 and BBRAS cat. p. 234 No 729 for *शान्तिरत्न*.

1087 Vide I. O. cat. p. 514 No 1630 for *संस्कारकमलाकर*.

1088 Vide Mitra's Notices, vol. III. p. 335 No. 1331 for *तत्त्वकमलाकर*.

For the *Prāyaścittaratna*, vide Bühler's report, 3, p. 108.

I was able to secure a ms. of the *Vivadatāṇḍava* from the Mandlik collection in the Fergusson College at Poona. That work closely resembles in method and matter the *Vyavahāramayūkha* of Kamalākara's cousin Nilakaṇṭha, the section on ordeals being almost the same in both. It treats of the following subjects: the *sabhā*; members of the *sabhā*; Judge, amātya; the scribe and the accountant; conflict of smṛtis; the plaint, the reply, the modes of proof, viz., documents, witnesses, possession; modes of punishment; the principal and secondary sons; the enumeration of the eighteen titles of law; partition of heritage and detailed description of the other titles. Like the *Vyavahāramayūkha*, the *Vivadatāṇḍava* quotes the *Madanaratna* as frequently as (or perhaps more frequently than) the *Mitākṣarā*. The other writers and works quoted are noted below.¹⁰⁸⁹ As it mentions several works of his own, viz. *Nirṇayasindhu*, the *Dānakamalākara*, the *Prāyaścittaratna* and the *Sūdra-dharma* (i. e. *Sūdrakamalākara*), the *Vivadatāṇḍava* was one of his latest works. On several points he differs from his own cousin Nilakaṇṭha. For example, he prefers the mother to the father as an heir and does not give the sister a high place among the *gotraja* heirs as Nilakaṇṭha does. The *Vivadatāṇḍava* has been frequently noticed in judicial decisions.¹⁰⁹⁰

The *Sūdrakamalākara* (also called *Sūdra-dharmatattva* or *Sūdra-dharmatattvapraśāsa*) has been printed in Bombay several times (with Marathi translation). I used the *Nirṇayasāgara* edition of 1895. In this work he refers to his own *Dānakamalākara*, *Pārtakamalākara*, *Prāyaścittaratna* and *Nirṇayasindhu*. Out of about two hundred authors and works quoted therein, prominent ones are noted below.¹⁰⁹¹ This work is a standard treatise on the duties and religious observances of *Sūdras*.

1089 अपारक, कल्पतरु, गोविन्दराज, जीमूतवाहन, दिव्यतत्त्व (of गौड i. e. रघुमन्दन), भोज, मनुटीका, माधवीय, रत्नाकर, विश्वरूप, शिरोमणि, शिरोमणिमहाचार्य.

1090 Vide I. L. R. 33 Bom. 452 at p. 459, I. L. R. 9 Cal. 315 at p. 324, I. L. R. 39 Cal. 319 at p. 331 for references to *विवादनाण्डव*.

1091 आचार्यचूडामणि, तिथितत्त्व, मदनरत्न, माधवीय, रूपनारायणीय, शुद्धिविवेक (of रुद्रधर), शूलपाणि, श्रीदत्त, स्युतिकौमुदी, हरिहरभाष्य.

He first starts with the discussion that the Śūdra is not authorised to study the Vedas, but that he can listen to the recitation by Brāhmaṇas of smṛtis and purāṇas and religious rites are to be performed for Śūdras with Purāṇic *mantras*. Then the following subjects are dealt with:— worship of Viṣṇu and other deities by Śūdras and the observances of *vratas* and fasts by them; Śūdra can make gifts of works of public utility (*pūrta*); Śūdra can adopt a son; the conflicting views as to the number of saṁskāras for a Śūdra, most authors holding that he is entitled to ten saṁskāras (without Vedic *mantras*), viz. garbhādhāna, pūthsavana, śimanta, jātakarma, nāmakaraṇa, śiśuniṣkramaṇa, annaprāśana, cūḍākarma, karmavedha and vivāha; the five great daily yajñas were to be performed for the śūdra according to the Vājasaneyasākha;¹⁰⁹³ śrāddhas for Śūdra (to be performed with uncooked food); actions prescribed and forbidden in the case of Śūdras; the details of various rites and saṁskāras of Śūdras; the daily duties of Śūdras; impurity on birth and death; rites after death; duties of wives and widows; persons of mixed castes who have to follow the rules laid down for Śūdras; rules for those who are born of *pratiloma* connections; about *Kāyasthas*.

The Nirṇayasindhu or Nirṇayakamalākara is the most famous of Kamalākara's works. It is a monument of erudition, industry and lucidity. It has been judicially referred to as a work of authority.¹⁰⁹³ I have used the Nirṇayasāgara edition of 1905 (with Marathi translation). In the whole range of nibandhakāras there is hardly any other writer, except perhapas Nīlakaṇṭha and Mitramiśra, who lays under contribution as many works as Kamalākara does. In the Nirṇayasindhu about one hundred smṛtis and over three hundred nibandhakāras are mentioned by name. In the introductory verses he expressly says that he pondered over the views of Hemādri, Mādhava and other learned writers. The work is divided into three *paricchedas*. The following is a very concise

1092 This is interesting 'तथा शूद्राणां पञ्चमहायज्ञाश्च भवन्ति । ... ते च वाजसनेयि-
शासत्या कार्याः । शूद्रा वाजसनेयिन इति गौडनिवन्धे दृष्टोक्तैः । इतिहरभाष्ये विवाह-
प्रकरणेऽप्येवमुक्तम् ' शूद्रकर्मलक्षणम्' p. 51; vide शूद्रकृत्यविचारतत्त्व (Jivananda
vol. II p. 634) and मलमत्सतत्त्व (vol. I, p. 792) for an explanation of this.

1093 I. L. R. 3 Bom. at p. 197; *Khushalchand v. Bai Mani* I. L. R. 11 Bom.
247 at p. 254; I. L. R. 46 Bom. at p. 556; I. L. R. 49 Bom. 739 at p. 757;
I. L. R. 9 Cal 315 at p. 324.

statement of the contents of this voluminous work. The principal subject is to give decisive opinions as to the proper times for various religious acts; the various views about the year being solar, lunar, sidereal etc., months of four kinds, lunar, solar etc., *saṁkrānti* rites and gifts; intercalary month; *kṣayamāsa*; about *titthi*, *śuddha* and *vidhva* (combined with another *titthi* on same day); *vratas*; the various *vratas* and festivals during the twelve months of the year; the *saṁskāras* from *garbhādhāna* onwards; *sapinda* relationship; consecration of images; auspicious times (*muhūrtas*) for various actions such as sowing operations, buying horses and cattle &c.; *śrāddha*; impurities on birth and death; rites after death, rites for *satī*; *saṁnyāsa*.

The time when Kamalākara flourished can be determined with great accuracy. We saw above that the *Nirṇayasindhu* was one of his earliest works and that it is referred to in several works of his. According to a verse at the end of the *Nirṇayasindhu* the work was composed in 1668 of the Vikrama era on the 14th day of the dark half of the month of Magha when cyclic year was Raudra (i. e. on the 20th February 1612 A. D.). In a ms. noticed by M. M. Haraprasāda Śāstri the same verse is read differently, so as to refer the composition to Vikrama *saṁvat* 1678; but it is clearly a copyist's error or misreading, since the cyclic year Raudra cannot tally with Vikrama 1678.¹⁰⁹⁴ We saw above that a ms. of the *Tattvakamalākara* is dated 1638 A. D. Kamalākara was a voluminous writer and therefore we shall be not far wrong if his literary activity be assigned to the period between 1610 A. D. and 1640 A. D. This date is corroborated in several ways. His grandfather Nārāyaṇbhaṭṭa was born in 1513 A. D. and he quotes in his *Nirṇayasindhu* the *Ṭoḍarānanda* compiled in the last quarter of the 16th century. Gāgābhaṭṭa *alias* Viśveśvarabhaṭṭa, who officiated at the coronation of the great Shivaji in 1674 A. D., was Kamalākara-bhaṭṭa's nephew.

1094 वसुकुतुकुतुभूमिति गतेन्द्रे नरपतिविक्रमलोथ याति रौद्रे । तपसि शिषितोऽथ समापितोऽयं
रघुपतिपादसुरोदहेर्पितश्च ॥ 6th verse at end; vide Notices of mss. by Haraprasad Śāstri vol. X, p. 324, No. 4233 where the reading is वसुधातुकुतुभूमिति.

107. Nīlakanthabhaṭṭa

In my introduction to the Vyavahāramayūkha (Poona, 1926) I have dealt exhaustively with the personal history of Nīlakanṭha, his works, their contents, their position in dharmasāstra literature, the period of Nīlakanṭha's literary activity and his position in modern Hindu Law. In the following a brief résumé of the conclusions there arrived at is given.

Nīlakanṭha was a grandson of Nārāyaṇabhaṭṭa and a son of Śaṅkarabhaṭṭa. Śaṅkarabhaṭṭa was a profound *mīmāṃsaka* and composed several works on *mīmāṃsā*, viz. a com. on the Śāstradīpikā, the Vidhirasāyaṇadūṣaṇa, the Mīmāṃsābālaprakāśa. He also wrote Dvaitanirṇaya (vide Annals of the Bhandarkar Institute, vol, III part 2. pp. 67-72 for an account of it) and the Dharmaprakāśa or Sarvadharmaprakāśa. Nīlakanṭha composed an encyclopaedia of religious and civil law, styled Bhagavantabhāskara, in honour of his patron Bhagavantadeva, a Bundella chieftain of the Seṅgara clan, that ruled at Bhareha near the confluence of the Jumna and the Chambal. This work is divided into 12 sections (called *mayukhas* ' rays ') on saṃskāra, ācāra, kāla (or samaya), śrāddha, niti, vyavahāra, dāna, utsarga, pratiṣṭhā, prāyaścitta, śuddhi, śānti. These have been printed at Benares and some of them have been printed in Bombay at the Gujarati Press and by Mr. Gharpure. Besides this encyclopaedia he composed also a work called Vyavahāratattva, which is a summary of the Vyavahāramayūkha, and probably a work styled Dattakanirṇaya. The Vyavahāratattva has been for the first time published by me as appendix I to my edition of the Vyavahāramayūkha.

Nīlakanṭha is one of the foremost *nibandhakāras*. Being brought up in a family that had made the study of *mīmāṃsā* its own for several generations, he is very acute in applying the maxims and rules of *mīmāṃsā* to dharmasāstra. He stands unsurpassed by any mediaeval Sanskrit writer on dharmasāstra in mastery over the vast smṛti lore, in lucidity of exposition, in conciseness and ease of style, in clarity of vision and sobriety of judgment. Though he admired the learning and labours of such predecessors as Vijñāneśvara, Hemādri and others, he does not slavishly follow their dicta and expresses his dissent from them most frankly.

His Vyavahāramayūkha is a work of paramount authority on matters of Hindu law according to the decisions of the Bombay High Court in Gujerat, the island of Bombay and northern Konkan.¹⁰⁹⁵ Even in the other parts of the Bombay Presidency such as the Maratha country and the Ratnagiri District the Vyavahāramayūkha occupies a very important place though it is subordinate to the Mitākṣarā.¹⁰⁹⁶ The general principle on which the Bombay High Court acts in construing the rules laid down in the Mitākṣarā and the Vyavahāramayūkha is that the two works are to be harmonized with one another wherever and so far as that is reasonably possible.¹⁰⁹⁷ Though the Mitākṣarā is a paramount authority in the Maratha country and the Ratnagiri District and though it is silent about the sister's right as a *gotraja* heir, the courts, in deference to the authority of the Vyavahāramayūkha, have assigned to the sister a high place as an heir even in the Maratha country and in Ratnagiri. Among the other Mayūkhās, the Saṁskāramayūkha has been frequently relied upon by the courts.¹⁰⁹⁸ The Prāyaścittamayūkha and the Pratiṣṭhāmayūkha¹⁰⁹⁹ have also been relied upon in the High Court.

The period of Nilakanṭha's literary activity can be settled within very narrow limits. He was the youngest son of Śaṅkarabhaṭṭa. In the Dvaitanirṇaya, Śaṅkarabhaṭṭa quotes the views of the Tōdarānanda which, as we saw above, must have been composed between 1570 and 1589 A. D. So the Dvaitanirṇaya could not have been composed before 1590 A. D. Nilakanṭha, the youngest son of Śaṅkarabhaṭṭa, could hardly have commenced his literary career earlier than Kamalākara who was the second son of Śaṅkarabhaṭṭa's elder brother. Kamalākara composed his Nirṇayasindhu in 1612

1095 *Vide Lalubhai v. Mankuvarbai* I. L. R. 2 Bom. 388 at p. 418; I. L. R. 6 Bom. 541 at p. 546; I. L. R. 14 Bom. 612 at pp. 623-624; I. L. R. 24 Bom. 367 (F. B.) at p. 373.

1096 *Vide Krishnaji v. Pandurang* 12 Bom. H. C. R. 65 at pp. 67-68; 5 Bom. H. C. R. (A. C. J.) 181 at p. 185; 7 Bom. H. C. R. (A. C. J.) at p. 169; I. L. R. 14 Bom. 612 at p. 616.

1097 *Gajabai v. Shrimant Shahajirao* I. L. R. 17 Bom. 114 at p. 118 and *Keeserbai v. Hunsraj* I. L. R. 30 Bom. 431 at p. 442 (P. C.).

1098 I. L. R. 2 Bom. 388 at p. 425; I. L. R. 3 Bom. 353 at p. 361; I. L. R. 32 Bom. 81 at pp. 88 and 96; 46 Bom. at p. 884.

1099 *Vide Parami v. Mahadevi* I. L. R. 34 Bom. 278 at p. 283 (for प्रायश्चित्त-मयूख) and 22 Bom. L. R. p. 334 (for प्रतिष्ठा-मयूख).

A. D. So Nilakanṭha's literary activity must have commenced a good deal after 1610. One ms. of the Vyavahāratattva bears the date *samvāt* 1700 (1644 A. D.). This shows that the Vyavahāratattva was composed not later than 1644 A. D. The Vyavahāratattva refers to the Vyavahāramayūkha as already composed. Hence we may say, without being far from the truth, that Nilakanṭha's literary career falls between 1610 and 1645 A. D. This date is confirmed by the fact that Nilakanṭha's son Saṅkara wrote the Kuṇḍabhāskara in 1671 A. D. and Divakarabhaṭṭa, the son of Nilakanṭha's daughter, composed his Ācārarka in 1686 A. D. It appears that there was probably a rivalry between the two great cousins Kamalākaraḥṭṭa and Nilakanṭha. On many matters their views diverged. Though the Nirṇayasindhu is said to have been composed in 1668 of the Vikrama era, yet from the references to several works of his own in the Nirṇayasindhu it looks as if Kamalākara revised it from time to time by adding on references to his own other works and to those of others. The Nirṇayasindhu (III *pariccheda*, section on Dattakagrahaṇa) emphatically says that he who asserts the absence of ownership in one's son in spite of Vedic indications is a fool.¹¹⁰⁰ It is not unreasonable to suppose that this is a hit at Nilakanṭha who must have been younger than Kamalākara and who tries hard in his Vyavahāramayūkha to establish that there is no ownership in one's wife and children.

108. The Vīramitrodaya of Mitrāmīśra

The Vīramitrodaya is a vast digest composed by Mitrāmīśra embracing almost all branches of dharmasāstra. Excepting the Caturvarga-cintāmaṇi of Hemādri, this work is probably the largest known on dharmasāstra. But it surpasses in interest and usefulness even Hemādri's work since it deals with vyavahāra also. It was divided into sections called *prakāśas*. So far the *prakāśas* on vyavahāra, paribhāṣā, saṁskāra, rājanīti, āhnikā, pūjā, tīrtha and lakṣaṇa have been published, the first by Jivananda (Calcutta 1875) and the rest in the Chowkhamba Sanskrit series. The text of the dāyabhāga portion of the Vyavahāraprakāśa was also published by Golapchandra Sarkar Sastri with an English translation (Calcutta 1879). It appears that

¹¹⁰⁰ 'पुत्रे स्वत्वामर्षं वदन् मुर्ख एव' निर्णयसिन्धु, contrast व्यवहारमयूख p. 92 'गदा-
दाविष भार्या स्वत्वामर्षेण तस्यामुल्लेखेनैव तदभावात् ।'

Mitrāmīśra wrote on *prāyaścitta* also.¹¹⁰¹ But that work has not yet been met with. The very names of the sections of the Viramitrodaya convey an idea of the subjects dealt with in them. The Lakṣaṇa-prakāśa deals with the auspicious signs of men, women, the several parts of human body, elephants, horses, thrones, swords, bows and with the characteristics and qualities of the queen, the ministers, the astrologer, physician, doorkeeper, description of śalagrāma, śivaliṅga, rudrākṣa beads etc. In the *abnikaprakāśa* he dilates upon the daily duties beginning with one's rising from bed on brāhma-muhūrta, śauca, acamana and ending with going to bed. The Vyavahāraprakāśa is probably the largest *nibandha* on *vyavahara*. This is divided into four parts. The first part deals with the meaning of *vyavahara*, the constitution of the *sabha* (court of justice), the appointment of judges, conflict of dharmaśāstra and arthaśāstra, assessors, the various grades of courts, the procedure about plaints and defendant's replies and their faults; the burden of proof and the means of proof. The second gives a detailed exposition of the means of proof, viz. witnesses, documents, possession and ordeals. The third treats of the eighteen titles of law including *dayavibhaga* and the fourth very briefly speaks of those matters which were to be started *suo motu* by the king and not by a private individual. The *dayavibhaga* portion of the Vyavahāraprakāśa occupies a little more than one-fourth of the whole of the work.

In the Tirthaprakāśa he deals with the nature of *tirthas*, the utility thereof for men, the persons entitled to undertake pilgrimage, the proper times for pilgrimage, the ceremonial acts to be performed at *tirthas* such as shaving, fasts, bathing, gifts, the description of the several *varṣas* and *dvīpas* and of sacred rivers like the Ganges, Narmadā, sacred places like Gayā, Prabhāsa, Badrī, Puṣkara and Pūrī.

In the Pūjāprakāśa he speaks of the definition of *pūjā*, persons entitled to perform *pūjā* (worship of gods), the rewards of *pūjā*, proper times and places for *pūjā*, śalagrāma, the proper articles and clothes for the worship of idols, proper flowers, fragrant substances, *naivedya*, the detailed method of worshipping Viṣṇu, Śiva, the Sun, Durgā, Brahmā etc. In the printed edition there are no introductory verses here.

1101 अथौद्धत्यात्तदकुर्वन्तीनां त्वेनेनापि निष्कासनमित्यादिं प्रायश्चित्तप्रकरो (प्रकरणे ?) विवेक्ष्यामः । वीर० p. 640 (व्यवहार section, Jivananda).

In the *Saṁskāra-prakāśa* the author enumerates the *saṁskāras* and describes in detail *garbhādhāna*, *puṁsavāna*, *anavalobhāna*, *śimantonnayana*, *jātakarma*, *nāmakaraṇa*, *śiśuniṣkramaṇa*, *annaprāśana*, *cūḍā*, *upanayana*, *vivāha* etc., the duties of *brahmacārins*, *gotras*, *pravaras* and *sāpīḍya*, all astrological matters in connection with marriage, *piṇḍapitryajña*, *sarpabali*, *aṣṭakāśraddha*, *śulagava*.

The *Rājanītiprakāśa* treats of the definition of *rajan*, the proper time and procedure of coronation, the daily routine for kings, the qualifications of ministers, commander-in-chief and the dependents of the king, forts, capital, palaces, the four expedients of *sāma* etc., the six *guṇas*, auspicious and evil signs, marching for battle, *Kaumudī* and *Indradhvaja* festivals etc.

In all his works *Mitrāmīśra* mentions hundreds of authors and works. The portion on *vyavahāra* is full of long-drawn controversies in which he refutes the views of numerous predecessors. The *Viramītrodaya* enters into polemics far more frequently than *Nilakaṇṭha*. He generally upholds the *Mitākṣarā* of *Vijñāneśvara* against all its critics, particularly the writers of the Bengal school. But he does not slavishly admire the *Mitākṣarā* in every thing. Now and then he rebukes even *Vijñāneśvara*. For example, he does not approve of what the *Mitākṣarā* says about the son called *Kaṇina*.¹¹⁰² He finds fault with *Vijñāneśvara*'s explanation of the verse 'anyodaryastu' as extremely forced and far-fetched and as simply exhibiting the author's pedantry.¹¹⁰³ Out of the host of works and writers that he names in the *vyavahāra* section the important ones are noted below.¹¹⁰⁴

1102 या तु मिताक्षराकृता यद्यनुदायामुत्पन्नस्तर्हि मातामहसुतोप्युदायां तदा बोद्धुरेवेति व्यवस्था कृता सापि मनसि न चमत्कारमाप्नुयति । वीर० p. 606.

1103 विज्ञानेश्वरेणापि मानवसंवादायान्योदयस्तु संघृष्टी नान्योदयो धनं हरेदिति पाठेन योगीश्वरचनस्य यच्चद्व्यावृत्त्यध्याहारादिना क्लृष्टमत्यन्ताप्रतीयमानार्थकं स्वमज्ञाविलसितमात्रम् । वीर० p. 681 ; vide वीर० pp. 183, 668 for other criticisms of the *Mitākṣarā*.

1104 अपरार्क, कल्पतरु, गोपाल, चण्डेश्वर, जीमूतबाह्न, तात्पर्यपरिशुद्धि (of उदयन), द्वायतत्त्व, धारेश्वर, नवविवेक, पारिजात, पार्थसारथि, प्रकाश, प्रदीप, भवदेव, भवनाथ, मदनरत्न, माधवीय, मिताक्षरा, मेघातिथि, रघुनन्दन, रत्नाकर, लीलवती, वाचस्पति, वादभयङ्कर, विज्ञानयोगिन्, विद्यारण्य, व्यवहारतत्त्व, व्यवहारतिलक (of भवदेव), व्यवहारचिन्तामणि, शारदातिलक, शास्त्रदीपिका, शूलपाणि, सोमेश्वर, स्मृतिचन्द्रिका, स्मृतितत्त्व, इत्याद्युच्यते.

The Viramitrodāya is a work of high authority in the Benares School of Hindu Law. The Privy Council has laid down that 'the Viramitrodāya is properly receivable as an exposition of what may have been left doubtful by the Mitākṣarā and declaratory of the law of the Benares school.'¹¹⁰⁵ Similarly it has been said by the same high tribunal that the Viramitrodāya may be referred to even in Bengal where the Dāyabhāga is silent.¹¹⁰⁶ But where the text of the Mitākṣarā on any point is quite clear, the gloss of the Viramitrodāya on the text of any sage which is in conflict with the rule laid down in the former cannot be referred to for the purpose of casting a doubt on the clear rule of the Mitākṣarā.¹¹⁰⁷ The Viramitrodāya is inferior to the Vyavahāramayūkha in Western India¹¹⁰⁸ and its doctrines are not followed in those provinces when in conflict with those of the other two works. Their Lordships of the Privy Council say in *Vedachala v. Subramania*¹¹⁰⁹ 'although the Smṛticandrikā in the Southern Presidency is regarded as the most authoritative commentary on Viṣṇuśaṣṭa's work, the Viramitrodāya holds, as in Western India, a high position. It supplements many gaps and omissions in the earlier commentaries and illustrates and elucidates with logical preciseness the meaning of doubtful prescriptions.'

There is a ms. of the Dānaprakāśa in the Deccan College (No. 305 of 1884-1887). It is an extensive work and contains the usual topics about gifts.

Besides the digest called Viramitrodāya Mitrāmīśra composed a commentary on the smṛti of Yājñavalkya. There is a ms. in the Deccan College (No. 58 of A 1883-84) which contains portions (with gaps) of the commentary on the three kāṇḍas (ācāra, vyavahāra, prāyaścitta). From the portion available it appears that

1105 *Vide Gridharilal v. The Bengal Government* 12 Moo. I. A. 448 at p. 466 (where following the Viramitrodāya the maternal uncle was held to be an heir as a *bandhu*); *vide Collector of Madura v. Mootoo Ramlinga* 12 Moo. I. A. 397 at p. 438.

1106 *Moniram v. Keri Kolitani* I. L. R. 5 Cal. 776 (P. C.) at p. 789 (where it was held that unobstacy in the case of a widow subsequent to her inheriting her husband's property does not work forfeiture of her rights).

1107 I. L. R. 25 Cal. 354 at pp. 367-368.

1108 12 Moo. I. A. 397 at p. 438 and I. L. R. 3 Bom. 369.

1109 I. L. R. 44 Mad. 753 (P. C.) at p. 764 = I. L. R. 48 I. A. p. 349.

the commentary was of considerable extent, though not as voluminous and as full of polemics as his digest. The ācāra portion had at least 446 folios (with 6 lines on each side and 30 letters in each line), the vyavahāra at least 257 and prāyaścitta a great many more than 153. Besides the works noted above he quotes the Karma-pradīpa and the Smṛtisāra. In this work he does not quite approve of the reasons for the preference shown to the mother over the father as an heir by the Mitākṣarā, viz. the occurrence of the word 'mātā' as the first word when the word 'pitarau' is dissolved and the greater propinquity of the mother as compared with the father, since the latter can beget sons from another wife.¹¹¹⁰ The commentary gives three varieties of *daśī*.¹¹¹¹ Vide I. O. cat. p. 371 No. 1288 and Peterson's 2nd report pp. 49-53 for further details about this commentary.

In the Ācāraprakāśa he quotes besides some of the works mentioned above the following also, viz. Kullūka, Prayogapārijāta, Prāyaścittavivēka, Madanapārijāta, Śrīdatta (vide I. O. cat. p. 437 No. 1471).

In the introductions to the several sections of his digest and also in the colophons therein Mitramiśra furnishes considerable information about himself, his family and the family of his patron. Mitramiśra was the son of Paraśurāmapāṇḍita and grandson of Haṁsapaṇḍita. Haṁsapaṇḍita seems to have been a native of Gopācala (Gwalior) and was endowed with the rare combination of wealth and learning. One Caṇḍeśvara of Kāśī was the *guru* of Paraśurāmapāṇḍita. Mitramiśra indulges in hyperbolic¹¹¹² descrip-

1110 इत्थं च विग्रहवाक्ये मातृशब्दस्य पूर्वनिपातात् पित्रोपेक्षया वैमात्रेयाजनकत्वेनासाधारण-
प्रत्यासात्तिसत्त्वाच्चेति मितक्षरालिखनं चिन्त्यम् । folio 149 of the com. on व्यवहार
section of याज्ञ०; compare वीरमित्रोदय D. 666 (Jīvananda) where Mitr-
miśra is apologetic about the same reasons of the Mit.

1111 दासी पुरुषविशेषेण विवाहापरिगृहीता । सा च त्रिविधा । एकं पुरुषेण स्वभोगार्थं
पुरुषान्तरभोगतो निरुद्धा भुजिष्या वेश्या चेति । भुजिष्या च स्वाभिन्ननियतपुरुषान्तर-
भोगविषया स्वपरिचर्याकारिणी । folio 247.

1112 मा कूर्चन्तु मुधा युधाः परिचयं ग्रन्थेषु नाताविधे-
ष्वत्यन्तं न हि तेषु सर्वविषयः कश्चित् क्वचिद्वर्तते ।
पश्यन्तु प्रणयादनन्यमनसो ग्रन्थं मदीयं त्विमं
धर्मो धर्मसमस्तनिर्णयविधिर्विस्मन्द्रीकृत्यते ॥ verse 39 of आह्निकप्रकाश.

tions of his own learning and naively tells his readers that they need study only his work and may neglect all other *nibandhas*. Mitrāmīśra was commanded by Virasimha to compose his great digest.¹¹¹³ The introduction to the *Ahnikapraśāsa* starts with king Medinimalla who was a scion of the Kaśirāja family. His son was Arjunadeva who became ruler of Bundelkhand. His son was Malakhāna, whose son was Pratāparudra (founder of the capital Orccha). His son was Madhukarasaḥa, whose son was Virasimha. Virasimha's son was¹¹¹⁴ Jujhāra who is described as 'young' (yuvā in verse 23). His son was Vikramārka whose son was Narasimhadeva. There is no such introduction to the printed *Pājāprakaśa* and Narasimhadeva is not mentioned in the introductions to the other *prakaśas*. From the article of Mr. Lala Sitaram in the *Calcutta Review* (May and July 1924) further information can be gathered about Birsinghdeo (i. e. Virasimhadeva). In the article it is shown how and under what circumstances Virasimha killed Abul Fazal, the friend of Emperor Akbar and a great literary genius. We are told there that there is a work called *Virasimhadeva-carita* composed in Vikrama year 1664 (1607-8 A. D.) by Keśavadāsa, author of *Kavipriyā* and *Rasikapriyā*. Virasimha was 7th out of the eight sons of Madhu-

1113 स्वस्ति श्रीयुतवीरसिंहनृपतेराज्ञावशादुत्सुकः

श्रीमित्रामिधपण्डितः प्रतिदिशं कृत्यानिशं मण्डितः ।

नानानिर्णयवर्णनं व्यसनिनां संख्यावतां प्रीतिदं

संप्राप्तव्यवहारसाधकमिमं कुर्वे प्रकाशं परम् ॥ 2nd Intro. verso to व्यवहारप्रकाश (Jivananda).

1114 राज्यं प्राप जुहारसिंहनृपतिर्यस्यायतो भूपते-

स्तस्युत्रोपि गुणाणवः समजनि श्रीविक्रमार्को नृपः ।

तस्मिन्नुरसिद्धेवनृपतिस्ते वीरसिंहं विना

लेभे राज्यपरम्परासुखमिदं मन्ये महेन्द्रोपि किम् ॥ verse 27 of आह्निकप्रकाश.

The colophon at the end of the first part of व्यवहारप्रकाश is इति श्रीमत्स-
कलसामन्तचक्रचूडामणिमञ्जरीधिमञ्जरीनीराजितचरणकमलश्रीमहाराजाधिराजप्रतापसु-
तनूज-श्रीमन्महाराजसधुकरसाहसनु-श्रीमहाराजाधिराजचतुस्रद्विधवल्यवसुन्धराहृदयपुण्ड-
रीकविकासदिनकरश्रीविरसिद्धदेवोयोजित-श्रीहंसपण्डितात्मज-श्रीपरशुराममिश्रसुनसकल-
वियापारावारपरीणधुरीणजगद्गिरिद्रुमहगजपारीन्द्रविद्वज्जनजीवातु-श्रीमन्मित्रमिश्रकृते
वीरमित्रोद्घ्यामिधनिबन्धे व्यवहारप्रकाशे &c.

Vide Pogson's 'History of the Boondelas' pp. 10-11 for Arjunadeva and his descendants.

karasāha. Not only was he a soldier, but he was a great builder. He built the palace forts of Orchha and Datia, the temple of Keśa-vadeva at Mathurā, several lakes called Birasāgara, Sindhāsāgara and Deosāgara (after the three parts of his own name). He is said to have ruled at Orchha from 1605 to 1627 A. D. From the introduction to¹¹¹⁵ the commentary on Yājñavalkya it appears that Virasinha commanded Mitramiśra to write it and that a learned man Sadānanda, the ornament of Tirabhukti (Tirhoot), was also connected with its composition. It will be seen that the title Viramitrodaya very cleverly suggests that Mitramiśra wrote it under the patronage of Virasinhadeva. The title may mean 'the rise of Vira and Mitra' or 'the rise of the friend of Vira' or 'the rise of the sun, viz. Vira'.

The time when Mitramiśra flourished can be easily settled on account of his relations with Virasinhadeva. In his *Ahnikaprakāśa* he mentions the great-grand-son of Virasinha. Therefore that section must have been written when Virasinha was advanced in age. Virasinha ruled at Orchha from 1605 to 1627. Hence the literary activity of Mitramiśra must be placed in the first quarter of the 17th century. This date agrees with the fact that he names Vācaspati and Raghunandana. We thus see that Mitramiśra was almost a contemporary of Kamalākaraḥṭṭa and Nilakanṭha. The two latter do not refer to him nor does Mitramiśra name them.

In the *Vyaṅgyārtha-kaumudī* of Anantāśrama¹¹¹⁶ of Puṇya-stambha (Punāmbe) on the Godāvari, a commentary on the *Rasamañjarī* of Bhānūdatta, the author gives a pedigree of his patron. He describes the Kāśirāja family at Benares, in which was born Pratāparudra whose son was Madhukarasāha, whose son was Virasinhadeva. Ananta wrote the commentary for Candrabhānu, a son of Virasinhadeva, in 1635 A. D. This corroborates the dates above given by Mr. Lala Sitaram. Therefore it is almost beyond doubt that the literary activity of Mitra-miśra lies between 1610 and 1640 A. D.

1115 I. O. cat. p. 371 No. 1288 'विंशं मत्वाप्यसारे वितरद्विरतं याज्ञवल्क्योक्तिमुक्त्वा
 वारं स्मृत्यर्थसारं रचयितुमयं स प्रादिसन्निभमिश्रम् । उत्तंसस्तीरमुकेरल्लिलमुचगुरुः श्री-
 सदानन्दभीमाश्च श्रीमान्जो मित्रमिश्राज्जगदुपकृतये विभ्रदादेशदीपम् ॥ हानानां दैन्य-
 दोषापह्नवकलियं याज्ञवल्क्योक्तिकोशाद् दृष्ट्वा स्मृत्यर्थसारं समचिनुत यशो धर्मलक्ष्मी-
 विहारम् । verses 15 and 16.

1116 Vide I. O. cat. p. 356 No. 1224.

109. Anantadeva

Anantadeva compiled a vast digest called *Smṛtikaustubha* divided into several sections on *saṁskāra*, *ācāra*, *rājadharmā*, *dāna*, *ut-sarga*, *pratiṣṭhā*, *tithi* and *saṁvatsara*. The section on *saṁskāras* and that on *rājadharmā* are also called *Saṁskāra-kaustubha* and *Rājadharmā-kaustubha*. Each *Kaustubha* is subdivided into parts called *didhiti*. The *Saṁskāra-kaustubha* is the most popular and most well-known work of his. It has been printed several times, the best editions being that of the *Nirṇayasāgara Press* (1913) and that issued at Baroda (1914) under the patronage of H. H. the Maharaja Gaikwad (with a Marathi translation by Sastri Venkatacarya Upadhyaya). I have used the latter. The *Saṁskāra-kaustubha* is recognised as an authoritative work by the highest court for India.¹¹¹⁷ The following is a very brief summary of the contents :-

The sixteen *saṁskāras*, the first being *garbhādhāna*, the astrological aspects of the first appearance of menses and the various propitiatory rites therefor ; the proper times for *garbhādhāna* and the several rites connected therewith ; *puṇyabhavācana*, *nāndīśrāddha*, *matrkāpūjana* ; *nārāyaṇabali* and *nāgabali* ; *pañcagavya*, *kṛcchra* and other *prāyaścittas* ; *cāndrāyanavratā* ; adoption, who is entitled to adopt, who can be adopted, rites of adoption, *gotra* and *sāpīṇḍya* of the adopted son, mourning to be observed by the adopted, succession of the adopted ; *putrakāmeṣṭi* ; *pūṁsavana* ; *anavalobhana* ; *simantonṇayana* ; rites on the birth of a child or son ; impurity on birth ; propitiatory rites for evil aspects at birth ; *nāmakaraṇa* ; *niṣkramaṇa* ; *anuaprāśana* ; piercing the ear ; celebration of birth day ; *caula* ; *upanayana*, proper times for it, the necessary materials for it, the *gayatrī*, the vows of a *brahmacārin* ; *samāvartana* ; marriage, *sāpīṇḍya* for it, *gotras* and *pravaras*, proper times for marriage, forms of marriage, *vāg-niścaya*, *simāntapūjana*, *madhuparka*, *kanyadāna*, *vivāhahoma*, *saptapadī*, *homa* on the entrance of the married couple etc.

The portion of the *Saṁskāra-kaustubha* on the subject of adoption is frequently cited separately as *Dattakadidhiti* and is so entered in the catalogues of mss. It is a treatise of great importance and deserves to be studied along with the *Dattakamimāṃsā*, the *Vyava-*

1117 *Vide Collector of Madras v. Mootoo Ramalinga* 12 Moo. I. A. 397 at p. 438 ; *Sakharam v. Sitabai* I. L. R. 3 Bom. 353 at p. 361.

hāramayūkha and other similar works. The more important of his views are set out below. Like the Dattakamimāṃsā he recommends that the nephew is the most suitable for adoption, then one may select any *sagotra*, *sapiṇḍa*, then an *asagotra sapiṇḍa*, then a *sagotra* but *asapiṇḍa*, then any one of the same caste though not *sagotra*, but a daughter's or sister's son cannot be adopted nor can a brother, a paternal or maternal uncle be adopted. A Śūdra may adopt a daughter's or sister's son. The person to be adopted must not be an only son or the eldest. A wife can adopt with the consent of her husband and a widow does not require the express permission of her husband. The boy to be adopted may be below five or above five and may be taken before or after the *caṇḍa* ceremony is performed in the natural family. Anantadeva refers to the¹¹¹⁸ view of some that the verses of the Kalikāpurāṇa on this subject are not found in several mss. and so are unauthoritative and tells us that others hold that the whole passage refers to the adoption of an *asagotra* boy. Anantadeva himself holds, like the Vyavahāramayūkha, that even an *asagotra* boy may be adopted after his *upanayana* is performed in the natural family. When the ceremony of *caṇḍa* and the rest are performed in the family of the adopter, the adopted boy belongs to the *gotra* of the adopter, but where the *upanayana* alone is performed in the adoptive family or the adoption is made after *upanayana* the boy belongs to both *gotras*. But this holds good only as regards obeisance, śraddha etc. while for marriage every adopted boy has to avoid the *gotra* and *pravara* of both families. If a natural son be born to the adopter after he takes a boy in adoption, the adopted boy becomes an equal sharer with the *aurasa*, if all the *saṃskāras* up to *upanayana* are performed by the adoptive father for the adopted boy, or he takes only a

1118 एषां वचसां बहुषु कालिकापुराणपुस्तकेऽप्यदर्शनाग्निर्मूलत्वादिति केचित् । अन्ये तु समूलत्वेऽपि आद्यश्लोकत्रयस्यासंगोत्रदत्तकविषयत्वात्तस्मात्पठितत्वेनान्यश्लोकस्यापि तादृश्यत्वमेवोचितम् । अतः संगोत्रस्य दत्तकस्य नार्थं नियम इति परिणीतोऽपि दत्तको भवेदित्याहुः । वस्तुतस्तु नासंगोत्रेऽप्युपनयनान्तसंस्कारोत्तरं दत्तकत्वसामान्यनिषेधः कर्तुं शक्यः पुराणवचोभिर्वैदिकलिङ्गविशद्वस्मृतिवचसां प्रामाण्यासंभवस्य बलाबलाधिकरणवार्तिकराणकसिद्धत्वात् । संस्कारकौस्तुभ pp. 169-170; compare व्यवहारमयूख p. 114 for remarks on the कालिकापुराण passage. The निर्णयसिंघु appears to regard the कालिकापुराण verses as genuine and holds on their strength that the adoption of a boy after *upanayana* is prohibited.

fourth share if only some of the *saṁskāras* ending with *upanayana* are performed by the adopter and he gets no inheritance but only provision for marriage if he was adopted after *upanayana* is performed in the natural family. Anantadeva, disagreeing with Nilakaṇṭha, holds that a girl may be adopted.¹¹¹⁹

Like the *Nirṇayasindhu* and the *Mayūkhas* of Nilakaṇṭha, Anantadeva in the *Saṁskārakaustubha* and elsewhere names several hundred authors and works. It is not necessary to set out the whole lot. His authorities are practically the same as those of the former. He principally relies among *nibandhas* upon the *Mitākṣarā*, *Aparāṅka*, *Hemādri*, *Mādhava*, *Madanaratna*, *Madanapārijāta*. The *Smṛtikaustubha* was divided into several *didhitis* (rays, parts). In the *Smṛtikaustubha* published by the *Nirṇayasāgara* Press it is expressly stated that the *titihididhiti* has been already¹¹²⁰ expounded. At the end also it is said that the work is only the complete *abdādīdihiti* (i. e. portion dealing with *saṁvatsaras* of five kinds). The year is said to be of five kinds, *cāndra*, *saura*, *sāvana*, *bārhaspatya* and *nākṣatra*. The printed work treats of the several rites, observances, festivals and *vratas* on the important *tithis* of the twelve months of the *cāndra* year with the intercalary month and observances thereof, the rites proper to *saura* year and *saṁkrāntis* (the sun's passage from one sign into another), the rites of the *sāvana* year, the rules about rites when Jupiter is in the sign of Leo, the rites of the *nākṣatra* year, the actions forbidden and allowed in Kali age according to Anantadeva and discussion of the views of Hemādri, Mādhava and the *Madanapārijāta* thereon.

The *Rājadharmakaustubha*¹¹²¹ was divided into several parts (*didhitis*). The first deals with the characteristics and defects of

1119 दत्तकपुत्र्या अपि स्वीकार उक्तविधिना कार्यः । वक्ष्यामि पुत्रसंमहमित्यादिगतपुत्रस्य पुमान् पुत्र इत्यादिवैदिकप्रयोगमूलकेन वृत्तिलुङ्कुन्यायेन पुत्रीसाधारण्यात् । दानमति-
ग्रहविधिषु उद्देश्यविशेषेषु स्थापितवशात् । इतिहासपुराणेषु कुन्या दत्तकत्वोक्तम् ।
संस्कारकौस्तुभ p. 188 ; contrast व्यवहारमनुसृत p. 108 ' दत्तकस्य पुमानेव भवति
न कुन्या &c. ' (my edition, Poona).

1120 तिथिर्दीधितिर्वा प्राग्वक्ष्यामोऽदौषदीधितिम् । अब्दमेदाह्वाद्वयेना माधवोक्त्यनुसारतः ॥
Intro. verse 20 of स्मृतिकौस्तुभ.

1121 Vide Mitra's *Bik. cat.* p. 444 : No. 955 ' at the end ' राज् (बाज !) बाहदूर-
चन्द्रभूपतेः कोस्तुमेज वृषभमेगोचरे । दीधितिः प्रथमभाग ईदृशस्तोत्रकृत्युक्तिनां
व्यज्जगतः ' ; vide also Mitra's *Notices* vol. I p. 196 No. 346 for the same.

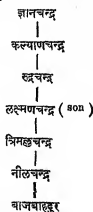
kings, the qualities and characteristics of queens, ministers, *purohita* , astrologer, the rites to be performed at coronation, duties to be observed after coronation. Another portion of the same work deals with *vyavahāra viz.*, the *sabhā*, the judge, the plaintiff, the reply, means of proof, ordeals etc.

It is unnecessary to go into details about the other treatises on *prāyaścitta*, *pratiṣṭhā*¹¹²² &c. Anantadeva also wrote several *prayogas* such as the *Agnihotrāprayoga*, *Cāturmāsya* *prayoga*. In the Bhadkamkar collection there is a ms. of a drama called *Kṛṣṇa-bhakti-candrikā* composed by Anantadeva in which the characters are a *Śaiva*, *Vaiṣṇava*, *Mīmāṃsaka*, *Tārṅika* &c.

In the *Smṛtikaustubha* (*Nirṇayasagara* edition of 1909) Anantadeva gives a pedigree¹¹²³ of his patron's family. The family claimed descent from the moon. Whether the first three kings mentioned in the *Smṛtikaustubha* were related as father and son is doubtful. *Lakṣmanācandra* is said to have been the son of *Rudra-candra* and it was he who conquered several chiefs wielding sway over the Himalayan territories.¹¹²⁴ *Trimallacandra*, the successor

1122 Vide Aufrecht's Oxford cat. p. 272b where there is a reference to प्रतिष्ठादीधिति 'अथ राजधर्मा उच्यन्ते तत्र राज्याभिषेकदीधित्युक्तलक्षणलक्षितो राजा मासादप्रतिष्ठादीधित्युक्तप्रकारेण दुर्गगृहनिर्माणं भद्रासनं च निर्माय ... व्यवहारा निरुच्यन्ते ।', vide also Mitra's Notices, vol. II. p. 21 No. 556 for the same.

1123 The pedigree is as follows :—



1124 तेनानेकहिमाचलस्थनुपतीन् दुष्टान्विजित्य स्वके राज्ये वृद्धिरकारि तुष्टिरमिता चाधाधि विद्वद्भूदि ॥ verso 5.

(and probably the son) of Lakṣmaṇacandra, is praised for his continual liberality to the learned men of Benares.¹¹²⁵ It was at the command of Baz Bahadurcandra and for pleasing him that Anantadeva compiled his *Smṛtikaustubha*.¹¹²⁶ At the end Anantadeva tells us that Baz Bahadurcandra conquered several mountain forts in the Himalayas.¹¹²⁷ After giving a pedigree of his patrons' family Anantadeva gives some information about himself. He was a descendant of the great Maratha saint Ekanātha whom he describes as endowed with Vedic sacrifices and as a devotee of Kṛṣṇa.¹¹²⁸ That this Ekanātha is the same as the great Maratha saint is vouchsafed by Kaśinātha, author of *Dharma-sindhu*, in another work of his.¹¹²⁹ Anantadeva was the great-great-grand-son of Ekanātha and he was the grandson of Ananta and son of Āpadeva, the author of the *Mīmāṃsānyāyaprakāśa* *alias* Āpadevi-.

1125 काशीस्थ विद्वद्विभ्यो धनराशीनदात्सदा ॥ verse 6.

1126 तस्यात्मने वैदिकशास्त्रविज्ञं सन्तोसरुष्माहुरनन्तदेवम् ।

बाजाह्वराज्ञो वचसा विधेयं निबन्धसारीद्वरणं त्वयेति ॥

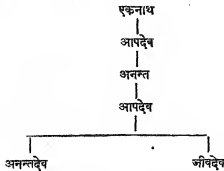
अनन्तदेवेन तदाज्ञायां मुने हरेः पूर्वनिबन्धरूपम् ।

श्रीराम्बुधिं बुद्धिगुणैर्नयित्वा प्रकाश्यतेयं स्मृतिकौस्तुभः कौं ॥ verses 17-18.

1127 येनाजितानि युधि सर्वैरिषून् विजित्य दुर्गाणि दुर्गहतराणि धनैर्युतानि । श्रीचाजबाह-
दुरचन्द्रतृपस्य तस्य वाचा हिमाचलगतावनिदेवतुष्टये । योनन्तदेवकृतमन्थनसन्निबन्ध-
श्रीराशिधजोध सततं हरिणा धृतो यः । नित्यं निजे हृदि सतां प्रमुदेस्तु तस्य सर्वाब्द-
दीधितिरेयं स्मृतिभास्करस्य ॥ verses 2 and 3.

1128 आसीद्गोदावरीतीरे वेदवेदितमन्वितः । श्रीकृष्णभक्तिमानेक एकनाथाभिधो द्विजः ॥
verse 13 of *स्मृतिकौस्तुभ*.

The pedigree of अनन्तदेव is



1129 Vide his *विद्वत्सारांगण* folio 37 a (D. C. ms. No. 100 of 1869-70).

Mīmāṃsā lore seems to have been a hereditary endowment in the family as in the case of the Bhaṭṭas of Benares. In all his works, particularly in the *Śaṃskārakaustubha*, Anantadeva applies at every step the maxims and doctrines of the *Pūrvamīmāṃsā* for the decision of doubtful points of *Dharmasāstra*. Anantadeva had a younger brother Jivadeva whose *Gotrapravarānirṇaya* he draws upon in the *Śaṃskārakaustubha* while dealing with *sāpiṇḍya* for marriage.¹¹³⁰ Bhandarkar notices an *Āśaucanirṇaya* of Jivadeva in which the *Nirṇayasindhu* is cited as an authority.¹¹³¹

West and Bühler in their digest¹¹³² thought that Anantadeva flourished about the same time as the author of the *Nirṇayasindhu*. But this requires some correction. Baz Bahadur, the patron of Anantadeva, seems to have been a scion of the Candra (or Chand) family and ruled over Almora and Nainital from 1638 to 1678 A. D. It is said in the *Imperial Gazetteer*¹¹³³ that the first of the Chandra-rājas was Somachand who hailed from Jhūsi near Allahabad and came to the Himalayan regions in the 10th century and that in 1563 the capital was transferred to Almora by Kalyāncand, whose son Rudracandra was a contemporary of Akbar and made his obeisance to the latter in 1587 A. D. at Lahore. The *Smṛtikaustubha* does mention the ancestors Kalyānacandra and Rudracandra of Baz Bahadur. Between Baz Bahadur and Rudracandra there are three names. Supposing that they are the three direct ascendants of Baz Bahadur and allowing a period of 25 years for each after Rudracandra's known date of 1587 A. D., we get the year 1662 A. D. for Baz Bahadur. We are told in the *Gazetteer* that in 1672 Baz Bahadur introduced a poll tax, the proceeds of which he remitted to Delhi as tribute. Therefore Anantadeva must have been patronised by Baz Bahadur between 1645 and 1675 A. D. A greater approximation can be made in another way. The saint Ekanātha finished his Marathi *Bhāgavata* at Benares in śake 1495 and 1630 of the Vikrama era on Kārtika full-moon day (i. e. 9th November

1130 अथ गोत्रप्रवरनिर्णयो मदनुजजीवदेवरुत एवास्मिन्नवसरे प्रदश्यते । संस्कारकौस्तुभ
p. 687.

1131 Vide Bhandarkar's Report, 1883-84, p. 53 ('for जीवदेव').

1132 Vide Digest p. 24 (3rd ed.) and p. 25 (4th ed.).

1133 Vide *Imperial Gazetteer of India* vol. XVIII, p. 324 and vol. V, p. 245.

1573) as he himself tells us.¹¹³⁴ Anantadeva was the fourth in descent from him (exclusive of Ekanātha). Counting 25 years for each of the four generations, Anantadeva should have been a grown up man in 1673 A. D. There are controversies about the dates of the birth and death of Ekanātha, the commonly accepted dates being śake 1450-1521 (b. 1528-d. 1600 A. D.).¹¹³⁵ The date of his death is śake 1521 Fālguna dark half 6th day (25th February 1600). Others give 1548-1599 A.D. as the dates. Whichever date is correct, the literary activity of Anantadeva must be assigned to the third quarter of the 17th century. This date is confirmed by the fact that in the Āśaucanirṇaya of Jivadeva, younger brother of Anantadeva, the Nirṇayasindhu composed in 1611-12 A. D. is cited as an authority.

110. Nāgajibhaṭṭa

The learning of Nāgajibhaṭṭa was of an encyclopaedic character. Though his special *forte* was Vyākaraṇa (grammar) he wrote standard works also on poetics, dharmasāstra, yoga and other śāstras. The total number of his works is about thirty. On dharmasāstra he composed several works, viz. Ācārenduśekhara, Āśaucanirṇaya, Tīthinduśekhara, Tirthenduśekhara, Prāyaścittenduśekhara or Prāyaścittasārasaṅgraha, Śraddhendūśekhara, Sapiṇḍimañjari and Sapiṇḍyadipikā or Sapiṇḍyanirṇaya. Of his far-famed works on the Pāṇinian system, such as the Mahabhāṣya-pradīpodyota, the Paribhāṣenduśekhara, the Vaiyākaraṇasiddhāntamañjuṣā (in large and small recensions), the Subdenduśekhara (big and small) and of his

- 1434 वाराणसी महामुक्तिकेन्द्र । विक्रमशक वृषसंवत्सर ।
 शके सोळाशें तिसोत्तर । टीका एकाकार जनार्दनरुपा ॥
 महामंवाळ कालिकमासी । शुक्लपक्ष पूर्णिमेसी ।
 सोमवार शिवयोगेंसी । टीका एकादशी समाप्त झाली ॥
 स्वदेशीचा शक संवत्सर । दण्डकारण्य श्रीरामकेन्द्र ।
 प्रतिष्ठान गोदावरीतीर । येथील सचार तो ऐका ।
 शालिवाहनशक वैभव । संख्या चौदाशें पंचाणव ।
 श्रीमत्स संवत्सराचें नांव । टीका अपूर्व तें जाहली ॥

verses 552-555 of the last *अव्यास* (Nirṇayasāgara edition).

- 1135 Vide Mr. Bhavé's महाराष्ट्रसारस्वत ed. of śake 1846 part 1 p. 245 and Mr. L. R. Pangarkar's life of Ekanāth (Marathi) chap. II (ed. of 1911).

commentaries on the Kāvya-prakāśa-pradīpa, the Kuvalayānanda, the Rasagāṅgādhara, the Rasatarāṅgiṇī, the Rasamañjarī, nothing can be said here for want of space.

For his Prāyaścittendusekhara, *vide* Mitra's Notices vol. V, p. 23 No. 1735, where detailed contents are given ; for the Śraddhendusekhara, Ulwar cat. extract No. 360 p. 139, for the Tirthendusekhara, Ulwar cat. p. 120, extract No. 312.

Nāgojibhaṭṭa was the son of Śivabhaṭṭa and Satī and was a Mahārāṣṭra Brāhmaṇa surnamed Kāla (Kale). At the beginning and end of several works of his (such as the Rasagāṅgādhara-maraprakāśa, the Mañjūṣā) he tells us that he was patronised by Rāma of the Bisena family,¹¹³⁶ the ruler of a city named Śrṅgavera (which seems to be on the Ganges above Allahabad). He was the pupil of Haridikṣita,¹¹³⁷ son of Viśeṣvara and pupil of Rāmāśrama and grandson of the great grammarian Bhaṭṭoji-dikṣita.¹¹³⁸ Tradition says that he composed the grammatical work Śabdaratna and ascribed it to his teacher Haridikṣita in gratitude. In the¹¹³⁹ commentary on the Prañdhāmanoramā Haridikṣita refers to the Śabdaratna as his own work and to the Śabdendusekhara as that of his pupil.

Bhaṭṭojidikṣita was a pupil of the Mimāṃsaka Śaṅkarabhaṭṭa and of Śeṣa Śrīkṛṣṇa and almost a contemporary of Jagannāthapaṇḍita. Bhaṭṭoji's pupil Nilakaṇṭha Śūkla wrote a work in saṁvat 1663 (Dr. Belvalkar in ' Systems of Sanskrit Grammar ', p. 47). Therefore he flourished in the first half of the 17th century. Nāgojibhaṭṭa was a pupil of Bhaṭṭoji's grandson. Therefore Nāgojibhaṭṭa must have flourished towards the end of the 17th century and the first half of the 18th century. Nāgojibhaṭṭa's literary activities, looking

1136 वाचकानां कल्पतरोरिक्क्षुताशनात् । नामेशः शृङ्गवेरेश्वरामतो लब्धजीविकः ॥ रस-
गङ्गाधरमर्मप्रकाश.

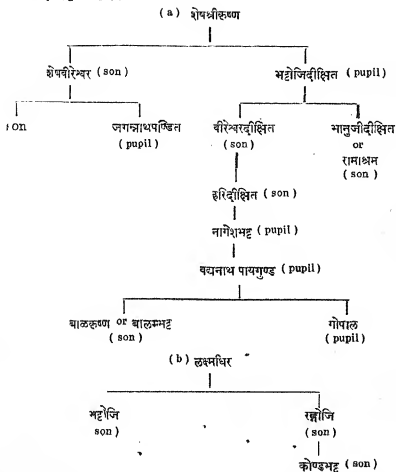
1137 अधीत्य कणिमाध्याब्धिं सुधीन्द्रहरिदीक्षितात् । at the end of the मञ्जूषा.

1138 गूढोक्तिप्रथितां पितामहकृतां विद्वत्समोदप्रदां भक्त्याधीत्य मनोरमां निरुपमा-
द्रामाश्रमात्सद्गुरोः । तस्मान्नानवशात्परिण कलितान्दोषान् समुन्मूलयन् व्याचष्टे हरि-
रेष तां कणिमतान्यालोच्य वैरेश्वरिः ॥ 2nd Intro. verse to the शब्दरत्न,
I. O. cat. p. 174 Nos. 651-52.

1139 विस्तरस्तु अस्मत्कृते शब्दरत्ने-मदन्तेवासिकृतशब्देन्दुशेखराद्वा च द्रष्टव्यः । at end of
D. O. ms. No. 520 of 1888-1892 and Tri. cat. Madras Govt. ms. for
1919-22 p. 4913 (1st verse).

to his vast out-put, must have extended over a long period of more than 50 years. The pedigree¹¹⁴⁰ from Bhaṭṭojidīkṣita, through a succession of teacher and pupils or father and son, is given below. Vide introduction to the Rasagaṅgādhara (Nirn. ed.); Trivedi's introduction pp. 18-20 to the Vaiyākaraṇabhūṣana of Koṇḍabhaṭṭa, a nephew of Bhaṭṭoji (B. S. series); Dr. Belvalkar's Systems of Sanskrit grammar pp. 46-50 and Kielhorn's preface to the Paribhāṣenduśekhara p. xxv (where the succession of teacher and pupil is brought down to the days of Kielhorn himself) for further details. In the Indian Antiquary, vol. 41 p. 247, Mr. S. P. V. Ranganātha

1140 The pedigrees are :—



Svāmi makes Bhaṭṭoji a pupil of Śeṣa Vireśvara and not of Śeṣa Kṛṣṇa. But the passage of the Manoramākucamardana, if properly interpreted, makes it clear that Bhaṭṭoji was the pupil of Śeṣa Kṛṣṇa and not of Vireśvara.¹¹⁴¹ A ms. of Nāgojibhaṭṭa's commentary on the Rasamañjarī is dated *samvat* 1769, Māgha 7th bright half, Wednesday, i. e. 21st January 1713 A. D. (vide I. O. cat. vol. III p. 365). It is not unlikely that Nāgojibhaṭṭa first composed his commentaries on the comparatively easy śāstra of poetics and that he then worked upon Dharmasāstra and Vyākaraṇa. The edition of the Rasagaṅgādhara in the Kāvya-mālā series says that there is a tradition that Nāgoji was invited by king Savai Jaising of Jaipur to a horse-sacrifice in 1714 A. D., but that Nāgoji declined on the ground of *Kṣetra-samyāsa*. Therefore his literary activity must be placed between 1700 and 1750 A. D. Mahāmahopādhyāya Haraprasad Śāstri says (Ind. Ant. vol. 41 p. 12) that Nāgoji died about 1775. But this appears rather improbable. If one of his works was copied in 1713 A. D. he could hardly have lived up to 1775, unless he was about 100 years old at that time.

III. Bālākṛṣṇa or Bālabhaṭṭa

The Lakṣmīvyākhyāna *alias* the Bālabhaṭṭi is a commentary on the Mitākṣarā of Vijnāneśvara, ascribed to a lady named Lakṣmīdevī. The commentary is a voluminous one and displays uneven workmanship. The commentary on the ācāra section of the Mitākṣarā is the most learned part of the whole book and is almost an

1141 इह केचित् ... शेषवंशावतंसानां श्रीकृष्णपण्डितानां चिरायार्चितयोः पादुकयोः प्रसादादितशब्दानुशासनाः तेषु च पारमेश्वरं पदं प्रयतेषु ... तत्रभवद्विरुद्धासितं प्रक्रियाप्रकाशमाशयानवबोधनिबन्धनैर्दूषणैः स्वयं निमित्तायां मनोरमायामाकुल्यकार्षुः । सा च प्रक्रियाप्रकाशरुतां पौत्रैः ... अस्मद्गुरुपण्डितवीरेश्वराणां तनयैर्दूषितापि स्वमति-परीक्षार्थं पुनरस्मामिनिर्नीक्ष्यते ॥ P. 3 of the Intro. to the रसगङ्गाधर. If पादुका means 'pupil' here as Mr. Ranganath Svami contends (Ind. Ant. vol. 41 p. 251), why should the dual be necessary or be used and not the singular or plural ? The प्रक्रियाप्रकाश is a com. on the प्रक्रियाकौमुदी of रामचन्द्राचार्य. Vide Journal of Oriental Research vol. III, part 2, p. 146 where it is said that Jagannātha was a pupil of वीरेश्वर, son of शेषकृष्ण, who lived under the patronage of Gīridhārī, son of Tōḍarmal and that Bhaṭṭoji was a pupil of शेषकृष्ण and later of अणयदीक्षित.

independent work. The *ācāra* portion has been published by Mr. J. R. Gharpure. The *vyavahāra* portion of the *Bālabhāṭṭi* was published by Mr. S. S. Setlur, Advocate, Bombay in 1911 and by Mr. J. R. Gharpure (1914). This portion of the commentary explains the *Mitākṣarā* word by word and also engages in lengthy discussions on important topics. The portion of the commentary on the *prāyaścitta* section has not yet been published; but Mr. Govinda Das who examined it (vide Mr. Gharpure's edition of the *ācāra* portion, p. 27 at end) reports that it is meagre as compared with the preceding sections. In the following Mr. Gharpure's edition has been used.

In the *Bālabhāṭṭi* the author quotes by name a host of writers and works. As the *Bālabhāṭṭi* is almost the latest work on *Dharmaśāstra* worth special mention in this work, no useful chronological purpose will be served by giving the names of all such writers and works. It may however be stated that he names the *Nirṇayasindhu*, the *Viramitrodaya*, the *Mayūkhā* of *Nilakaṇṭha*, the *Saṁskāra-kaustubha*, *Siddheśvarabhāṭṭa* the nephew of *Nilakaṇṭha*, *Khaṇḍadeva* the author of *Bhāṭṭadīpikā* on the *Mīmāṃsāsūtra*, the *Kāyastha-dharmapradīpa* of *Gaḍabhāṭṭa* and the author's father's commentary thereon.

Of the *Bālabhāṭṭi* ascribed to *Lakṣmidevi*, West and Bühler say 'she generally advocates latitudinarian views and gives the widest interpretation possible to every term of *Yājñavalkya*. Her opinions are held in comparatively small esteem and are hardly ever brought forward by the *śāstris*, if unsupported by other authorities'.¹¹⁴² For example, in the *Bālabhāṭṭi* the word 'bhātaraḥ', occurring in *Yājñavalkya*'s verses laying down the order of succession to a man dying without male issue, is interpreted as including sisters and the author says that sisters succeed immediately after brothers.¹¹⁴³ This dictum of *Bālabhāṭṭa* taken along with the words of the *Vyavahāramayūkha* seems to have influenced their Lordships of the Privy Council in *Vinayak v. Lakshminibai* on the question of the rights of the sister as an

1142 Digest of Hindu Law, 3rd ed. p. 17.

1143 'भ्रातृपुत्रो इत्येकशेषेण प्रागुक्तसिद्धान्तरीत्या पूर्वं धाता तदभावे स्वरा।' बालम्भटी p. 209 (Gharpure) on शास्त्र. II. 135; 'तत्पुत्रा इति भ्रातुः पुत्राः कन्याश्च स्वसुः पुत्राः कन्याश्चेत्यर्थः' p. 210.

heir.¹¹⁴⁴ In *Sakharam v. Sitabai*¹¹⁴⁵ Sir Michael Westropp C. J. went so far as to say on the construction of the term 'brethren' in the Mitākṣarā as including sisters, which construction was adopted in that case (in *Vinayak v. Lakshmbai*) both by the Supreme Court and the Privy Council, "we must treat the Mitākṣarā also as preferring sisters to half brothers, whom it brings in after brothers." But this was a mere *obiter dictum*, since the case in which these observations were made was governed by the law of the Vyavahāramayūkha which expressly prefers full sisters to half brothers. It has been laid down in several cases in Bombay¹¹⁴⁶ that Bālabhāṭṭa's doctrine that the word 'brothers' includes 'sisters' has not been accepted in that Presidency and that Sir Michael Westropp was under a misapprehension as to the exact drift of the Bālabhāṭṭi which nowhere says that the term 'brothers' excludes half brothers and which does not bring in the full sister before the half brother, but expressly says that the full brother inherits first, then the half brother and then comes the sister. The Bālabhāṭṭi not only brings in the sisters after full and half brothers, but places the sons and daughters of sisters after the sons and daughters of brother's, full or half. This is in direct conflict with the order of succession expressly mentioned by the Mitākṣarā and the Bombay High Court has refused to give the sister's son the place which the Bālabhāṭṭi assigns to him and treats him as a mere *bandhu*.¹¹⁴⁷ The Bālabhāṭṭi is regarded as of little authority in the interpretation of the Mitākṣarā in the Bombay Presidency and its interpretations cannot be accepted without due caution and examination.¹¹⁴⁸ Even in the Benares¹¹⁴⁹ School where the Bālabhāṭṭi has been accepted as one of the leading authorities, the authority of Bālabhāṭṭa has been held to be inferior to that of Nandapaṇḍita in matters of adoption, it being held that a widow cannot adopt in the Benares School without express authority from her husband (while Bālabhāṭṭa holds that she can adopt without such authority). Similarly it has

1144 9 Moo. I. A. 516 = 1 Bom. H. C. R. 117 at pp. 122-123; vide also *Sakharam v. Sitabai* I. L. R. 3 Bom. 353 at pp. 360 and 363.

1145 I. L. R. 3 Bom. 353 at p. 363.

1146 Vide *Mulji v. Cursandas Nahta* 24 Bom. 563 at p. 579 and *Bhagwan v. Warubai* I. L. R. 32 Bom. 300 at p. 305.

1147 Vide *Bhagwan v. Warubai* I. L. R. 32 Bom. 300 at p. 312.

1148 Vide *Dattatraya v. Gangabai* I. L. R. 46 Bom. 557 at p. 558.

1149 Vide *Tulshi Ram v. Behari Lal* I. L. R. 12 All. 328 at p. 368 (F. B.).

been held that the Bālabhāṭṭi cannot prevail over the views of the Viramitrodaya and that a daughter-in-law is not in the line of heirs at all though the Bālabhāṭṭi says that she is so.¹¹⁵⁰

The author of the Bālabhāṭṭi is somewhat of an enigma. Such women as Śīla, Vijjā, Avanti-sundarī have been worshippers at the shrine of the Muse of Poetry. A lady has been associated with the composition of a work on Mathematics, viz. the *Lilāvati*. Inspiration for several works on Dharmaśāstra was, we know, derived from queens and princesses, as in the case of the *Vivādacandra* compiled by Queen Lakṣmidevi through Misarumiśra, the *Danavā-kyāvali* compiled by Mahādevī Dhīramatī of Mithilā through Vidyāpati, the *Dvaitanirṇaya* composed by Vācaspati at the bidding of queen Jayā, wife of king Bhairavendra. It gives one great pleasure to contemplate that at least one work on Dharmaśāstra, the *Bālabhāṭṭi*, is claimed by a lady as her own. But this pleasure receives a rude shock if the question of the authorship of the Bālabhāṭṭi is dispassionately considered. The introductory verses no doubt start by saying that Lakṣmī, the wife of Vaidyanātha Pāyaguṇḍa, and the daughter of Mahādeva of the Mudgala *gotra* and surnamed Kheraḍa, composed the work, her maiden name being Umā.¹¹⁵¹ The colophon at the end of the *ācāra* portion says that the work was composed by Lakṣmī, the daughter of Mahādeva and Umā, the wife of Vaidyanātha Pāyaguṇḍa and the mother of Bālākṛṣṇa.¹¹⁵² At the end of the *vyavahāra* section in the printed editions we have the words 'mother of Lālākṛṣṇa' but this is obviously a mis-reading of the mss. or a mistake of the copyists. The pretence that the work was composed by a lady is made extremely plausible by

1150 I. L. R. 9 Cal. 315 at p. 324 ; vide also I. L. R. 16 Cal. 367 at pp. 376-77 (about brother's widow).

1151 श्रीलक्ष्मीरमणं नत्वा लक्ष्मीर्लक्ष्मीं शिशुमसुः । खेरडामुद्रलापत्यगणेशापत्यरुष्णकः ।
महादेवः सुतस्तस्य वेदमूर्तिर्जैटान्तवित् । श्रोतस्मात्तार्थनिपुणो दीक्षितो राजपूजितः ॥
पत्नी तस्य ह्युमारूपा साव्युमा तस्य कन्यका । पायगुण्डोपाख्यवेद्यनाथपत्नी पति-
व्रता । मिताक्षराया विवृतिं तनुते सर्वसंविदे ॥ बालम्भट्टी, Intro. verses of
आचारकाण्डः.

1152 इति श्रीमन्मिताक्षराख्याख्याने महादेवमुद्रस्मजोमाङ्गजवेद्यनाथार्थाङ्गमूतबालकजननी-
पायगुण्ड इत्युपाख्यश्रीलक्ष्मीदेवीविरचिते लक्ष्म्याभिधे आचारमकरणम् । Vide for an
identical colophon at the end of the व्यवहार section, I. O. cat. p. 369-370
No. 1282 and Aufrecht's Oxford cat. p. 262 b.

the frantic efforts made in it for the rights of women in matters of inheritance. But this pretence is not kept up in the body of the work at all. In several places the author of the *Bālabhāṭṭi* refers to the *Mañjūsā* and other works of his *guru* and to works of his father.¹¹⁵³ We know that *Vaidyanātha Pāyagunḍa* was a pupil of *Nāgojibhāṭṭa*,¹¹⁵⁴ who composed several *Mañjūsās* (on grammar) and a work on *prāyaścitta*. Therefore it follows either that the *Bālabhāṭṭi* was composed by *Vaidyanātha* himself and ascribed to his wife or that the work was composed by *Bālakṛṣṇa* *alias* *Bālabhāṭṭa*, son of *Vaidyanātha*, and was ascribed to his mother. *Nāgojibhāṭṭa* who certainly attained a very advanced age was the *guru* of *Vaidyanātha* as well as of the latter's son *Bālakṛṣṇa*. That *Bālakṛṣṇa* or *Bālabhāṭṭa Pāyagunḍa* was a learned man like his father *Vaidyanātha* follows from several circumstances. He wrote a work called *Upakṛtitattva*.¹¹⁵⁵ *Gopāla* *alias* *Manudeva*, in his commentary called *Laghubhūṣanakānti* on the *Vaiyākaraṇabhūṣanasāra*, styles *Bālabhāṭṭa Pāyagunḍa* his *guru*.¹¹⁵⁶ Looking to the colophons where *Lakṣmī* is referred to as the mother of *Bālakṛṣṇa* and to the fact that the work is known as *Bālabhāṭṭi*, we must conclude that it was composed by *Bālabhāṭṭa* and not by his father *Vaidyanātha*. What motive impelled *Bālabhāṭṭa* to publish the work in the name of his mother it is difficult to say. Tradition

1153 e. g. आचार० p. 448 'अत्र मनुष्यान्वे नञोल्पाथकत्वेन यागीयहिंसायामपि स्वस्व-
द्वेषोऽस्त्विति प्रतिपादितं गुरुचरणैर्मञ्जूषायाम् । विशदीकृतं चेत्तत् पापण्डसण्डनेपि
अष्टपञ्चमकरणेष्वाभिरिति दिक्' ; p. 314 'तथा उद्यादिरूपक्षत्रिपसत्त्वेपि तेषां न क्षत्रि-
यत्वं किं तु शुद्रत्वमेवेति गुरुचरणकृतमायप्रार्थितनिर्णये स्पष्टम् । तत्र एव बोध्यम् ।
स्फुटीकृतं चैतस्मिन्चरणैः कायस्थनिर्णये । ... तत्सर्वं गागाभट्टकतकायस्थपदीपे
निवृत्तचरणकृततत्त्वदीपे च स्पष्टमिति नेह प्रपञ्च्यते ।' The first passage is not
properly arranged in Mr. Gharpure's edition ; vide p. 415 for
मात्स्यप्रायश्चित्तनिर्णय.

1154 वेदानाथः पायगुण्डो नत्वा नगेश्वरं गुरुम् । व्याख्यां मभाख्यां तनुते कौस्तुभस्य
स्वबुद्धये ॥ Vide I. O. cat. p. 163 No. 610 for the *prasa*, a com. on *भट्टोजि*'s
शब्दकोस्तुम.

1155 Vide Stein's cat. p. 302 श्रीमद्दालसापत्तिं नत्वा खण्डेरार्यं कपदिनम् । पायगुण्डो
बालरुण्यः ग्राह तत्त्वमुपाकृतो ॥

1156 बालम्माष्टमिधं पायगुण्डोपास्मं परं गुरुम् । गोपालदेवनामासौ पण्डितो बालबुद्धये ॥
धरुणदेवानुजो लोके मनुदेवापरामिधः । I. O. cat p. 189 No. 717,

says that he did so to console Lakṣmidevi in her bereavement on the death of a child. Vaidyanātha composed several commentaries on grammatical works such as on the Mahābhāṣyapradīpodyota of Nāgojibhāṭṭa, on the Paribhāṣenduśekhara (com. called Kaśika and Gadā), on the Vaiyākaraṇa-siddhāntamañjūṣā (com. called Kālā), on the Laghuśabdenduśekhara (com. Cidāśrīmālā), on the Laghuśābdaratna (com. Bhāva-prakāśa). Mr. Govinda Das (p. 27 in Mr. Gharpure's edition of ācāra portion) says that these works were really composed by Bālabhāṭṭa and ascribed to his father. In these grammatical works the names of Vaidyanātha's parents are given as Mahādeva and Veṇī.

The I. O. cat. (pp. 458-59, No. 1507) notices an incomplete work called Dharmasāstrasamgraha compiled by Bālaśarma Pāyagunḍa, son of Vaidyanātha and Lakṣmī and patronised¹¹⁵⁷ by Colebrooke. The work dealt with topics of civil law, viz. definition of vyavahāra, *sabha*, the judge, the sabhyas, the relative strength of smṛtis etc., return of debts etc. It breaks off at folio 79. On the ms. there is a note in Colebrooke's own hand (which is not complimentary to the honesty of Bālaśarma) dated 1st may 1800 "fresh sheets were received from Bālaśarma Pāyagunḍa on this date. This is little else but the Viramitrodaya revised. As it is a scarce book and very little known Bālaśarma and his pupil Manudeva did not suspect I could detect the plagiarism."

The foregoing shows that Bālakṛṣṇa Pāyagunḍa was a Deccani Brāhmaṇa, that his father and mother were Vaidyanātha and Lakṣmī, that his maternal grandfather was Mahādeva, also a Deccani Brāhmaṇa surnamed Kheradā, that he was the pupil of Nāgojibhāṭṭa and that he was a *pandit* of Colebrooke. Mr. Govinda Das is not right when he identifies (p. 27) Vaidyanātha the commentator of several grammatical works of Nāgojibhāṭṭa with Vaidyanātha the author of several commentaries on Alāṅkāra works (such as the Udāharaṇa-candrikā on the Kāvya-prakāśa and the Prabhā on the Kāvya-pradīpa). The reasons are two. Vaidyanātha, author of the Udāharaṇa-candrikā,

1157 श्रीकृष्णो विजयते रणरङ्गधीरः ॥ २ श्रीशं नत्वा श्रीनिवासी दाक्षिणात्यो निबन्धकः ।
नामेशपादनिरतो वैद्यनाथाम्मजः सुधीः ॥ ५ सुमनःकुलुबुरुकसाहेबाळच्छनीविकः ।
लक्ष्मीसुनुर्भवन्मयो विप्रद्वयविलेखकः ॥ ६ धर्मसाक्षिमहादेवमन्तू (नु १) देवसहायकः ।
बालशर्माबालमुद्दिः पायगुण्डापिनामकः ॥ ७.

was the son of Rāmabhaṭṭa, son of Viṭṭhala Tatsat, while Vaidyanātha the grammarian was a son of Mahādeva and Venī. Besides the Udharaṇacandrikā was composed¹¹⁵⁸ in *śaṃvat* 1740 Kārtika śuddha 8, Wednesday (i. e. 17th October 1683). We saw above that Vaidyanātha Payagūṇḍa was a pupil of Nāgoji, who flourished towards the end of 17th and the first half of the 18th century. If Vaidyanātha, the writer on poetics, were the same as the commentator of Nāgoji, he could not have composed a work on poetics so early as 1683 A. D. Dr. Belvalkar (Systems of Sanskrit Grammar p. 60) says 'Lakṣmidevi, the wife of king Candrasīrṅha of Mithilā, was probably his patroness in whose honour he is reported to have composed a commentary on the Vyavahāra-kāṇḍa of the Mitākṣarā.' This throws to the winds all chronology. We saw above (pp. 399 and 404) that the Mithilā princess Lakṣmī or Lachimādevi flourished in the first half of the 15th century, while the Bālabhaṭṭi quoting as it does writers and works like Gāgābhaṭṭa and the Kaustubha could not have been composed before 1700 A.D.

Mr. Govinda Das says that a ms. of the ācārakāṇḍa of the Bālabhaṭṭi in the Benares palace library is dated *śaṃvat* 1831 (i. e. 1774-75 A. D.). The I. O. cat. (pp. 458-459) notices that Bālabhaṭṭa was about 80 years old when Colebrooke entrusted the Dharmaśāstrasamgraha to him about 1800 A. D. Besides both Bālabhaṭṭa and his father Vaidyanātha were the pupils of Nāgoji-bhaṭṭa. The ms. of the Upakṛitattva (Stein's Jamuu cat. p. 302) is dated *śaṃvat* 1848 i. e. 1791-92 A. D. and the ms. of the Laghubhūṣanakānti of Bālabhaṭṭa's pupil is dated *śaṃvat* 1856 (i. e. 1799-1800 A. D.). Hence it follows that Bālabhaṭṭa must have flourished between 1730 and 1820 A. D. Mr. Govinda Das says that Bālabhaṭṭa died at the age of 90 and gives his dates as 1740 to 1830 A. D. (p. 29 of Mr. Gharpure's ācāra section of Bālabhaṭṭi at the end).

1158 Vide I. O. cat. p. 329 No. 1151 for the उदाहरणचन्द्रिका and its date विद्यदेवमुनिस्सामिन्तिब्दे कालिके सिद्धे । बुधाश्यामिने मन्थे वैयनाथोभ्युपसत् ॥ ; vide Stein's cat. pp. 60, 61, 62, and 80 for commentaries on the काव्यप्रदीप, कुल्लयानन्द, चन्द्रालोक and the कादम्बरी by वैयनाथ, son of रामचन्द्र.

112. Kāśinātha-Upādhyāya

Kāśinātha Upādhyāya or Bābā Pādhye composed an extensive work called Dharmasindhusāra or Dharmābdkhisāra, which is popularly known as Dharmasindhu. It is now the leading work in matters of religious observances in the Deccan and has been referred to even in judicial decisions.¹¹⁵⁹ It has been published several times. In the following the Nirṇayasāgara edition of 1926 with Marathi translation has been used. He says that he consulted former *nibandhas* and, following the order of the subject matters in the Nirṇayasindhu, composed the work which sets forth only the established conclusions after eliminating the original *smṛti* texts.¹¹⁶⁰ At the end he says that the work is not meant for learned men conversant with *mīmāṃsā* and Dharmasāstra, but for men whose intellect is not sharp and yet who want to know the established conclusions on matters of dharma. The work is divided into three *paricchedas*, the third being the longest and split into two parts. The first deals with *kāla* in general, viz. the kinds of year, month, the *sahkrāntis*, intercalary months and *ksayamāsa*, what *tithis* are proper for what rites, conclusions about *tithis* from the first to the 15th and about *amāvāsyā*, eclipses; the second deals with the festivals, fasts and observances of particular months from Caitra to Phālguna; the third in the first part speaks in detail about the *saṁskāras* from *garbhādhāna* to marriage, *sāpīṇḍya*, *gotras* and *pravaras*, duties of *brahmacārīn*, the daily duties from rising to going to bed, the five daily *mahāyajñas*, consecration of sacred fires, idols and dedication of tanks and works of public utility, *kalivarjya*; the latter part of the third *pariccheda* dilates upon the details of *śrāddha*, impurity on birth and death, the rites after death, the duties of widows, *saṁnyāsa*.

Kāśinātha was a very learned man and a great devotee of God Viṣṇobā at Pandharpur in the Sholapur District. He wrote several other works, such as the *Prāyaścittendusekhara* (Bühler 3. 110), an exposition of the Vedastuti in the *Bhāgavatapurāṇa* (X. 87)

1159 I. L. R. 49 Bom. 739 at p. 756.

1160 नत्वायीन् वितनोमि माधवमुक्तान् धर्माब्धिसारं नितम् ॥ 3rd Intro verse ; तत्प्रयत्नमिदमिदं धर्मोपायस्य सुतः रुक्मी । काशीन्यायानिधो धर्मसिन्धुसारं समानोत् ॥ last verse ; दृष्ट्वा पूर्वनिबन्धान् निर्णयसिन्धुक्रमेण सिद्धार्थान् । प्रायेण मूलवचनान्युद्धृत्या लिखामि बालबोधाय ॥ 4th Intro. verse.

and a work called Viṭṭhala-rīmantrasārabhāṣya.¹¹⁶¹ In the latter he takes several Rk verses (such as Rgveda I. 95. 1-11 and I. 164. 31) and explains them as applying to God Viṭṭhala.

We know a good deal about the family of Kāśinātha Pādhye from his own works and from the biography of the great Marathi poet Moropant published by Mr. L. R. Pangarkar (ed. of 1908, chap. 16 pp. 107-119). His family hailed from Golavali, a village in the Ratnagiri District. They were Karhāda Brāhmaṇas and had the Joshi and Upadhye *ṛtti* of seventy-two villages in the Saṅgameśvara *taluka* of the Ratnagiri District. At the end of the Dharma-sindhu he says that his grandfather was Kaśyupādhyāya who had two sons Yajñeśvara and Ananta. Ananta was a very pious man and a great devotee and left his native land Koṅkapa, and resided at Pandharpur on the banks of the Bhīmā. The Dharmasindhu does not give the reason for Ananta's migration from Koṅkapa. But it is said that the Pādhyes had a dispute with another family about the *upadhye ṛtti*, took it for decision to the Peshwa's Court at Poona and were defeated, on which they cursed the Peshwa, vowed not to stay in the territories under the Peshwa's rule and migrated to Pandharpur. The Dharmasindhu was composed¹¹⁶² in *śake* 1712 i. e. 1790-1 A. D. Kāśinātha was related to the great Marathi poet Moropant, as his daughter Āvaḍī was married to Rāma-kṛṣṇa, the second son of the poet. He had great veneration for Moropant and refers to the Mantrabhāgavata of the latter.¹¹⁶³

1161 Vide D. C. ms. No. 100 of 1869-70 dated *śake* 1731. In this विट्ठल is derived as 'विट् वेदं ज्ञानं तेन ठाः शून्याः तान् लालि स्वीकरोति.'

1162 'अयनांशाः ज्योतिःशास्त्रे प्रसिद्धाः । ते चेदानीं द्वादशाधिकसप्तदशशतसंख्याके जालि-वाहनशके एकविंशतिरयं वांशा इति &c.' धर्मसिन्धु p. 3.

1163 एकेनैव प्रकारेणैकत्रैव पद्ये क्रमेण वर्णोद्गारे व्यवधानेन चित्कारादिशायोनुभवसिद्धौ नापलपितुं शक्यः । अत एव श्रीमयूरेश्वरपण्डितकधीश्वरेण मन्त्रमयभागवते मन्त्रमय-रामायणे च द्वादशाक्षरमन्त्रवर्णाः श्रीरामजयरामेत्यादित्रयोदशाक्षरवर्णाश्च क्रमेणोप-निबध्य वर्णान्तरसंमिश्रणेन कथार्थ बोधयन्तो मन्त्रानुपूर्वमपि बोधयन्तीति चित्कार-विशेषात्तादृशकालपरचनोपपद्यते । विट्ठलकृतमन्त्रभाष्य folio 36a of D. C. ms. No. 100 of 1869-70.

brooke in 1796. The translation was first published in 1797 A. D. and is known to the legal profession as Colebrooke's Digest. This work exercised great influence over the courts in their administration of Hindu Law in the early days. The work is divided into *dvīpas*, each *dvīpa* being subdivided into *ratnas*. The principal topics dealt with are : recovery of debts, deposits, sale without ownership, partnership, rescission of gifts, non-payment of wages, rescission of sale and purchase, emancipation from slavery, disputes between master and servant, duties of man and wife, inheritance and partition. Jagannātha is said to have died at the venerable age of 111 in 1806.¹¹⁶⁷ Though Jagannātha exercised great influence in moulding Hindu Law in Bengal, his work has been held from very early times not to have any binding authority in Western India.¹¹⁶⁸

114. Conclusion

In the foregoing pages most of the classical works and the most prominent writers on Dharmaśāstra during a period of about twenty five centuries have been passed in review. The number of authors and works on dharmaśāstra is legion. All these numberless authors and works were actuated by the most laudable motives of regulating the Aryan society in all matters, civil, religious and moral, and of securing for the members of that society happiness in this world and the next. They laid the greatest emphasis on the duties of every man as a member of the whole Aryan society, as a member of the particular class to which he belonged and very little emphasis on the privileges of men. They created great solidarity and cohesion among the several classes of the Aryan society in India in spite of their conflicting interests and inclinations and enabled Hindu society to hold its own against successive aggressions of foreign invaders. They preserved Hindu culture and literature in the midst of alien cultures and in spite of bigoted foreign domination. There is no doubt that the authors on dharmaśāstra in their desire to evolve order out of chaos and to adjust and harmonise the varying practices of people with the dicta of ancient sages were guilty of the faults of raising hair-splitting arguments, divisions and

1167 Vide 'Dawn of new India' by Mr. Brajendra Nath Banerjee, 1927, Calcutta (pp. 81-91).

1168 Vide *Vinayak v. Lakshmi Bai*, 1 Bom. H. C. R. 117 at p. 124.

sub-divisions and also of thinking that religious rites and formularies were the be-all and end-all of human existence. But living as most of the later writers did in the midst of aggressive and violently unsympathetic cultures and rulers and possessing no powerful central government that sympathised with their ideals, they were driven more and more to revolve within their own narrow grooves and could not see far in order to regulate society in a free and buoyant spirit. In spite of these defects, the work done by the writers on *dharmaśāstra* should excite our admiration and entitles them to the regard of all those that are interested in the study of the vicissitudes of Hindu society for thousands of years.

GENERAL INDEX

N. B. In the case of several works and authors like the *Mitākṣarā*, *Aparārka*, *Smṛticandrikā*, which occur almost on every page, exhaustive references are not given. Where a work or author is described as the special subject of a section or as a special topic, thick type has been used to indicate such pages.

- Abdhi, relied on by *Smṛtyarthasāra*, p. 336.
- Abhidhāparatnamālā, p. 297.
- Abul Fazl, killed by *Vīrasinhā*, p. 445.
- Ācārasandrikā, p. 418n.
- Ācāraśāntīśāstra of Vācaspati, pp. 363, 399, 418.
- Ācārādāra, pp. 278, 318, 363, 396, 418 : com. on, pp. 363-364.
- Ācāramayūkha, p. 117.
- Ācārapradīpa, pp. 401n., 433.
- Ācārka, of *Dīvākarabhāṭṭa*, p. 440.
- Ācārasāgara, of Ballālasena, pp. 340, 382n.
- Ācārendusekhara, of *Nāgoji*, p. 453.
- Ācāryas, meaning of, pp. 16-17, 99-100; views of, according to *Kauṭilya*, pp. 98-99.
- Actors, looked down upon, p. 73.
- Acyutacakravartin, p. 339.
- Adbhutasāgara, pp. 248, 299-300, 341.
- Ādhi, four varieties of, p. 231.
- Ādīśura, king, brought brāhmaṇas into Bengal, pp. 300-301, 324.
- Ādityabhāṭṭa, p. 285.
- Adoption, whether a girl can be taken in, p. 449; rules of, in *Vasiṣṭha*, p. 59; *Ātri* on, p. 108; of a kṣatriya boy, allowed to a brāhmaṇa, by *Medhācīchi*, p. 273; rules of, in *Dattakadichitī*, p. 448.
- Adultery, with pravrajitā, a mortal sin, according to *Nārada*, p. 203 : fine for, p. 235; punishment for, in case of women, p. 235.
- Adverse possession, vide under possession.
- Agastya, pp. 103, 153; rising of star, in *Ujjayinī* and *Rādhā*, p. 325.
- Agnipurāṇa, borrows from *Yājñavalkya* and *Nārada*, pp. 162, 170-173; date of, p. 172; dharmasāstra material in, p. 162; extent of, p. 162; portion on vyavahāra of, pp. 170-173.
- Āhnikaśāntīśāstra of Vācaspati, p. 399.
- Āhnikatattva, p. 278.
- Aila, p. 102.
- Ain-i-Akbari, p. 423.
- Altareyabrāhmaṇa, pp. 2, 6, 7n, 50, 136, 158.
- Ajigarta, who was ready to sacrifice his son, pp. 153, 153.
- Ājivaka, p. 102.
- Ājñākraya, p. 131.
- Ākhyānas, named by Manu, p. 143.
- Akṣamā, of low birth, united to *Vasiṣṭha*, p. 152.
- Alaṅkārasāstra, beginnings of, in *Kauṭilya*, p. 100.
- Ālekhaṇa, p. 126.
- Ambarīṣa, p. 102.
- Āmbhiyaa, pp. 99, 215n.

- Anadhya, p. 158; rules about, apply only to Vedic study and not to sacrifices, p. 42.
- Anākulā, commentary on Āpastamba-grhya, p. 347.
- Ānandasafijivāna, ascribed to Madanapāla, p. 388.
- Ananta, p. 252.
- Anantadeva, pp. 447-453.
- Anantśrama, author of Vyaṅgyārtha-kaumudī, p. 446.
- Ananta Vāsudeva, temple of, p. 304.
- Anāvilā, commentary on Āvalāyana-grhya, p. 347.
- Andhra, p. 44.
- Andhuka, an author, p. 325.
- Āṅgas, of Veda, cannot be designated as Veda, p. 42; six, p. 54.
- Āṅgiras, pp. 120, 147; smṛti of, pp. 221-223.
- Āṅgīrasa, story of, pp. 152, 153.
- Āṅgīrasa-smṛti, pp. 83, 147.
- Aniruddha, pp. 305, 314, 317, 337-340; guru of Ballīlāsana, 248.
- Antyajās, seven, pp. 108, 222.
- Antyeṣṭipaddhati, of Nārāyaṇahhaṭṭa p. 420.
- Anuśāsanaparva, pp. 3, 67.
- Anuvāda, cannot be a vidhi, p. 42.
- Ānvikṣikī, one of the vidyās, pp. 81-82, 179.
- Āpadeśa, meaning of, p. 90.
- Āpadeva, author of a Smṛticandrikā, p. 347.
- Āpadeva, author of Mīmāṃsānyāya-prakāśa, p. 451.
- Āparāṅka or Aparāditya, pp. 18, 43, 46, 58, 66, 72, 73, 115, 146, 181, 194, 210, 328-334; criticizes Mitākṣarā, pp. 330-332; and Smṛticandrikā, p. 332; views of, coincide with Jñātavāhana's, p. 330; wrote Nyāyamuktāvalī, p. 334.
- Āpastamba, pp. 147, 283; his views opposed to those of others on several points, p. 45; home and personal history of, p. 44; his school earlier than Hiraṇyakeśin's, p. 44.
- Āpastamba, school of, a subdivision of Khṛṇḍikīyas, p. 32.
- Āpastamba-dharmasūtra, pp. 4, 32ff, 147; age of, pp. 44-45; bhāṣyakāra of, p. 45; commentary Ujjvalān on, p. 347; conflict between views of, and of Bauddhāyana, p. 40; contains many strange words, p. 37; contents of, pp. 34-37; has many sūtras and verses in common with Bauddhāyana, p. 30; has special relation to Pūrvamīmāṃsā, p. 41-42; language of, p. 37; lays down stricter views than Bauddhāyana, p. 29; literature known to, pp. 38-39; presupposes grhya sūtra, p. 33; striking coincidences between, and Gautamadharmasūtra, p. 40; teachers of dharma named by, p. 39.
- Āpastamba-dhvanitārtha-kṛikā, p. 251.
- Āpastambagrhyasūtra, pp. 33, 186, 265; commentary Anāvilān on, p. 347; commentary on, by Sudarśanācārya, p. 265; composed by author of dharmasūtra, p. 33; refers to teaching of dharmasūtra, p. 33.
- Āpastamba-kalpa, divisions of, p. 32.
- Āpastamba-śrauta-sūtra, pp. 45, 91.
- Āpastambīya-mantrapāṭha, commentary of Haradatta on, p. 347.
- Apekṣitārthadyotinī, of Nārāyaṇa, p. 390.
- Āpipāla, p. 418n.
- Āraṇyaka, composed by Yājñ. p. 179.
- Āraṭṭa, a country, p. 102.
- Arhat, words of, delude people, p. 224.
- Arjuna, p. 102.
- Arthakaumudī, p. 415.
- Arthasūtra, commentary Srimūla by Pandit Gaṇapatiśāstri, p. 86; com-

- mentary Naya-candrika, p. 86; is upaveda of Atharvaveda, pp. 41, 87; of Kauṭilya, pp. 85-104; modern works based on, p. 86; is a branch of Dharmasāstra, p. 87; purpose of, p. 87; rules in case of conflict with Dharmasāstra, pp. 87, 179.
- Arthasāstra of Bṛhaspati, p. 126.
- Āryāvarta, definition of, p. 65; definition of, according to Śaṅkha, p. 78.
- Asafostida, use of, forbidden according to Haradatta, p. 349.
- Asahya, pp. 19, 247-251; composed bhāṣyas on Nārada, p. 248, and Gautama, p. 338; probably composed a commentary on Manu, pp. 248-249.
- Āśauca, none, in marriages, famines, fairs &c., p. 122; none for kings, royal officers, physicians &c., p. 229.
- Āśaucaśāka, p. 290; authorship of pp. 290-291; commentaries on, p. 291.
- Āśauca-nirṇaya, of Jivadeva, p. 452.
- Āśaucanirṇaya, of Nāgoji, p. 453.
- Āśauca-sāgara, of Kullūka, p. 361.
- Āśvetics, yellow-robed, sight of, p. 67.
- Āsmarathya, p. 126.
- Āśoka, p. 185.
- Āśramas, division into four, ascribed to *asura* Kapila, according to Bauddhāyana p. 25; what varṇas entitled to which, p. 189.
- Aśṭāṅgahṛdaya, pp. 65, 358; com. Āyurvedasāyana on, by Hemādri, p. 358.
- Astrology, p. 101.
- Āśvaghōṣa, refers to Bṛhaspati and Sukra, p. 124; refers to Mānavadharma, p. 147.
- Āśvalāyana-gṛhya, p. 139; commentary on, by Nārāyaṇa, p. 279; commentary Anāvilā on, p. 347.
- Āśvalāyana-śrauta-sūtra, p. 91; commentary of Nārāyaṇa on, pp. 279, 281.
- Ātātāyini, p. 130; killing an, pp. 130, 214, 302.
- Ātharvaṇādbhuta, p. 341n.
- Atharvaveda, pp. 1, 5, 7n, 143; Arthasāstra is the Upaveda of, p. 41.
- Atheism, referred to, by Manu, p. 143.
- Atri, work of, on dharmasāstra, pp. 107-110; named by Manusmṛti, pp. 132, 143.
- Aufrecht, Prof., pp. 292, 295, 297, 418, 450n.
- Aupajñāhani, named by Bauddhāyana as holding that *aurasa* son only to be recognised, p. 25, 132.
- Auśanasa-dharmasāstra, p. 115.
- Auśanasa, pp. 98, 99.
- Avakraya, meaning of, p. 131.
- Āvasathika, meaning of, p. 299.
- Aviśvāsa, sheet anchor of Bṛhaspati's policy, p. 124.
- Āyurveda, eight āṅgas of, p. 106.
- Āyurvedasāyana, com. on Vāgbhaṭa's work, p. 358.
- Bādarāyaṇa, p. 341n.
- Bāhlika, a country, p. 102.
- Bāhudantaka, named by Mahābhārata, pp. 100, 137.
- Bāhudantiputra, pp. 99, 100.
- Bahvṛkṣṇika, p. 433.
- Baijāvāpa, p. 390.
- Baijāvāpa-gṛhya, on Vināyaka, p. 181.
- Bālakrīḍa, a commentary on Yāj. p. 252.
- Bālambhaṭṭa, pp. 456-462.
- Bālambhaṭṭi, pp. 250, 257, 290.
- Bālaka, pp. 283-284, 323, 418n.
- Bālārūpa, pp. 284-286, 373.
- Bālevalabhibhujāṅga, meaning of, pp. 305.
- Bālālasena, pp. 238, 248, 300, 339, 340-341, 418n.

- Bāṇa, pp. 88, 161, 204.
- Banavase, country of, p. 380.
- Bandhus, p. 135; three kinds of, p. 285.
- Banerji-sastri, Dr., p. 104.
- Bārhaspatya, pp. 98, 99.
- Bathing, in rivers, disallowed in the rains, p. 230; on touching certain people, p. 239.
- Baudhīyana, a teacher of Kṛṣṇa Yajurveda, p. 20; his sūtras, how arranged according to Burnell, p. 20; styled Kāṇvīyana, p. 21; styled pravacanakāra, p. 20.
- Baudhīyana—dharmaśūtra, pp. 70-32, 189; age of, pp. 28-30; and Parāśara, p. 194; authors named in, p. 25; borrows one chapter from Gautama, p. 17; contents of, pp. 21-23; has many sūtras in common with Gautama, p. 18; has many sūtras in common with Vasiṣṭha, p. 31; has many sūtras in common with Āpastamba, p. 30; home of, pp. 27-28; language of, p. 24; literature known to, p. 24; names Gautama, p. 17; one chapter of, taken from Gautama, p. 23; one chapter of, agrees closely with Viṣṇudharmaśūtra, p. 23; refers to Baudhīyanagṛhya, p. 20; text of, rather suspicious, p. 23.
- Baudhīyanagṛhya, pp. 20, 28, 186; quoted in the Mīṭhākāra, p. 23.
- Bauddhas, delude people, p. 224.
- Baz Bahaduresudra, king of Kumaon, p. 457.
- Belvalkar, Dr., pp. 357, 454, 455.
- Bergaigne, A., p. 156.
- Bhagavad-gītā, verses of, borrowed by Viṣṇudharmaśūtra, p. 64.
- Bhagavantabhāṅkara, a digest, p. 438.
- Bhagavantadeva, patron of Nīlakaṇṭha, p. 438.
- Bhāgavata-purāṇa, 130, 161, 168, 340.
- Bhagavattattvamajjari, p. 340.
- Bhāṅguri, a commentator of Manu, pp. 157, 320n, 369n.
- Bhairavendra, king of Mithilā, pp. 402-404.
- Bhāllavins, gāthā of, quoted in Baudhīyana, about limits of Āryāvarta, p. 25; gāthā of, quoted by Vasiṣṭha, p. 54.
- Bhāmati, on Śāṅkarabhāṣya, pp. 184, 262.
- Bhandarkar, Dr. Sir, pp. 409, 414, 452.
- Bhandarkar, D. R., pp. 10n, 206.
- Bhāradvāja, writer on dharma, pp. 126-127; who accepted many cows, p. 152.
- Bhāradvāja, writer on Arthaśāstra, pp. 90, 99, 160, 127-128; views of, p. 127; Kaṇvīka, p. 99.
- Bhāradvājagṛhyasūtra, pp. 21, 126.
- Bhāradvājaśrautasūtra, p. 126.
- Bharatacandra, Pandit, p. 322.
- Bhāratīūrtha, teacher of Mādhavacārya, p. 377.
- Bhārgava, mentioned in Karma-pra-cīpa, p. 219.
- Bhārgaviya, p. 341n.
- Bhārtyajñā, pp. 251-252, 271.
- Bhārucl, pp. 264-266; and the Mīṭhākāra, p. 266; and the Viṣṇudharmaśūtra, p. 265.
- Bhāsa, p. 148.
- Bhāsarvajña, author of Nyāyasūtra, p. 334.
- Bhāṅkara, bhāṅyakāra on Vedāntasūtra, p. 361.
- Bhāṅkaracārya, pp. 338, 389.
- Bhāṅgūrthasaṅgrahakāra, p. 344.
- Bhāṅgādīpikā, of Khaṇḍadeva, p. 457.
- Bhāṅgasvāmin, commentator of Arthaśāstra, p. 104.
- Bhāṅgoji, pp. 59, 157, 196, 206, 280, 454.
- Bhāṅgoji, author of com. on Āśauca-dhāra, p. 291; son of Lakṣmīdhara, p. 224; pedigree of, 455n.

- Bhau Daji, Dr., p. 380.
 Bhavabhūti, p. 263.
 Bhavadēva, pp. 284, 301-306, 373, 418; styled Bāvalabbhūjaṅga pp. 303-4.
 Bhāvadhana, p. 320n.
 Bhavanūtha, p. 344.
 Bhawe, Mr., 453n.
 Bhavēśa, king of Mithilā, pp. 368, 372, 398, 402, 404.
 Bhaviyapurāṇa, on Manu, pp. 138, 146, 161; quotes Gautama, 18; quotes Vasiṣṭha, p. 58.
 Bhaviyāt-purāṇa, quoted by Āpṣatamba, pp. 41, 160.
 Bhaviyottarapurāṇa, p. 352.
 Bhikṣaṅga, p. 256.
 Bhiku, used by Gautama in the sense of parivrājaka, p. 19; four kinds of, p. 105.
 Bhīmaparākrama, a work, pp. 401n, 418n, 421n.
 Bhoganātha, brother of Mādhavācārya, p. 379.
 Bhoja, author of Dharmapradīpa, p. 279.
 Bhojādeva, vide under Dhṛṣṇēvara, p. 418n; and Manusmṛti, pp. 157, 273, 323, 378; numerous works ascribed to, p. 276; wrote on grammar, medicine and yoga, p. 276; author of Rājamarṭaṇḍa and Bhujabalabhīma, p. 278.
 Bhojaprabandha, p. 279.
 Bhojarājya, 277n.
 Bhr̥gu, named by Manu, pp. 132, 143; son of fire p. 149; quoted by Kātyāyana, pp. 214-215.
 Bhṛūpa, meaning of, p. 28.
 Bhujabalabhīma, a work of Bhoja, pp. 278, 397n, 418n, 421n.
 Bhūpāla, stands for Bhojādeva in works on dharma, pp. 278, 364, 369n.
 Bhūpāla-kṛtyasamuchoya, p. 369n.
 Bhūpālapaddhati, stands for Bhojādeva's work, 278, 369n.
 Bhuvaṇēvara, temple of Ananta at, p. 304.
 Bloch, Th., p. 107.
 Blochmann, p. 423.
 Bodhāyana, wrote Kṛtakoṭi on Braṃasūtra, pp. 264, 281.
 Brahmi, credited with a huge work on dharma, artha and kāma in the Mahābhārata, pp. 123, 137; and also according to Kāmasūtra, p. 124; seven sons of, p. 223.
 Brāhma, form of marriage, distinguished from Prāśūpatya, p. 349.
 Brahmacārin, duties of, p. 6; four kinds of, p. 105; duration of period of order of, p. 189.
 Brahmagupta, p. 320.
 Brāhmaṇya, succession to wealth of childless, p. 251; never to be awarded corporal punishment, p. 234.
 Brāhmaṇya, avocations allowed to a, p. 17; whether could marry a girl of any one of the four castes, pp. 69, 96, 114, 148, 180, 203; of certain localities not honoured, p. 109; virtues of, p. 108; privileges of, p. 111; prāyaścitta for killing, pp. 111, 130; not to dwell in kingdom of śūdra, p. 151; power of, p. 152.
 Brahmānanda-bhāratī, p. 261.
 Brahmanandin, p. 264.
 Brāhmapasarsvasya, a work of Hala-yudha, pp. 218-229, 498n.
 Brahmāṇḍapurāṇa, p. 340.
 Brahmapurāṇa, p. 69.
 Brahmasiddhānta, p. 341n.
 Brahmasūtra, p. 132; Śaṅkara's bhāṣya on, pp. 43, 184.
 Brahmayajña, p. 72n.
 Bhṛad-Aṅgīras, p. 223.
 Bhṛad-devatā, pp. 101, 153.

- ghad-Śranyakopaniṣad, pp. 43, 45, 82, 168, 177, 191.
- Brhad-Gārgya, p. 119.
- Brhad-Īśāmārtaṇḍa, p. 278.
- Brhad-Vasiṣṭha, p. 60.
- Brhad-Viṣṇu, p. 69.
- Brhad-Vyāsa, p. 238.
- Brhad-Yājñavalkya, work of, p. 188.
- Brhad-Yama, pp. 232, 235.
- Brhad-Yogyaśānavalkya, p. 190.
- Brhan-Mannu, pp. 150, 158.
- Brhan-Nārada, p. 206.
- Brhaspati, on Arthaśāstra, pp. 123-126; on dharmaśāstra, views of, quoted by Kauṭilya, p. 124.
- Brhaspati-smṛti, pp. 207-213; and Nārada-smṛti, p. 209; contents of, p. 208; date of, p. 210; differences of, with Manusmṛti, p. 209; explains and illustrates Mannu, pp. 207-8; first to distinguish between civil and criminal justice, p. 228; on *acūra* and *śraddha*, pp. 211-212.
- Brhat-kathā, p. 88.
- Brhat-Kātyāyana, p. 218.
- Brhat-Parāśara, pp. 135, 195-196.
- Brhat-Pracetas, p. 229.
- Brhat-Saṁvarta, p. 244.
- Brhat-Sūktapa, p. 129.
- Bride, tests for selecting, mentioned in sūtras, p. 139.
- Brother, full, and half-brother reunited, p. 394.
- Brothers, include sisters for inheritance, according to Nandapāṇḍita, p. 427.
- Brother's son, includes grand-son for inheritance, according to Nandapāṇḍita, p. 427.
- Buddhist, inviting of, at dinner in honour of gods or manes, prohibited, p. 427; sight of, an evil omen, p. 187.
- Budha, dharmasūtra of, p. 123.
- Buhler, D., pp. 17, 26, 31, 143, 151, 204, 269, 351, 362; criticized, pp. 8, 16, 19, 28, 29, 32, 54-55, 56, 80-83, 97-98, 152, 153, 155, 270-271, 272, 313-14.
- Burmese, governed by Manusmṛti, p. 157.
- Burnell, Dr., pp. 20, 349, 377, 413.
- Buyer, rights of, to recover price paid, p. 231.
- Caitanya, relations of, with Pratyak-rudradeva, p. 414; pupil of Vāsudeva Śārvabhauma, pp. 417-418.
- Cakranārāyaṇī, p. 394n.
- Caland, Dr., pp. 20, 68, 71, 106, 121, 139, 182.
- Čalukyas, of Kalyāṇa, p. 290.
- Cambridge, History of India, p. 59.
- Čāpakya, vide under Kauṭilya, p. 87; sūtras attributed to, p. 104; mentioned as a writer on Daṇḍanīti, p. 270.
- Čaṇḍāla, p. 45; *prāyaścitta* for touching, p. 117.
- Candana-dhenupramāṇa, a work of Vācaspati, p. 403.
- Čaṇḍaśvara, pp. 204, 294, 296, 306, 366-372; pedigree of, pp. 370-371; five predecessors of, p. 369.
- Candraprakāśa, p. 434n.
- Candrasinhha, great-grandson of Bhavēsa of Mithilā, pp. 398-99.
- Čaraka, pp. 65, 103.
- Čarapavyūha, pp. 32, 60, 85, 87, 105 commentary on, pp. 13, 44, 47.
- Čarāyaṇa, Dirgha, named by Kauṭilya, p. 99.
- Čārvāka, words of, delude people, p. 224.
- Častes, mixed, home of, p. 28; mention of, in ancient works, p. 45; seven lowest, p. 232n.

- Caturaṅga, game of, p. 417.
 Caturmāsyā-paddhati, p. 310.
 Caturvargacintāmaṇi, pp. 78n, 123, 133, 212, 218, 354-356, 383.
 Caturvedatātparyasaṅgraha, p. 353.
 Caturvīṁśatimata, pp. 133, 223-225; commentary of Bhaṭṭoji on, pp. 59, 73n, 196, 206, 205, 224; subjects treated of in, p. 224; authors quoted by, p. 224.
 Causla, p. 238.
 Cauṇḍappa, commentator of Āpastam-bhāṣitras, p. 32.
 Chakravarti, Rai Bahadur M. M., pp. 258, 301, 302, 316, 319, 325, 362, 372, 393, 399, 402, 415, 416, 419.
 Chalas, are cases in which king took action without complaint, 226.
 Chand, dynasty of Almora, p. 452.
 Chandaḥ-sūtra, p. 297; commentary of Halaṅyudha on, p. 297.
 Chandoga-grhya-bhāṣyakāra, p. 347.
 Chandogāṇḍika, of Śrīdatte, p. 364.
 Chandogāṇḍikoddhāra, by Śaṅkara-mīśra, p. 364.
 Chāndogya-pariśiṣṭa, p. 338.
 Chāndogya-opaniṣad, pp. 13, 28, 39, 160.
 Children, sale of, among Mlecchas, p. 102.
 Cinas, mentioned by Manu, p. 151; silks from, p. 101.
 Clothes, whether impartible, p. 147.
 Coercion, vitiated all transactions, p. 234.
 Colas, p. 348.
 Colebrooke, pp. 322, 461, 466.
 Compromise, period within which could be set aside, pp. 128, 131.
 Conflict, of smṛtis and purāṇas, p. 409.
 Coronation, rites of, p. 295.
 Corporations, of warriors, p. 101.
 Council, of ministers, to consist of 16, according to Bṛhaspati, p. 124; to consist of 7 or 8 according to Manu-smṛti, p. 97; to consist of 12 according to Mānavas, p. 97.
 Courts, gradation of, for trial of suits, p. 237.
 Cow, pṛyāścitta for killing, pp. 117, 118, 125, 128, 147.
 Cunningham, General, p. 185.
 Cyavana, p. 112.
 Dahlmann, p. 159.
 Daivajñācintāmaṇi, p. 421n.
 Daivajñāmanohara, p. 421n.
 Dakṣa, and his daughters, p. 152.
 Dakṣa, smṛti of, pp. 225-226.
 Dakṣiṇāpatha, meaning of, pp. 28, 298; home of mixed castes, p. 28.
 Dalapati, author of Nṛsiṃhāprasāda, p. 407.
 Dāna-Bṛhaspati, p. 126.
 Dānadharma-prakriyā, of Bhavadēva, p. 306.
 Dānakamalāṅkara, p. 433.
 Dānakaumudī, p. 414.
 Dānaratnākara, pp. 126, 278, 306, 341, 367, 371.
 Dānasāgara, pp. 238, 339, 369n; contents of, p. 340; work of Aniruddha, according to Raghunandana, p. 341.
 Dānavākyāvalī, of Caṇḍeśvara, pp. 369, 418n.
 Dāna-Vyāsa, p. 238.
 Daṇḍanīti, pp. 81, 88, 111, 179.
 Daṇḍaviveka, of Vardhamāna, p. 404.
 Daṇḍin, pp. 87, 91.
 Darpaṇārāyaṇa, grandson of Bhavēsa, p. 398.
 Dāsa, what was bestowed on, by master, still under the master's control, p. 293; who could be made to work as, p. 214.
 Daśakarmāpaddhati or - dīpikā pp. 302-303.

- Daśakumāracarita, pp. 87-88.
- Daśaśloki, same as Āsaudaśaka, p. 291.
- Dāsī, three varieties of, p. 444.
- Dattaka, inferior position of, according to Vasīṣṭha, p. 58.
- Dattakacandrikā, p. 428.
- Dattakadidhiti, part of Saṁskāra-kautubha, p. 447.
- Dattakamīmāṁsā, pp. 32, 47, 108, 196, 280n, 318, 426, 428-430.
- Dattakavidhi, p. 403.
- Daughter, excluded from inheritance by son, p. 6; succeeded, if putrikā, according to Viśvarūpa and Śrīkara, p. 267; unmarried, succeeds in preference to married, p. 285; according to Dikṣita and Dāyabhāga, one having sons preferred to barren or widowed ones, p. 323.
- Daughter-in-law, whether an heir, p. 459.
- Daughter's son, rights of, pp. 283, 314; postponed to heirs expressly mentioned according to Bāla, p. 283.
- Dāya, definition of, pp. 240, 250, 345; sapratibandha and apratibandha, pp. 266, 290.
- Dāyabhāga, pp. 188, 218, 253, 282, 322-324; doctrines peculiar to, p. 323; commentary on, by Raghunandana, p. 417.
- Dāyatattva, pp. 76, 283, 307, 322, 362, 417.
- Debt, threefold, theory of, pp. 5, 6; of deceased man, to be paid by whom, p. 125; five modes of recovering, p. 207.
- Debtor, refusing to pay though able, punished, p. 235.
- Decision, rule of, when litigants of different countries, p. 227.
- Delhi, p. 406.
- Deposits, should not be appropriated by king, p. 122.
- Dśa, extent of, according to Bṛhaspati, p. 212.
- Devāditya, grandfather of Caṇḍeśvara, p. 370.
- Devagiri (modern Danlatabād), p. 406.
- Devala, on prāyaścitta for contact with mlecchas, p. 121.
- Devala, pp. 120-121.
- Devala, as a jurist, p. 121.
- Devaprabhāṭa, pp. 289, 343; vide under Smṛticandrikā.
- Devārāta, p. 344.
- Devasvāmin, author of digest on dharma, pp. 267, 279-281, 344; commented on Pūrvaṁimāṁsā, p. 281.
- Devayājñika, author of Smṛtisāra, p. 374.
- Deveśvara, p. 369n.
- Deviparāga, approved of by heterodox systems according to Dānasāgara, p. 340.
- Dhammathats, p. 157.
- Dharasena, inscription of, p. 145.
- Dhāreśvara, vide under Bhojadeva, pp. 275-279; agrees with Saṁgrahakāra on many points, p. 241; age of, p. 279; on ownership, p. 240; on son's right, 240; on widow's right to succeed, pp. 241, 275; placed grandmother immediately after mother, pp. 241, 275; and Dāyabhāga, p. 276; and Mitākṣarā, points of conflict between, pp. 277-278.
- Dharma, definition of, p. 3; five-fold division of, p. 3; meaning of, in Rgveda, p. 1; meaning of, in Vājasaneyasamhitā, p. 1; meaning of, in Atharvaveda, p. 2; meaning of, in Aitareyabrāhmaṇa, p. 2; meaning of, in Chāndogya-Up., p. 2; meaning of, in Taittirīya-Up., p. 2; meaning of, in Bhagavadgītā, p. 2; meaning of, according to Viśvāmitra, p. 236; sources of, p. 4; three branches of, p. 2; 100000 śloka on, composed by

- Supreme Being, pp. 136-137; word, used in the neuter also, p. 1.
- Dharmabhāṣya, p. 344.
- Dharmādhyaṅga, p. 298.
- Dharmadīpa or -pradīpa, p. 344.
- Dharmaprakāśa, of Saṅkarabhaṭṭa, p. 438.
- Dharmapravṛtti, of Nārāyaṇa, pp. 420-421.
- Dharaṇīdhara, a commentator of Manusmṛti, pp. 157, 361.
- Dharmapradīpa, of Bhoja, pp. 289, 424 n.
- Dharmaratna, a digest projected by Jimūtavāhana, p. 319.
- Dharmasūtra, literature on, falls into three periods, p. 246; referred to by Gautama and Baudhāyana, p. 8; nineteen expounders of, named by Yājñ., p. 179; rule in case of conflict of, with arthasūtra, p. 179; rule in case of conflict of, with usages, p. 203; what is, according to Pītāmaha, p. 226; works on, when first composed, p. 8.
- Dharmasūtrasaṅgraha, of Bṛāṣarman Pāyagunḍa, p. 461.
- Dharmasindhusūtra or Dharmasindhu of Kāśinātha, pp. 463-464.
- Dharmasūtras, concerned with, instruction in dharmas of varṇas and āśramas, p. 3; existed in Patañjali's day, p. 9; some formed part of Kalpa p. 10; some presuppose grhya sūtras, p. 10; whole, studied in particular śākhā, p. 11; closely connected with grhya sūtras, p. 11; points of difference between them and other smṛtis, p. 12; of Gautama, 12-20; some formed part of Kalpasūtras, p. 10.
- Dharmatattva, digest of Kamalākara, p. 433.
- Dharmavivṛti, p. 382 n.
- Dhātuvṛtti, of Mādhaba, p. 379.
- Dhāvāla, p. 320 n.
- Dhigvaṇas, sales of hides was means of livelihood of, p. 115.
- Dhīrasirūha, son of Darpanārāyaṇa, p. 399.
- Dhūṇḍhupaddhati, p. 418 n.
- Dhūrtasvāmin, p. 344.
- Dikṣita, a predecessor of Jimūta-vāhana, pp. 287, 321, 333.
- Dinakara, alias Divākara, elder brother of Kamalākara, p. 432.
- Dīnāra, also called Suvarṇa, pp. 205, 209; mentioned by Nārada, p. 203; meaning of, p. 205; defined by Bṛhaspati, p. 209.
- Dipakalika, com. of Śulapāṇi on Yājñavalkya, pp. 393-94, 418 n.
- Dipikāvivarṇa, of Nṛsiṅha, p. 409.
- Divorce, not permitted by Dharmasūtra, p. 96, permitted by Kauṭilya in certain circumstances, v. 96.
- Divyānuṣṭhānapaddhati, of Nārāyaṇa, p. 420.
- Documents, p. 150; referred to by Vasiṣṭha and Gautama, p. 59; of various kinds, defined, p. 226; rule of superiority among, p. 227; varieties of, pp. 237, 239; importance of, in transactions, p. 245.
- Dṛāhyāyapaśranta, p. 13.
- Draviḍa, an author, relied on by Śrīdhara, p. 336.
- Draviḍas, practices of, p. 349.
- Drinking, prāyaścitta for, p. 130.
- Drinks, twelve kinds of, p. 228.
- Durgābhaktitarāṅgiṇī, pp. 401 n, 418 n.
- Durghatavṛtti, p. 352.
- Durgotsavarivēka, pp. 284, 320 n, 365, 394.
- Duryodhana, p. 102.
- Dvādaśavākyavivarṇa, p. 261.
- Dvādaśayātrātattva, p. 417.

- Dvaitacintāmaṇi of Vācaspati, p. 400.
- Dvaitanirṇaya, pp. 350, 351, 438; of Śaṅkarabhaṭṭa, p. 247; of Vācaspati, 401-402, 418n.
- Edumśira, author of Kulakārikā, p. 324.
- Eka, a writer named by Āpastamba, pp. 39, 116, 132.
- Ekādāśī, 18 varieties of, p. 263.
- Ekāgnidānapaddhati, p. 365.
- Ekanātha, finished his Marathi Bhāgavata at Benares, pp. 407, 452-453; ancestor of Anantādeva, p. 451.
- Ekāvali, p. 278.
- Epics, the two Indian, and dharmasāstra, 158-160
- Eran, inscription, mentions week-day p. 69.
- Evidence, oral, when in conflict with writing, to be discarded, p. 243.
- Father, could divide wealth among sons, p. 6; power of, over ancestral property, p. 259; preferred to mother as an heir by Aparārka, p. 330.
- Fleet, Dr., pp. 58, 69, 380.
- Flesh, eating of, pp. 101, 148; of cows, eating of, not condemned by Āpastamba and Vasiṣṭha, p. 45; offering of, to manes, effect of, p. 113; of certain birds, allowed, p. 232.
- Food, of astrologers and bellmakers, forbidden, p. 122; whose, allowed, p. 116.
- Forchhammer, Dr., p. 157.
- Foulkes, Rev. Thomas, p. 410.
- Führer, Dr., p. 207.
- Gadādharma, bhāṣya of, on Pāraskara, pp. 252, 274.
- Gādhī, story of son of, p. 152.
- Gadya-Viṣṇu, p. 70.
- Gadya-Vyāsa, p. 238.
- Gāgābhaṭṭa, pp. 437, 457.
- Gajapati, dynasty of Orisaa, pp. 410, 413
- Gambling, condemned by Manu but allowed by others, pp. 147, 180, 202; evil effects of, known to R̥gveda, p. 153.
- Gaṇapati Śāstri, Pandit, pp. 86, 252.
- Gaṇeśa, appellations of, mentioned by Baudhāyana, p. 31; worship of, according to Hārīta, p. 73.
- Ganeśamīra, pp. 363, 365.
- Gaṇeśvatamīra, author of Sugatī-sopāna, pp. 365, 370, 374, 400.
- Gaṅgākṛtyaviveka, of Vardhamāna, p. 404.
- Gaṅgāvyākyaṇī, pp. 278, 418n.
- Gāṅgeya, p. 382.
- Garga, pp. 119, 361, 422; on astronomy, pp. 329, 341.
- Gārgiṣas, p. 215.
- Gārgya, writer on dharma, p. 119; writer on astronomy, p. 119.
- Garuḍapurāṇa, p. 162; borrows from Yājñavalkya-smṛti, pp. 173-75; borrows from Nārada-smṛti, p. 173.
- Gēthās, Nāradaśāstri, p. 179.
- Gauḍapāda, pp. 256, 262.
- Gaurasīras, on politics, named by Mahābhārata, p. 100.
- Gauripati, author of com. on Ācūrī-darśa, p. 364.
- Gautama, a subdivision of the R̥ṇya-nīya school of Sāmaveda, p. 13; a generic name, p. 13; referred to in Baudhāyanadharmasūtra, p. 17; referred to by Manu and Yājñavalkya p. 13; and Vasiṣṭha, pp. 55, 132.
- Gautamadharmasūtra, pp. 12-20, 132, 160, 208; studied by Sāmavedins, p. 11; probably oldest among extant dharmasūtras p. 13; closely connected with Sāmaveda, p. 13; commented upon by Haradatta, and Maskurin

- and probably by Asahāya. p. 19; commentary *Mitākṣarā* on, by Haradatta, p. 347; contents of, pp. 14-15; language of, p. 15; literature known to, p. 16; many sūtras of, correspond to Baudhāyana's, p. 18; view of, quoted by Vasiṣṭha, p. 18; many sūtras of, identical with Vasiṣṭha's, p. 18; age of, between 600-400 B. C., pp. 18-19.
- Gayāśrāddhapaddhati, pp. 403, 417.
- Gharpure, Mr. J. R., pp. 268, 385, 438, 457.
- Ghose, author of Hindu Law, pp. 324, 349, 363, 393, 404.
- Ghosh, Mr., Panchanan, p. 325.
- Ghotakamukha, p. 99.
- Gifts, nine things that could not be subjects of, p. 225n; necessity of writing for completing, p. 231.
- Goa, capital of Konkana, p. 380.
- Gobhiliṅghya, p. 186; studied by Sāma-vedins, p. 11; names Gautama as an authority, p. 13; and Karmapradīpa, pp. 218-220.
- Gocarma, a measure of area, equal to ten nivartanas, p. 212.
- Goldstücker, pp. 10n, 168.
- Gopāla, pp. 294-295, 364, 369n; author of *Kāmadhenu*, p. 294.
- Gotrapravaraḍarpapa, p. 433.
- Gotrapravaranirpaya of Jivadeva, p. 452.
- Govindabhāṭṭa, p. 418n.
- Govindacandra, king of Kanoj, pp. 316, 317.
- Govinda Das, Mr., pp. 385, 457, 461.
- Govindamānasollāsa, p. 418n.
- Govindānanda, pp. 303, 320, 339, 365, 414-415; quotes *Rājamārtanda* of Bhoja more frequently than any other work, p. 277n.
- Govindarāja, pp. 3, 130, 232, 276, 309-315; later than Medhātithi, p. 275; placed daughter's son before married daughter, p. 314; wrote *Smṛtimajjarī*, p. 310.
- Govindasvāmin, commentator of Bau-dhāyana, pp. 17, 21, 23, 32, 60.
- Govindopādhyāya, p. 355n.
- Grabaśānti, in Yāj. p. 176.
- Graheśvaramiśra, p. 369n.
- Grāmakūṭas, p. 122.
- Grandmother, rights of succession of, p. 258.
- Grants, of land, verses in, p. 150; by kings, verses about, p. 237.
- Gṛhastha, duties of, p. 120n; two kinds of, p. 120.
- Gṛhastharatnākara, pp. 212n, 252, 259 366-367, 418n.
- Gṛhyasūtras, subjects of, p. 11; some refer to dharmasūtras, p. 12.
- Guest, cow or bull, offered to, p. 7.
- Guilds, wealth of, does not go to king, p. 122.
- Gurumata, p. 304.
- Guruvāṇśa-kāvya, pp. 262, 377.
- Halhaya, p. 102.
- Halāyudha, pp. 307, 295-301, 369, 369n; author of *Abhidhāraṇamālā*, pp. 297-298; author of *Brāhmapa-sarvasva*, pp. 298-300; author of commentary on *Śraddha-kalpasūtra* of Kātyāyana, p. 301; the jurist, pp. 296-297.
- Halhed, compiler of *Gentoo Code*, p. 465.
- Haradatta, pp. 3, 6n, 14, 15, 16, 38, 42, 44, 59, 105, 114, 194, 208n, 347-353; commentator of Gautama, p. 19; commentator of *Āpastamba*, p. 44; commentator of *Dharmasūtra*, whether identical with author of *Padamañjarī*, pp. 351-352; was a southerner, p. 348; whether identical with Rudradatta, p. 349.

- Haradattiśośrya, cited in Sarvadarśanasamgraha, p. 353.
- Hāralatā, pp. 130, 248, 276, 277, 314; contents of, pp. 337-338; com. called Sandarbhasūtikā on, p. 329.
- Haraprasad Śāstri, M. M., pp. 277, 291, 317, 342, 393, 402, 419, 420, 437, 456.
- Haraśiśādhadeva, king of Mithilā, pp. 370-371.
- Harasimhadeva, son of Bhavēśa, pp. 398, 402, 404.
- Haribhakti, p. 418a.
- Haridikṣita, guru of Nāgoji, p. 454.
- Harihara, pp. 290-291, 341-343; bhāṣyākāra of Pārasakaragṛhya, pp. 291, 342.
- Harihara, king of Vijayanagara, p. 377.
- Hariharabhaṭṭaśośrya, father of Raḡmanandana, pp. 343, 417.
- Hariharāśośrya, author of Samayapradīpa, p. 343.
- Hariharapadchatī, p. 401a.
- Hariharatīratamya, p. 353.
- Harillīk, of Vopadeva, p. 358; com. on, called Viveka, p. 358.
- Harinātha, 318, 372-374, 418a.
- Hārīta, definition of dharma given by, p. 3; dharmasūtra of, pp. 70-75, bhāṣyākāra of, p. 71; belonged to Kṛṣṇa Yajurveda, p. 71; contents of, pp. 71-72; mentioned by Kumārila, p. 71; peculiar doctrines of, p. 73; named by Āpastamba, pp. 39, 132; named by Baudhānyānā, pp. 25, 29, 132; named by Vasiṣṭha, pp. 39, 54, 132; the jurist, pp. 244-246.
- Harivathā, reading of, as a penance for infantile, p. 128.
- Harivathā, an author on dharmasūtra, p. 320n.
- Harivarmāvarman, prince of Māhendra family and patron of Nandapaṇḍita, p. 425.
- Harivarmāśvilāsa, of Nandapaṇḍita, p. 431.
- Harivarmadeva, a king, p. 304.
- Harṣacarita, p. 161.
- Hastinibhīṭṭa, a village in Bengal, p. 304.
- Heirless property, inheritance to, p. 122.
- Hells, twentyone, in Viṣṇu and Yājñavalkya, p. 67.
- Hemādri, pp. 71, 123, 129, 138, 196, 199, 212, 259, 280, 294, 354-359; and his relations with Yādava king, pp. 356-57; works of, p. 358.
- Heretics, guilds of, spoken of by Manusmṛti, p. 143.
- Hillebrandt, p. 89.
- Hiranyakeśi-dharmasūtra, pp. 46-50; borrowed from Āpastamba-dharmasūtra, p. 46; commentary of Mahādeva on, p. 47-48.
- Hiranyakeśigṛhyasūtra, p. 20n; commented on by Mātṛdatta, p. 46.
- Holidays (for schools), p. 158.
- Holtzmann, p. 159.
- Hopkins, pp. 143, 152, 153, 154.
- Horses, breeds of, p. 102.
- Householder, four varieties of, p. 105 two varieties of, p. 120.
- Hultsch, Dr., 20, 23.
- Illegitimate, son, of śūdra, p. 260.
- Images, of Siva, Skanda, Viśākha, p. 103.
- Impartible, what things are, p. 147, 210; yagaksama is, p. 236; fields, in what way, 251.
- Impotent persons, 14 kinds of, p. 202.
- Impurity, on birth, period of, p. 112.
- India, in close touch with Egypt, Greece and Syria in 4th and 3rd centuries B. C., p. 185.
- Indra and yatis, p. 7.

- Inheritance, divergent views as to, p. 427; rights of uterine brother, p. 427.
- Interest, rates of, according to castes p. 125; rule about rate of, according to Vasiṣṭha, pp. 58, 200; four varieties of, p. 207; not allowed in some cases, if not stipulated, p. 243.
- Iskna, brother of Halasyudha, p. 298; author of Dvijāhnikapaddhati, p. 299.
- Itihāsas, mentioned by Manu, pp. 143 152; mentioned by Yāj. p. 179.
- Jacobi, Dr., pp. 86, 89, 104, 159; criticized, pp. 90, 185.
- Jagannāthapāṇḍita, pp. 454, 455.
- Jagannātha Tarkapañcāna, pp. 465-466.
- Jaimini, pp. 3, 7, 9, 30, 41, 85; author of Smṛtimīmāṃsā, p. 329; denies independent authority of Kalpasūtras, p. 85.
- Jalpa and vyavahāra, p. 295.
- Jāmadagnya, p. 103.
- Janamejaya, pp. 102, 110.
- Jāstivēka, p. 407a.
- Jātikārya, pp. 119-120; certain texts of, not authoritative according to Bhṛṣadeva, Viśvarūpa and Govindarāja, p. 276.
- Jayā, queen of Bhairava, patroness of Vīcaspati, pp. 404-405.
- Jayantasvāmin, criticized by Harīhara, p. 343.
- Jayapātra, defined by Kāṭyāyana, p. 217.
- Jayaśarma, p. 400.
- Jayasiddha, successor of Bhoja, p. 279.
- Jayasiddha-kalpadruma, p. 277.
- Jayasval, Mr., 104, 151, 187, 203, 205, 368, 370, 372, 420.
- Jayatsena, opponent of Nala, p. 133.
- Jayatunga, p. 421a.
- Jha, Dr. Ganganath, p. 268.
- Jikana, quoted by Kullūka, pp. 362, 369a; and Śūlapāṇi, p. 394n.
- Jīmūtavāhana, pp. 123, 129, 204, 258, 278, 281; and Aparārka, pp. 330.
- Jīmūtavāhana, of the Vidyādhara race and progenitor of Śiśāhāras, pp. 328, 333.
- Jitendriya, pp. 188, 281-283, 323.
- Jivadeva, brother of Anantadeva, p. 452.
- Jivatpīṭkanirṇaya, p. 335.
- Jolly, Dr., pp. 23, 57, 60, 61, 71, 74, 86, 89, 94, 100, 121, 150, 196, 200, 204, 207, 247, 310, 317, 353, 418; criticized, pp. 100, 103, 182-4, 185, 187, 205, 206, 210, 250, 257, 269, 313-314, 325, 330, 358.
- Jones, Sir William, pp. 360, 465.
- Jonker, Dr., p. 157.
- Judicial, procedure, p. 150.
- Justice, civil and criminal, clearly distinguished by Bhṛhaspati, p. 208; eight aṅgas of hall of, p. 227.
- Jyotiḥ-Parāśara, p. 196.
- Jyotir-Bṛhaspati, p. 212.
- Jyotir-Gārgya, p. 119.
- Jyotir-Nārada, p. 206.
- Jyotistattva, p. 278.
- Kādambarī, p. 204.
- Kaivalyadīpikā, a com. by Hemādri on Muktsphala, p. 358.
- Kāśādarśa, p. 285, 375, 394, 418n.
- Kāṭakaumudī, 394n, 418n.
- Kāśāmadhava, same as Kālanirṇaya of Madhava; com. on, by Nārāyaṇa, p. 420.
- Kālanirṇaya of Mādhanvācārya, pp. 375-76, 418n.
- Kālanirṇaya-dīpikā, com. on Kālanirṇaya, p. 381.
- Kālanirṇaya-siddhānta-vyākhyā, p. 263.
- Kāśvali, p. 341n.

- Kālavadhāna, p. 424n.
 Kālavivēka, pp. 123, 236, 277, 281, 319-320, 418n.
 Kali, no sin in, due to mere contact of sinners, p. 294; things forbidden in, p. 449.
 Kālikāpurāṇa, pp. 163, 363, 443.
 Kalpalatā, p. 336.
 Kalpasūtras and Jaimini, p. 85.
 Kalpataru, pp. 77, 123, 238, 289, 296, 315-318, 336, 369.
 Kalyāṇa, capital of Vikramārka Cāhukya, p. 288, 290.
 Kalyāṇabhāṭṭa, revised Asaḥāya-bhūṣya, p. 196, 247.
 Kāmadhenu, pp. 293-296, 369; composed by Bhoja according to Haraprasad Śāstri, p. 277 and according to Jayasval, p. 296; composed really by Gopāla, pp. 294-295; composed by Śambhu, according to Aufrecht, p. 295.
 Kamalākara, pp. 91, 270, 276, 293, 325, 432-437.
 Kāmandaka, age of, p. 91; named by Mahābhārata, p. 100.
 Kāmandakiyañīṣīṣa, pp. 81, 82, 87.
 Kāmarūpiyanibandha, p. 418n.
 Kāmasūtra, p. 100; and Kauṭīliya, pp. 100-101; mentions tradition about works on dharma and artha, pp. 124.
 Kāmbhoja, pp. 101-102.
 Kambhoja, mentioned by Manu, p. 151.
 Kāṇīka-Bhāradvāja, p. 99.
 Kāṇva, author, named by Āpastamba, p. 99.
 Kāṇva, 116-117.
 Kāṇva-Bodhāyana, p. 21.
 Kāṇīkika, pp. 67, 115.
 Kāpilendra, founder of Gajapati dynasty, p. 411.
 Karka, pp. 301, 342, 364, 401n.
 Karmānuṣṭhānapaddhati, pp. 302-303; com. on, p. 306.
 Karmaṇapradīpa, attributed to Kātyāyana, pp. 218-220, 372, 401n; contents of, p. 219.
 Karmaṇapradīpa, meaning of, p. 383.
 Karmaṇapradīpa of Śāntatapa, p. 129.
 Karmaṇapradīpatna, p. 433.
 Karmopadeśinī, of Aniruddha, pp. 305, 317, 337, 418n.
 Kārṇāṭa, dynasty of Mithilā, p. 370.
 Kāśīkā, commentary on Pūṇinī, p. 351.
 Kāśīnūtha, pp. 380, 451, 463-465.
 Kāśīkha, capital of Tāka kings, p. 386.
 Kāśyapa, pp. 25, 117-118, 422; quoted by Baudhāyana, pp. 117, 132.
 Kaṭakanagari, capital of Orissa, p. 441.
 Kāthakagrhya, pp. 57, 60, 68; and Viṣṇudharmasūtra, p. 68.
 Kāthopaniṣad, p. 13.
 Kāṭīyakalpa, p. 364.
 Kāṭya, pp. 25, 132, 213.
 Kāṭyāyana, p. 213-221; quotes Brhaspati as authority, pp. 210, 214; mentioned as author of śrāddhakalpa and śrautasūtra, p. 213; expounds Nārada, p. 213; expounds in detail law of strīdhana, p. 213; and Bhṛagu, p. 214-215; and Manusmṛiti, p. 215; date of, pp. 217-18; sūtra of, quoted by Medhātithi, pp. 217-18; author of Karmaṇapradīpa, pp. 218-220; whether Kāṭyāyana the jurist is identical with author of Karmaṇapradīpa, pp. 220-221.
 Kāṭyāyana, p. 117; named by Kauṭīliya, p. 99.
 Kāṭyāyana, author of vārtikas, p. 168; śrāddhakalpa of, pp. 182, 301.
 Kāṭyāyanaśrautasūtra, commented on by Bhartṛṣyaṇī, p. 252.
 Kaṇvaśrautasūtra, named by Kauṭīliya, pp. 99, 100.

- Kaṇṣika, mentioned by Kātyāyana, p. 316.
- Kaṇṭālya, p. 293.
- Kaṇṭīlya, pp. 16, 20; cited as authority in the work itself, pp. 89-90; derivation of, p. 90; proper form of name, pp. 90-91.
- Kauṭīliya, age of, pp. 99, 104; agreement of, with Kāmasūtra, pp. 100-101; agreement of, with Manusmṛti, p. 140 and Yājñavalkya, pp. 94-95; and Mahābhārata, pp. 102-103; and Nārada, pp. 201-202; authenticity of, p. 89; authors named by, p. 99; commentaries on, p. 104; contents of, pp. 93-94; form of, p. 91; judicial administration in, pp. 95-96; knowledge of drugs in, p. 103; literature known to, p. 100; oldest extant work on arthasāstra, p. 86; points of difference from Manu in, pp. 95-96; style of, pp. 92-93.
- Kautsa, named by Āpastamba, pp. 39, 116.
- Kavikāntasarasvatī, p. 418n.
- Kavirahasya, p. 297.
- Kavya, vide under Uśanas; abridged work on dharma, artha and kṣma composed by Brahmā, pp. 110-111.
- Kāvyamīmāṃsā, of Rājasekhara, p. 139.
- Kāya, means prājāpatya form of marriage, p. 176.
- Kāyasthadharmadīpa, of Gāgābhāṭṭa, p. 457.
- Kedāra, p. 336.
- Keith, Prof., pp. 89, 101, 106, 205; criticized, pp. 90, 91, 100, 101.
- Kennedy, M. T., p. 418n.
- Kesavadāsa, author of Virasinhadeva-carita, p. 445.
- Kesavaśarma, author of Smṛtisūtra, p. 374.
- Kesava-vaiśyanti, of Nandapāṇḍita, com. on Viṣṇudharmasūtra, p. 425.
- Kaśavanāyaka, patron of Nandapaṇḍita, p. 425.
- Khaṇḍadeva, p. 457.
- Khilas, mentioned by Manusmṛti, p. 143.
- Kielhorn, Dr., p. 455.
- King, eight activities of, p. 111; had to restore stolen property from his treasury if the thief not found, p. 125; high prerogative of even a weak, p. 203; took action without a complaint, in cases of *chalas* and of *aparādhās*, pp. 226, 243; to look into disputes of people, p. 234.
- Kīlājalka, an author, p. 99.
- Knauer, Dr., p. 139.
- Konkan, king Aparāditya of, sent embassy to Kashmir, 333; capital of, p. 380.
- Kramapāṭha, p. 253.
- Kriyā, meaning of, p. 321.
- Kriyāśāstra, a work on astronomy p. 329.
- Kriyāśakti, teacher of Mādhava-mantrin, p. 381.
- Kṛṣṇa, Rāṣṭrakūṭa king, p. 298.
- Kṛṣṇa, author of Śrāddhakṣāikā, p. 301.
- Kṛṣṇabhakticandrikā, a drama of Anantadeva, p. 450.
- Kṛtyacintāmaṇi, p. 263, 367, 400, 418n.
- Kṛtyakalpataru, vide Kalpataru, pp. 57, 315.
- Kṛtya-kaumudī, p. 418n.
- Kṛtya-mahārṇava of Vācaspati, p. 403.
- Kṛtya-ratnākara, pp. 365, 366.
- Kṛtya-samuocaya, p. 369n.
- Kṛtyatattvarṇava, p. 418n.
- Kṣatriyas, ārenis of, in Kauṭīliya, p. 101.
- Kṣemendra, p. 88.
- Kṣīrasvāmīn, pp. 197, 269.
- Kubera, p. 152.

- Kokura, p. 101.
 Kulakṣṛikā, of Ēdumiśra, p. 324.
 Kulārṇava, p. 401 n.
 Kullūka, pp. 3, 18, 72, 111n, 115, 146, 189, 212, 214, 273, 313, 359-363; criticizes Govindarāja, 311; Śraddhasāgara is a work of, pp. 361-362; mentioned in Rājanīratnāṅkara, 369.
 Kumāra, p. 372.
 Kumārila, pp. 26, 82, 85, 145, 161, 303; called Tautātita, 303.
 Kuṇḍabhāskara, of Śaṅkara, p. 440.
 Kuṇika, pp. 39, 116, 132.
 Kūrma-purāṇa, extent of, p. 162.
 Kuru-Pañcālā, p. 101.
 Kushans, gold coins of, 187; chronology of, p. 187.
 Kuṭala, a gotra, p. 91.
 Kutsa, p. 39.
 Lachimādevī, queen of Candrasīnha, p. 398.
 Laghu-Hārīta, p. 74.
 Laghu-Nārada, p. 206.
 Laghu-Śaṅkha, p. 76.
 Laghu-Viṣṇu, p. 69.
 Laghu-Vyāsa, p. 238.
 Laghu-Yama, p. 235.
 Lakṣmanabhāṭṭa, younger brother of Kamalākarabhāṭṭa, p. 432.
 Lakṣmanasena, king of Bengal pp. 298-300; finished the Adbhuta-sāgara, p. 300; date of, p. 300; era of, p. 300.
 Lakṣmanopādhyāya, p. 301.
 Lakṣaṇa-prakāśa, of Mitrāmīśra, p. 441.
 Lakṣmī, com. on Kālanirṇaya, p. 381.
 Lakṣmīdevī, reputed authoress of com. on Mītākṣarā, p. 459.
 Lakṣmīdhara, vide under Kālpataru, pp. 77, 289, 295, 296, 315-318.
 Lala Sitaram, Mr., p. 445.
 Lalita, p. 424n.
 Lane-poole, Mr., p. 410n.
 Lāṅkāvatārasūtra, p. 184.
 Lāṭyāyanasārauta, p. 13.
 Laugākṣī, pp. 235-286.
 Licchivika, p. 101.
 Likhita, mentioned by Kātyāyana, p. 216.
 Likhitasmṛti, p. 76.
 Liṅgapurāṇa, p. 163.
 Liquors, twelve kinds of, p. 228.
 Lokāyata, school of, known to Kauṭilya, p. 100.
 Lollaṭa, pp. 336, 424n; quotes Mādha-tithi, p. 274.
 Madana, son of Sahāraṇa, p. 269.
 Madanapāla, pp. 381-389.
 Madanapārijāta, pp. 73n, 76, 135, 221, 308, 340, 381-382.
 Madanaratna, pp. 389-393.
 Madanavinodanighaṇṭu, p. 387.
 Mādha-vācārya, pp. 43, 135, 150, 188, 191, 261, 280, 374-381; personal history of, pp. 376-378; distinct from Mādhavamantrin connected with Goa, p. 380-381.
 Mādha-va-mantrin, who conquered Goa, pp. 380-381.
 Mādhasvasvāmin, p. 369n.
 Mādhavayajvan, commentator of Kauṭilya, p. 104.
 Mādha-viṇa Dhātuvṛtti, pp. 351, 379.
 Mādhusūdana-Sarasvatī, p. 358.
 Mādhyama-Aṅgiras, p. 223.
 Mādaka, p. 101.
 Magadra, p. 102.
 Māgadha, caste of, p. 103.

- Mahābhārata, pp. 26, 100, 109, 110, 323 &c.; authors of Daṇḍanīti, named by, pp. 100, 123; dharmasūtra topics in, p. 159; names Bṛhaspati, pp. 123-124; names Bhāradvāja, p. 127; relation of, to Kauṭilya, pp. 102-103; relation of, to Manusmṛti, p. 151ff; relation of, to Nārada, p. 201, 206; says Supreme Being promulgated dharmas, p. 137; says Brahman composed work on dharma, artha, kāma, p. 137; styled dharmasūtra, p. 158.
- Mahābhāṣya, pp. 103, 148, 160, 168.
- Mahādānanirṇaya of Vācaspati, pp. 402, 418n.
- Mahādeva, Yādava king of Devagiri, p. 356.
- Mahādeva, commentary of, on Hiranyakeśin, pp. 49-50; relation of, to Haradatta, pp. 49-50.
- Mahāpṛtakas, pp. 180, 236.
- Mahārṇava, of Māndhātā, pp. 382-383.
- Mahārṇava, pp. 44, 47, 308, 343.
- Mahārṇavaprakāśa, p. 308; same as Mahārṇava, p. 308.
- Mahāsāntapana, penance, p. 68.
- Mahā-Vyāsa, p. 238.
- Māheśvara, p. 421n.
- Maldens, brotherless, found marriage difficult in Vedic times, p. 5.
- Māṅgī-karmavipākā, p. 407n.
- Māitrīyaṇīyasamhitā, pp. 5, 51.
- Makkhali Gosāla, p. 102.
- Mallaka, p. 101.
- Man, master in his own house, p. 203.
- Mānasollāsa-vṛttānta-vilāsa, p. 261.
- Mānavadharmasūtra, pp. 55-56, 79-85; and Vasiṣṭha, pp. 55-56.
- Mānavagṛhya, pp. 73n, 82, 139, 180; doctrines of, opposed to Manusmṛti, p. 139; borrowed by Yāj. smṛti on Vinayaka, pp. 180-181.
- Mānavam, meaning of, p. 55.
- Mānavas, meaning of, pp. 81-82; views of, about vidyās, pp. 81, 97; and Kauṭilya, p. 97; and Kātyāyana pp. 215-216.
- Mānava School, subdivision of Maitrīyaṇīyas, p. 85; not found in Viśvarūpa's day, p. 85.
- Mānavasrauta-sūtra, p. 82.
- Maṇḍala, constitution of, p. 412.
- Maṇḍanamīśa, p. 263.
- Mandapāla, and Śraṅgi, p. 152.
- Māṇḍavya, story of, pp. 102-103, 208n.
- Māndhātā, son of Madanapāla, p. 382.
- Mandlik, Rao Saheb V. N., pp. 268, 309.
- Mañjarīkūra, p. 314.
- Maṅkha, p. 333.
- Manoramāśkucamardana, p. 456.
- Manu, as author of floating mass of verses, p. 152; as the founder of the institution of śrāddha, p. 41; Vedic references to, p. 136; divided his wealth among his sons, p. 136; and the deluge, p. 136; Svāyambhuva promulgated dharmas, p. 137; and Nārada-smṛti, p. 137; Svāyambhuva and Prācetasā distinguished, p. 139.
- Manusmṛti, pp. 2, 4, 135-158 &c.; abridged several times, according to Nārada, p. 149; age of, p. 144ff; agreement of, with Kauṭilya, p. 140; and introduction to Nārada, p. 137; and Bṛhaspati, pp. 146-147; and Śālmāyana, p. 148; and Viśvarūpa, pp. 144-145; and Yājñavalkya, pp. 150-151; commentators of, p. 157; contents of, pp. 140-143; difference of view between, and Yājñavalkya, p. 180; extent of literature known to, 143ff; four versions of, according to Bhaviṣyapurāṇa, p. 138; influence of, beyond India, pp. 156-157; on number of king's councillors, p. 97; on vidyās, p. 97; opposed to several

- views of Mānavagṛhya, p. 139; relation of, to Mahābhārata, p. 151ff; relation of, to Nārada, pp. 200-202; relation of, to Parāśara, p. 193; relation of, to Vṛddhamanu, p. 150; whether a recast of Mānavadharmasūtra, p. 80; whether the first smṛti, p. 144; whether contains earlier and later strata, pp. 148-149; whether underwent several recasts, pp. 149-150.
- Manvarthamuktāvalī, by Kullūka, p. 359.
- Marici, smṛti of, p. 230-231.
- Mārkaṇḍeya, pp. 137, 323.
- Marriage, Brāhma form of, pp. 5, 68; Brāhma form of, as distinguished from Prājāpatya, p. 349; Āsura form of, pp. 5, 68; Gāndharva form of, p. 5; forms of, generally eight, pp. 29, 68, 148; forms of, only six, according to Āpastamba, p. 29; forms of only six, according to Vasiṣṭha, p. 59; intercaste, pp. 59, 79; prohibited degrees in, p. 122; with maternal uncle's or paternal aunt's daughter, condemned, pp. 190, 349-350 and allowed, pp. 313, 409; guardians for, p. 170; auspicious nakṣatras for, p. 186; proper age for, in case of girls, p. 233n, 244; with maternal uncle's daughter, p. 244; of person of one Vedic Śākha, with a girl belonging to another Vedic Śākha, p. 356.
- Mātrē, duration of, p. 189.
- Mātṛdatta, commentator of Hiraṇyakeśigṛhya, p. 46.
- Matsyapurāṇa, pp. 160, 161, 163, 282, 338; contains much dharmaśāstra material, p. 161.
- Maudgalya, named by Bauddhāyana pp. 25, 132.
- Maurya, pp. 88, 103, 151.
- Max Müller, p. 168; criticized, pp. 10, 80.
- Mayūratra, pp. 341n, 422.
- Māyana, the father of Mādhavācārya, p. 376.
- Medhātithi, pp. 27, 42, 43, 53, 90, 111, 170, 198-199, 278-275, 369n; gives fivefold division of dharma, p. 3; quotes Gautama more frequently than any other smṛtikāra p. 18; and Nārada-smṛti, p. 138; quotes Yājñ. on writers of Dharmaśāstra, p. 170n; summarizes first section of Nārada, p. 199; quotes the views of Asahāya, p. 249; bhāṣya of, and Madana, p. 269; a southerner according to Jolly, p. 269; and the text of the Manusmṛti, p. 273; and his Smṛti-viveka, pp. 274-275; and Govindarāja, pp. 313-314.
- Megasthenes, p. 89.
- Mekala, p. 102.
- Mīmāṃsāsūtrāprakāśa, p. 438.
- Mīmāṃsāsānyāyaprakāśa, p. 451.
- Minor, wealth of, should not be appropriated by king, p. 122.
- Minority, period of, up to sixteenth year, p. 203.
- Misrumiśra, pp. 284, 302, 305, 373, 398-399.
- Mitākṣarā, pp. 27, 43, 53, 59, 60, 120, 169, 287-290; place of, in Dharmaśāstra, p. 287; and Viśvarūpa, pp. 169-170, 259-260; and Bhāruci, p. 466; and Smṛticandrikā, pp. 289, 345-346; commentaries on, pp. 290, 456; and Jīmūtavāhana, p. 325; and Aparārka, pp. 330-332; and Nandapaṇḍita p. 427; and Vyavahāramayūkha, p. 439; and Vīramitrodaya, p. 442.
- Mitākṣarā, commentary on Gautama-dharmasūtra, p. 347.
- Mithilā, valuable contribution of, to dharmaśāstra, p. 363; Kārṇāṭa dynasty of, p. 404; Kāmeśvara dynasty of, p. 404n.
- Mitra, Dr. Rajendralal, p. 411n.
- Mitramiśra, pp. 238, 440-446.

- Mixed castes, pp. 45, 111, 115.
- Mixed marriages, offspring of, pp. 79, 112.
- Mlecchas, p. 67; language of, not to be learnt, according to Vasistha, p. 54 and according to Bhāradvāja, p. 136; sale of children among, p. 102; mean pulindas and tājikas, p. 256; countries of, not fit for performing sacrifices, p. 311.
- Mokṣa, results from combination of jñāna and karma, according to Yoga-Yājñavalkya, p. 189 and according to Govindarāja, p. 256; from correct knowledge alone, pp. 256, 329.
- Monasteries of Brāhmaṇas, p. 187.
- Monopolies, of kings, p. 269.
- Moropant, Marathi poet, p. 464.
- Mortgage, by conditional sale, p. 131; necessity of writing for, p. 231.
- Mother, as heir, whether preferred to father, pp. 345, 435, 444.
- Mourning, on death of unmarried daughter, p. 281.
- Mrechakaṭika, pp. 88, 203; refers to Manusmṛti, p. 145.
- Mṛtasañjivani, pp. 297-298.
- Mudrārākṣasa, pp. 88, 111.
- Muhūrtas, fifteen, of the day, p. 282.
- Muhūrtavidhānasūtra, p. 378.
- Mukerji, Sir Asutosh, pp. 318, 322.
- Muktāphala, a work of Vopadeva, p. 358.
- Muñja, pp. 279, 298; also called Vāṅpatirāja, p. 298.
- Murārīrāja, p. 369n.
- Nagānanda, a drama, p. 333.
- Nāgajibhaṭṭa, pp. 453-456.
- Nahṣa, p. 152.
- Naigkarmyasiddhi, p. 261.
- Nakṣatras, arranged from Kṛttikā in Yāj., p. 186; divided into auspicious and inauspicious from days of Tai. Br., p. 186; auspicious for marriage, p. 186.
- Nakṣatras, consulting of, p. 101.
- Nala, pp. 102-103.
- Nāpakas, p. 187; mentioned by Yāj., p. 187; mentioned by Mrechakaṭika, p. 203; mentioned by Bṛhaspati, p. 209; punishment for counterfeiting, p. 187.
- Nandana, a commentator of Manu, p. 157.
- Nandapaṇḍita, pp. 196, 281, 290, 302, 423-432; author of Vajrayanti, p. 70; author of Dattakamīmūṣā, p. 196; author of com. on Śaḍaṣṭi, p. 335; authority of, superior to Bālabhaṭṭa in Benares school, p. 458.
- Nārada, on politics, p. 204; his rôle in purāṇas, p. 206.
- Nārada, pp. 69, 87, 137, 196-207; abridged work of Manu, pp. 137, 149; and Agnipurāṇa, p. 199; and Manusmṛti, pp. 198, 200-202; and Kaṭiḥya, pp. 201-202; and Mahābhārata, pp. 201, 206; authenticity of text of, pp. 198-199; commentary of Asahāya on p. 196; contents of smṛti of, p. 197; date of, pp. 202-205; home of, p. 206; literature known to, pp. 200-201; peculiar views of, p. 203; quotations from, on ścāra and śrāddha, pp. 199-200; relation of, to Bṛha, p. 204; relation of, to Bṛhaspati, p. 209; smṛti of, based on Manu, p. 149; two versions of smṛti of, p. 196.
- Nāradyapurāṇa, p. 340.
- Nārāyaṇī gēthās, p. 179.
- Nārāyaṇa, author of Prayogaratna, pp. 350, 419-421.
- Nārāyaṇa, of the Naidhravagotra, commented on Āśvalāyaṇagṛhya, p. 279; Gārgya, commented on Āśvalāyaṇa śrauta, pp. 279, 281.

Nārāyaṇa, commentator of Manusmṛti, p. 137.
 Nārāyaṇa, worship of, p. 199.
 Nārāyaṇa, author of Vyavahārāśiro-
 maṇi, p. 292; differences of, from Vi-
 śāṇeśvara, p. 293.
 Nārāyaṇa, ancestor of Halāyudha and
 and of the Tagore family, p. 301;
 one of the five brāhmaṇas brought
 by Ādiśūra, p. 324.
 Narsimhaachar, Rao Bahadur R., p. 378.
 Nāthamaṇi, p. 264.
 Navadvīpa, p. 418.
 Navakaṇḍikā, of Kātyāyana, p. 301.
 Navatētrapradīpa of Nandapaṇḍita
 p. 431.
 Navasāhasāṅka, p. 279.
 Navya-Vardhamānopādhyāya, p. 418n.
 Nepāl, blankets from, p. 101.
 Nibandhas, pp. 246-247.
 Nibandhanakāra, mentioned by Saras-
 tivāṇsa, is probably Asahāya, p. 249.
 Nidāna, a kind of work, p. 25.
 Nigbhṛṣṭu, p. 280.
 Nijāmsāha, king of Deccan, p. 407.
 Nilakaṇṭhabhaṭṭa, pp. 438-440.
 Nilakaṇṭha Śūka, pupil of Bhaṭṭoji,
 p. 454.
 Nimaṇtrapa, meaning of, p. 308n.
 Nimi, p. 152.
 Niravadyavidyodyota, an author men-
 tioned in Dīyabhāga, pp. 323-324.
 Nirgranthas, outside pale of Vedic
 orthodoxy, p. 271.
 Nirṇayāṃṛta, pp. 277, 418n.
 Nirṇayasindhu, pp. 266, 211, 221, 264,
 301, 337, 433, 436-437.
 Nirukta, pp. 5, 8, 16, 17, 25, 38, 63, 100,
 136, 191.
 Niśāda, mention of, in ancient works,
 p. 45; who is a, p. 112.

Niṣka, value of, p. 237.
 Nīticintāmaṇi of Vācaspati, p. 400.
 Nītiprakāśikā of Janamejaya, p. 110.
 Nītivākyaṃṛta, pp. 124, 207; com. on,
 p. 207.
 Nityācārapradīpa, pp. 119, 252.
 Niyama, p. 253.
 Niyoga, approved of by sūtrakāras
 except Āpastamba, pp. 29, 45, 58, 69;
 allowed and condemned by Manu,
 pp. 30, 95, 148, 180; allowed by Kau-
 ṭilya, p. 95; allowed only to śūdras
 by Vṛddha-manu, p. 150; allowed by
 Yājñ., p. 180; allowed by Nārada,
 p. 202; not allowed in Kali age,
 p. 240; views of Viśvarūpa and
 Mitākṣarā on, p. 260; views of Bhā-
 ruci on, p. 266.
 Nivartana, a measure of area, p. 212.
 Non-Aryan tribes, mentioned by Atri,
 pp. 107-108.
 Nṛsiṅha, author of Prayogapārijāta;
 p. 350.
 Nṛsiṅha, son of Rāmacandraśārya;
 wrote vivaraṇa on Kālanirṇaya-
 dīpikā, p. 381, 409.
 Nṛsiṅhaprasāda, pp. 406-410; divided
 into sārās, p. 406.
 Nyāya, means mīmāṃsā doctrines
 pp. 42, 255.
 Nyāyamuktāvali, commentary on
 Nyāyasāra, p. 334.
 Nyāyasāra, of Bhāsarvajña, p. 334.
 Nyāyasūctinibandha, pp. 183, 362.
 Oldenberg, Prof. pp. 33, 159.
 Omeas, p. 67.
 Oppert, Dr., p. 116.
 Ordeals, pp. 78, 151; not treated of by
 Manu, pp. 151, 176, 202; five, treated
 by Yājñ., p. 176; nine, according to Bṛ-
 haspati, p. 207; nine, according to
 Pītāmaha, p. 226; seven, described

- by Nārada, p. 202; what, appropriate to which wrongs, pp. 239-240; what ordeals in vogue, in what countries, p. 412.
- Ownership, whether laukika, pp. 240, 277; whether son has by birth, p. 240; sources of, p. 355; none over wife and children, p. 440.
- Padamāñjari, of Haradatta, commentary on Kāśikā, pp. 351-352.
- Padapūṭha, p. 253.
- Padmapurāṇa, pp. 69, 163.
- Padya-Viṣṇu, p. 70.
- Pahlavas, mentioned in Manu, p. 151.
- Paijavana, p. 152.
- Pañḍinasi, pp. 121-122; names 36 smṛtis pp. 133.
- Pāṇḍyāpaddhati of Paśupati, p. 298.
- Pāṇḍya, p. 341n.
- Pallava, a work mentioned by Rājānīratnākara, p. 369.
- Pañcānada, southern, p. 65.
- Pañcārātras, pp. 115, 329; outside Vedic orthodoxy, p. 271.
- Pañcatantra, pp. 88, 124.
- Pandharpur, shrine of Vithoba at, pp. 463-464.
- Paṇḍitaparitoṣa, a work quoted by Hemādri, pp. 268, 314, 355n; criticized Govindarāja, p. 314.
- Paṇḍitasarvasva, of Haṭhyudha, p. 299, 418n.
- Pangarkar, Mr. L. R., 453n, 464.
- Pāṇini, pp. 44, 54, 172, 191.
- Pañjikāśāramīśra, p. 320n.
- Pāpeya, p. 102.
- Paramānanda, patron of Nandapaṇḍita, p. 424.
- Parāśara, named by Kauṭīliya, p. 99.
- Parāśara-mādhaviya, pp. 70, 128, 191n, 204, 210n, 211, 214n, 261, 375, &c.
- Parāśaras, school of, mentioned by Kauṭīliya, pp. 99, 191.
- Parāśarasamṛti, pp. 75, 92, 118, 190-196; and Manusmṛti, 193-194; and Bauddhāyanadharmasūtra, p. 194; authors and works cited in, pp. 193-194; contains no treatment of vyavahāra, p. 375; contents of, pp. 192-193; date of, p. 195; drawn upon by Garuḍapurāṇa, p. 191; enumerates 19 smṛtikāras, pp. 133, 192; peculiar views of, pp. 193-194; Vidvanmanoharā, com. on, p. 423.
- Parāśava, meaning of, p. 112.
- Parasikas, touch of, regarded as similar to that of mlecchas, p. 188.
- Paraskaragṛhya, pp. 252, 291, 299; and Yājñavalkyasmṛti, p. 182; bhāṣya of Harihara on, p. 291; com. of Gadādhara on, p. 274n.
- Parasnis, Rao Bahadur, D. B., p. 423n.
- Parasūramapaṇḍita, father of Mitramīśra, p. 444.
- Parents, rights of, according to Śūlapāṇi, pp. 393-394; succeed together to their deceased son, according to Śrīkara and Śambhu, pp. 267, 295; succeed before brothers, according to Haṭhyudha, p. 296.
- Pargiter, p. 88.
- Paribhadriya, brāhmaṇas, p. 324.
- Parīhal or Pāri Gai, p. 324.
- Parijāta, a work, pp. 308-309; frequently coupled with Prakāśa, pp. 306, 369, 418n.
- Parīśad, constitution of, according to Aṅgīras, p. 222; may comprise 121 brāhmaṇas, p. 221.
- Parisaṃkhyā, p. 253.
- Parīśiṣṭa-dīpakalikā of Śūlapāṇi, p. 396.
- Parivṛjākas, four kinds of, p. 230.
- Partition, allowed to son in ancestral property, even against father's wish p. 237; between brothers, unmarried

- sister's rights in, p. 273; larger share to eldest son on, p. 29; period within which could be set aside, pp. 123, 131; necessity of writing for completing, p. 231; son's right to, according to Dāyabhāga, p. 323.
- Paśāṅkārā, defined by Kātyāyana, p. 217.
- Pāśupatas, pp. 115, 329; outside Vedic orthodoxy, p. 271.
- Pāśupati, brother of Halāyudha, pp. 298, 301, 418n.
- Pāṣallputra, p. 250.
- Patañjali, pp. 9, 160.
- Patnī, who is, p. 117.
- Paulkasa, a mixed caste, p. 45.
- Peterson, Dr., p. 315.
- Piṅgala, p. 297.
- Piśuna, named by Kauṭilya, pp. 99, 100; identified with Nārada, p. 206.
- Piśunaputra, named by Kauṭilya, p. 99.
- Pītāmaha, smṛti of, pp. 226-227; speaks of nine ordeals, p. 226.
- Pīṭbhakti, a work of Śrīdatta, pp. 277, 295, 364, 401n, 418n.
- Pīṭbhaktitarāṅgiṇī or Śrāddhakalpa of Vīkāsapati, pp. 399, 418n.
- Pīṭdayitā alias Karmopadeśinīpad-dhātī, pp. 337, 418n; contents of, p. 338.
- Pīṭhīṅkarapikāra, p. 364.
- Plaint, characteristics of, pp. 239, 245.
- Planets, seven, mentioned by Baudhāyana, p. 31; arrangement of, whether borrowed and from whom, pp. 185, 186.
- Pledge, divided into four varieties, p. 128.
- Pogson, author of History of the Boon-delas, p. 445n.
- Politics, teachers of, p. 110-111.

 H. D. 62.
- Poor, the, entitled to a share of state wealth, pp. 268, 295.
- Possession, as opposed to title, p. 245; adverse, for twenty years, conferred ownership according to Bhavadeva, p. 305; five characteristics of juridical, p. 227; entitled to protection, pp. 227, 237; how many years' constitutes title, pp. 237, 284, 286, 305, 306; when protected, pp. 243, 245.
- Prabhākara, p. 304.
- Prāśastasa, Manu, pp. 97, 139, 154; on rājadharmā, p. 154; smṛti of, p. 229.
- Pradīpa, pp. 334-335, 401n; criticized Bhavadeva, p. 305.
- Prajāpati, named by Baudhāyana, pp. 25, 132, 229; named by Vasiṣṭha, pp. 55, 132, 229; smṛti of, pp. 229-230.
- Prakāśa, pp. 251, 274, 306-309, 369.
- Prakāśa, commentary on Śrāddhakal-pasūtra of Kātyāyana, p. 301.
- Prakṛtis, eighteen, according to Pītā-maha, p. 227.
- Pramitākṣarā, com. on Mitākṣarā, p. 423.
- Praṇavakalpa, of Śaunaka, p. 358.
- Prapañcalīlādaya, pp. 264, 281.
- Prapañcasūtra, mentioned by Mādhavā-cārya, p. 375.
- Pratīpamārtapaṇḍa, a work of Pratīpa-rudradeva, p. 414.
- Pratīparudradeva, king of Orissa, p. 410-414.
- Pratījñā, a drama, p. 92.
- Pratiloma, p. 180.
- Pratiṁśāṅkaka, p. 148.
- Pratipadapañcikā, p. 104.
- Pratiṣṭhāmayūkha, p. 439.
- Pratiṣṭhāna, on the Godāvarī, p. 419.
- Pratiṣṭhāṅgara, p. 340.
- Pratiṭākṣarā, same as Pramitākṣarā, p. 423.

- Pravacanakāra, pp. 20, 27.
 Pravacanasūtra, pp. 27-28.
 Pravāradarpaṇa, p. 91.
 Pravaramañjarī, p. 91.
 Prāyaścitta, pp. 221, 222; for Indra, p. 7; for minors and women, less than for men, p. 83n; for killing cow, p. 117; for various acts, p. 118; for cessation of gr̥hya fires, p. 127; for mahūpātaka, p. 130; for Brāhmaṇa guilty of mahūpātaka, p. 221; for dvijāti having children from a śūdra wife, p. 224.
 Prāyaścittamayūkha, pp. 184, 238, 439.
 Prāyaścittanirūpaṇa of Bhavadēva, pp. 284, 303.
 Prāyaścitta-ratna, p. 433.
 Prāyaścitta-sudhānidhi of Śāyana, p. 376.
 Prāyaścitta-vivēka of Śūlapāṇi, pp. 394, 396, 418n.
 Prāyaścittenduśekhara of Nāgoji, p. 452.
 Prayogapūrijāta, pp. 308, 337, 350; enumerates upasamṛtis, p. 133.
 Prayogaratna, of Nārāyaṇa-bhaṭṭa, pp. 300, 350, 420.
 Prayogasāra, p. 418n.
 Pre-emption, p. 131.
 Proof, means of, p. 321.
 Pṛthu, p. 152.
 Pṛthivīdharmasāra, p. 418n.
 Pūjāratnākara, p. 367.
 Pulaṣṭya, smṛti of, p. 228.
 Punarbhū, seven kinds of, p. 118; three kinds of, according to Nārada, p. 202.
 Puṇḍarika, a tīrtha, is modern Pandharpur, p. 409.
 Punishment, of death, prescribed for whom, p. 234.
 Pupil, as heir to teacher, p. 251.
 Purāṇa, p. 88; mentioned by Āpastambadharmasūtra, pp. 37, 160; known to Kauṭīliya, p. 103; mentioned by Manusmṛti, p. 143; mentioned by Nārada-smṛti, p. 200.
 Purāṇas, antiquity of, p. 160; divergence as to extent of, p. 162; divided into three groups, sūttvika, rājasa, and tāmasa, p. 163; table of dharmasūtra material in, pp. 164-167; mentioned by Yāj., p. 179; valuable information about, in Dāna-sūgara, p. 340.
 Purāṇasamuccaya, p. 424n.
 Purāṇasāra, mentioned by Mādhavācārya, pp. 375, 408.
 Puri, Caitanya lived at, p. 414.
 Purification of things, p. 126; of food touched by insects, sinners &c., p. 234.
 Pūrtakamalākara, pp. 433, 434.
 Puruṣakāra, a work, p. 352.
 Puruṣārtha and kratvartha, p. 256.
 Puruṣārthaprabodha, p. 261.
 Puruṣottama, as 26th tattva of Raghunādana, p. 234.
 Pūrvamīmāṃsā, pp. 3n, 5n, 9n, 132; Āpastamba's relation to, pp. 41-43; and Viśvarūpa, p. 255; commentators of, p. 231.
 Puṣkara, opponent of Nala, p. 103.
 Puṣkarasādi, author named by Āpastamba, pp. 39, 116, 132.
 Puṣyamitra, p. 151.
 Putrikā, custom of, is ancient, p. 5; inheritance to, p. 122.
 Rādhā, part of Bengal, pp. 304, 324.
 Rādhīya, brāhmaṇas in Bengal, p. 395.
 Rāghavānanda, a commentator of Manu, p. 157.
 Raghunādana, pp. 206, 264, 278, 297, 300, 316, 416-419.
 Raghunātha, commentator of Āśauka-dāśaka, p. 291.
 Rājim, copperplate, p. 58.

- Rājā, stands for Bhojadeva in dharmaśāstra works, p. 277.
- Rājadharmakaustubha of Anantadeva, pp. 449-50.
- Rājamūrtapada, Bhoja's commentary on Yogasūtra, p. 276; Rājamūrtapada, Bhoja's work on dharmaśāstra, pp. 276, 369n, 401n.
- Rājamrgaṅka, a work of Bhoja on astronomy, pp. 276-277.
- Rājanitiratnākara, pp. 204, 268, 294, 362, 368, 370.
- Rājaputra, p. 341n.
- Rājāśāstra, teachers of, according to Nītiprakāśikā, pp. 110-111.
- Rājāśekhara, p. 139.
- Rājatarāṅgiṇī, p. 269.
- Rājya, seven constituents of, p. 130n.
- Rāma, of Bisena family, patron of Nāgoji, p. 434.
- Rāmabhadra, king of Mithilā, pp. 402, 404.
- Rāmācandra, Yādava king of Devagiri, p. 357.
- Rāmācandrācārya, author of Kālanirṇayadīpikā, p. 381.
- Rāmaka, meaning of, p. 59.
- Rāmākṣa, author of Jivatpitṛkanirṇaya, p. 335; and father of Kamalākara, p. 432.
- Rāmānujācārya, p. 264.
- Rāmācandracandrikā, pp. 401n, 418n.
- Rāmāyaṇa, p. 103; and Manusmṛti, p. 148; dharmaśāstra topics in, p. 160.
- Rāmeśvarabhaṭṭa, father of Nārāyaṇabhaṭṭa, p. 419.
- Rasagaṅgādharā, of Jagannātha, pp. 455, 456.
- Rāsyaśrīpaddhati, p. 417.
- Rāsīs, not mentioned by Yājñ., p. 186.
- Rāśtrakūṭas, p. 298.
- Rathakāra, upanayana allowed to, p. 29.
- Ratnākara, of Caṇḍeśvara, p. 366.
- Ratnakaraṇḍikā, quoted in Pīrṇbhakti, p. 364.
- Ratnakōśa, p. 421.
- Rāyamukha, p. 418n.
- Remarriage, of women, allowed by Nārada, p. 202.
- Reṇudīkṣita, p. 342.
- Res judicata, rule of, in Kṛtyāyana, p. 217.
- Re-union, rights of full brother superior to half-brother after, p. 394.
- Reviling, examples of, p. 349.
- R̥gveda, word dharma in, p. 1-2; quoted, pp. 5, 153, 186; Jupiter in, p. 186; speaks of auspicious days, p. 186.
- R̥ju, a commentator of Manu, p. 271.
- R̥gyaśr̥ṅga, p. 223; texts attributed to, not accepted as authoritative by Dhāreśvara and others, p. 275.
- Rudradatta, commentator of Āpastamba-śrauta-sūtra, p. 349.
- Rudradhara, pp. 279, 339, 364, 371, 395, 396-398, 418n.
- Rudradhara, author of Kṛtyacandrikā, p. 398.
- Rūpanārāyaṇa, title of king Rāmabhadra of Mithilā, pp. 402, 404.
- Sabara, pp. 7, 26, 85, 304; and Manu, pp. 145-146; quotes Āpastamba Dh. S., p. 42; commented on sūtra of Satyāsādhya, p. 47; criticizes Dharmasūtras, p. 85.
- Saḍaśīti, p. 335; com. Śuddhicandrikā on, p. 424.
- Sādhārāṇa, father of Madanapāla, p. 386; a city, p. 424.
- Saduktikarṇāmṛta, p. 300.
- Sāgarā, p. 369n.
- Sahagila, family of Saharanpur, p. 424.
- Sāhasa, meaning of, p. 241.

- Sāhārāṇa, same as Sādhārāṇa, p. 387.
- Sāhūdyāla, section of brāhmaṇas in Bengal, p. 395.
- Sakas, mentioned by Manu, p. 151.
- Sākuntala, p. 27.
- Sale, necessity of writing for completing, p. 231; without consent of members of family, p. 131; for arrears of revenue, p. 131.
- Sālihotra, p. 341n.
- Samānodaka, p. 150.
- Sāmaśravas, addressed by Yāj., p. 177.
- Sāmavidhāna, Brāhmaṇa, p. 13.
- Sāmavit, king of Delhi, p. 406.
- Samayapradīpa, of Śrīdatta, pp. 278, 364, 369n, 397.
- Samayapradīpa, astrological work of Harihara, p. 343.
- Sambhramabhaṭṭa, pp. 282, 320n.
- Sambhu, author of Kāmadhenu according to Aufrecht, p. 295; writer of digest, pp. 267, 295, 336, 344.
- Saṅgama, king of Vijayanagara, p. 379.
- Saṅgraha, vide Smṛtisāṅgraha.
- Saṅhitāpradīpa, p. 421n.
- Saṅkara, of nine kinds, p. 212.
- Saṅkhyā, pp. 121, 234, 329.
- Sāṅkhyakārikā, p. 271.
- Saṁnyāsa, meaning of, p. 273.
- Saṁnyāsin, p. 117; four kinds of, p. 230.
- Saṁsāra-paddhatirahasya, p. 306.
- Saṁskāra-kaustubha, pp. 206, 211, 447, 337.
- Saṁskāramayūkha, pp. 133n, 138, 221, 439.
- Saṁvarta, pp. 242-244.
- Saṁvatsarapradīpa, not a work of Śulapāṇi, p. 395.
- Sandarbhāsūcikā, com. on Hāratalā p. 339.
- Sāṇḍilya, p. 219.
- Sāṇḍilyāyana, p. 219.
- Saṅgha, of Vṛṣṇis in Kauṭīliya, p. 101.
- Saṅjīvētantra, p. 422.
- Śaṅkarabhaṭṭa, pp. 247, 438, 351, 419.
- Śaṅkarācārya, pp. 82, 184; calls Manusmṛti Mānavam, p. 145; pupils of, pp. 261-262; quotes Āpastambadharmasūtra, p. 43; quotes Gautamadharmasūtra, p. 18; quotes Vasistha, p. 53; quotes Manusmṛti frequently, p. 145.
- Śaṅkaramiśra, author of Chandogāhnikoddhāra, p. 364.
- Śaṅkarākāṇḍa, p. 281.
- Śaṅkha-Likhita, dharmasūtra of, pp. 75-79; bhāṣyakāra of, pp. 77, 317; date of, pp. 78-79; doctrines of, p. 78; story of, in the Mahābhārata, p. 75; studied by Vājasaneyins, pp. 11, 75.
- Śaṅkha, smṛti of, p. 57.
- Śaṅkhaadhara, pp. 301, 320n, 338.
- Saṅkṣepa-Saṅkarsajaya, p. 261.
- Saṅgavatiśāddhanīyaya, p. 268.
- Sanskrit, official language, according to Kauṭīliya, p. 100.
- Sāntapana, p. 68.
- Sāntiratna, of Kamalākara, pp. 433, 434.
- Sapindā, relationship, p. 150; meaning of, according to Mitākṣarā, p. 290.
- Sapindīmañjarī, of Nāgoji, p. 453.
- Sāpindyadiṇī, of Nāgoji, p. 453.
- Saptārṣa, a sacred place, p. 68.
- Saptasūtrasaṁnyāsapaddhati, p. 262.
- Śarabhaṅga, p. 128.
- Śaraṇadeva, author of Durghaṭavṛtti, p. 352.
- Śaraṅgi, united to Mandapāla, p. 152.
- Śarasvatīkavīśābharaṇa, of Bhoja, p. 276.
- Sarasvativilāsa, pp. 6n, 70, 128, 130, 161, 218, 249, 265, 266, 280, 302, 410-414.

Sarāvati, river, location of, 351n.
 Sarāvali, a work on astrology, pp. 329, 429n.
 Sārīrakarṇāmṛtasā. p. 329.
 Sarkar, Benoy Kumar, p. 116.
 Sarkar, Golapchandra, p. 440.
 Sarkar, Prof. Jadunath, p. 418.
 Sarvadarśanasamgraha, p. 353.
 Sarvadhikari, pp. 310, 389, 418.
 Sarvatīrthavidhi of Kamalākara, p. 433.
 Sarvorūṣerman, p. 465.
 Sāstradīpikā, of Pārthasarathinīśra, pp. 420, 438; com. on, by Nārāyaṇabhāṭṭa, p. 420; com. on by Śaṅkara-bhāṭṭa, p. 438.
 Sāstratattvakaūṭūhala, of Kamalākara, p. 434.
 Satapathabrāhmaṇa, pp. 6n, 7, 51, 101, 136, 168.
 Sātātapa, pp. 128-129.
 Satī, practice of, p. 222; eulogised by Hārīta, p. 74; eulogised by Parāśara, p. 193; not allowed to brāhmaṇa wife, p. 222; recommended by Viṣṇudharmasūtra, p. 67; recommended to all women, except brāhmaṇis, p. 122.
 Śatruñjaya, king of Sauvīra, p. 127.
 Saṭ-trirbāṇmata, pp. 133, 238.
 Satyācārya, p. 421n.
 Saudāyika, a kind of strīdhana, p. 238.
 Saunaka, p. 390; author of Caranavyūha, pp. 87, 105; named by Manusmṛti, pp. 132, 143; author of Praṇavakalpa, p. 358.
 Saurapurāṇa, p. 168.
 Sauvīra, country of, pp. 102, 127.
 Śāyaṇa, brother of Mādhavācārya, pp. 376-378; author of Prītyāśeittasudhānidhi, p. 376; guru of Māhara, son of Saṅgama, p. 377; was a Bauddhāyāmya, p. 27.

Sea-faring, peculiar to the south, p. 23.
 Self-acquisitions, what are, pp. 259-260; according to Jitendriya, pp. 282-283; according to Balaka, p. 283.
 Setlur, Mr. S. S., pp. 253, 385, 457.
 Sewell, p. 413.
 Shamaśāstri, Dr., pp. 86, 104, 410.
 Siddhāntaśiromaṇi, pp. 376, 421.
 Siddheśvarabhāṭṭa, p. 457.
 Śiṭhūras, dynasty of, said to have sprung from Vidyādhara Jimūta-vāhana, p. 328; three branches of pp. 332-333.
 Sinha, p. 102.
 Sindhula or Sindhurāja, p. 279.
 Sister, unmarried, entitled to one-fourth share as provision for marriage, pp. 249, 264, 273; not placed high as an heir by Kamalākara, p. 435.
 Śiśupāla, p. 108.
 Sitarām Sastri, Mr., p. 253.
 Śivabhāṭṭa, p. 263.
 Śivarahasyapurāṇa, pp. 340, 352.
 Śivarāma, pp. 263, 274n.
 Śivasvāmin, pp. 269, 344, 375, 382n.
 Śivavākyāvali, p. 369.
 Slaves, kinds of, according to Manu and Nārada, p. 202; who could be, according to varṇas, p. 214.
 Śloka-Gautama, p. 19.
 Śloka-Kātyāyana, p. 218.
 Smṛtis, pp. 131-135; age of, pp. 134-135 divided by Padmapurāṇa into three groups of sāttvika, rājasa and tāmasa, p. 163; discarded, when in conflict with śruti, p. 41; meaning of the word, pp. 131-132; number of, pp. 132-134; option, when in conflict with purāṇas, p. 409.
 Smṛtibhāṣaka, p. 344.

- Smṛticandrikā, pp. 45, 46, 59, 66, 114, 115, 198, 199, 203, 211, 295, 343-347; and Mitākṣarā, pp. 345-346; several works named in, p. 347; quotes 600 verses of Kātyāyana, p. 214.
- Smṛticandrikā, of Bhavadeva, p. 306.
- Smṛtidarpaṇa, pp. 401n, 424n.
- Smṛtikāmadhenu, p. 294.
- Smṛtikaumudī of Madanapāla, pp. 383-384.
- Smṛtikaustubha, of Anantadeva, p. 447.
- Smṛtimahārṇava, pp. 123, 308, 382n.
- Smṛtimahārṇava-prakāśa, p. 369n.
- Smṛtimañjarī, of Govindarāja, pp. 130n, 311-313, 364, 382n.
- Smṛtimanjūṣā, pp. 364, 272.
- Smṛtimīmāṃsā, pp. 320n, 329.
- Smṛtiparibhāṣā, p. 401n.
- Smṛtipradīpa, p. 335.
- Smṛtiratnākara, of Vedāśāstra, 303, 340; of Candēśvarā, p. 366.
- Smṛtiratnāvalī, pp. 223, 424n.
- Smṛtiratnaviveka, p. 369n.
- Smṛtisāgara, a digest by Kullūka-bhaṭṭa, pp. 361, 401n.
- Smṛtisamgraha, p. 239-241, 280; its view about widow's right of succession, p. 257.
- Smṛtisamuccaya, p. 320n.
- Smṛtisāra, pp. 266, 267, 284, 294, 296, 318, 372-74, 397n.
- Smṛtisindhu, of Nandapaṇḍita, p. 425.
- Smṛtītattva, digest of Raghunandana, p. 418.
- Smṛtīviveka, a work of Medhātithi, p. 274; digest of Sulapāṇi, p. 394.
- Smṛtyarthasāra, pp. 267, 294, 295, 314, 334, 335-337, 344.
- Somadeva, p. 88.
- Someśvara, commentator of Tantra-vārtika, p. 408.
- Son, adopted, p. 6; adoption of only, or eldest, p. 448; aurnsa, importance of, p. 5; called kāmīna, p. 442; eleven varieties of subsidiary, pp. 29, 45, 212, that are condemned by Āpastamba, p. 45; equal rights of, with father in ancestral property, pp. 237, 290, 347; has no ownership by birth in ancestral property, according to Dāyabhāga, p. 323; illegitimate, of śūdra, p. 260; kṣetrajā, p. 6; of brāhmaṇa from śūdra wife' share of, p. 260; only four kinds of mentioned by Parāśara, p. 193; ownership of father over, p. 440; special share of eldest, p. 240, 289; thirteen kinds of, mentioned by Manu, p. 146; what debts of father not bound to repay, p. 116; whether has ownership by birth, p. 240.
- Śrāddha, foods forbidden in, p. 127; foods proper to be used by the different castes, p. 238; performance of, on 13th tithi, by one having a son, p. 314; should be performed in accordance with directions in all kalpa works and smṛtis, p. 355.
- Śrāddhacandrikā, p. 418n.
- Śrāddhacintāmaṇi, pp. 320, 395, 401.
- Śrāddhadīplakṣ of Govinda-panḍita, p. 424.
- Śrāddhakalikā, p. 263n; vivaraṇa of p. 263n.
- Śrāddhakalpa, p. 397n.
- Śrādhakalpa of Śrīdatta, p. 364.
- Śrāddhakalpa of Vācaspati, p. 403.
- Śrāddhakalpaointāmaṇi, p. 401n.
- Śrāddhakalpalatā, p. 424.
- Śrāddhakalpasūtra, of Kātyāyana, p. 301.
- Śrāddhakamala p. 424n.
- Śrāddhakāśikā, pp. 301, 424n.

- Śrāddhakaumudī, pp. 320, 414.
 Śrāddhakriyākaumudī, pp. 277, 294, 339, 364, 395.
 Śrāddhakṛtyapaddhati, of Paśupati, p. 298.
 Śrāddhamayūkha, pp. 117, 301.
 Śrāddhanirṇaya, p. 434n.
 Śrāddhapallava, p. 397n, 401n, 422n.
 Śrāddhapāñī, p. 401n.
 Śrāddhapradīpa, p. 434n.
 Śrāddhasūgarā, of Kullūka, pp. 361-362.
 Śrāddhasaukhyā, pp. 306, 422.
 Śrāddhatattva, p. 278.
 Śrāddhavigraha of Rudradhara, pp. 279, 294, 364, 371, 397; of Śūlapāṇi, pp. 394, 397n.
 Śrāddhendusekhara, of Nāgoji, p. 453.
 Śrāmaka, meaning of, pp. 16, 25, 57; fire, pp. 105-106.
 Śrenis or corporations, p. 101.
 Śrīdatta, pp. 277, 278, 294, 295, 318, 363-365, 369n, 418n.
 Śrīdattamiśra, author of Ekāgnidāna-paddhatī, p. 365.
 Śrīdharmakīrti, pp. 294, 314, 334; author of Smṛtyarthasūtra, pp. 335-337.
 Śrīdharadāsa, p. 300.
 Śrīdhariya, p. 337.
 Śrīkaṇṭha, author of digest on dharma, pp. 267, 336.
 Śrīkaṇṭha, guru of Mādhavācārya, p. 377.
 Śrīkaṇṭhacarita, of Maṅkha, p. 333.
 Śrīkara, pp. 266-268, 295, 322, 323, 336, 369.
 Śrīnātha-ācārya-cūḍāmaṇi, p. 417.
 Śrīnivāsa, p. 344.
 Śrīnivāsadāsa, p. 264.
 Śrīparvata, pp. 65, 68.
 Śrīghāṭaparakūṣa, of Bhoja, p. 276.
 Śrotiya, property of heirless, does not go to king, p. 122.
 State, ruined, if supreme authority wielded by many, p. 295.
 Stecherbatsky, Dr., p. 3n.
 Stein Dr., p. 89.
 Stein, Sir Anrol, p. 460n.
 Stenzler, Dr., p. 182.
 Subhākara, p. 364.
 Subodhinī, com. on Mitākṣarā, p. 46, 257, 350, 382, 385, 427.
 Succession, order of, according to Saṃgrahakāra, p. 241; propinquity, the guiding principle in, according to, the Mitākṣarā, p. 290; superior spiritual benefit gave right to, according to Śrīkara and Dāya-bhāga, p. 267, 322.
 Sudarśanācārya, commentator of Āpastambagr̥hya, 265.
 Suddās Pañjavana, p. 152.
 Suddhibimba, p. 396.
 Suddhicandrikā, of Nandapaṇḍita, p. 424n.
 Suddhicintāmaṇi, p. 401.
 Suddhidīpikā, p. 344.
 Suddhikaumudī, pp. 277, 414.
 Suddhimayūkha, p. 222.
 Suddhinirṇaya, of Vācaspati, p. 402.
 Suddhipradīpa, p. 396.
 Suddhiratnākara, p. 367.
 Suddhitattva, p. 307.
 Suddhitattvārṇava, of Śrīnātha, p. 403.
 Suddhiviveka, of Rudradhara, pp. 339, 396.
 Sūdra, dharmas of, set forth in Smṛtikaumudī, p. 384; duties of, p. 120n; illegitimate son of, gets share in father's property, pp. 125, 260; inviting of ascetic, at dinner for

- gods and manes, fined, p. 102; not fit for sacrifice, p. 7; was not to be appointed judge, p. 151; woman, marriage of, with a dvijāti, p. 107, 148.
- Śudrācintāmaṇi, p. 401.
- Śudrakamalakara, p. 435.
- Sugatisopāna, of Gaṇeśvaramiśra, pp. 365, 371, 397n, 401n, 418n.
- Sukadevamiśra, author of a Smṛti-candrikā, p. 347.
- Śukla-Yajurveda, quoted, p. 1.
- Sukra, author on politics, p. 100; abridged rāja-śāstra, p. 111.
- Sukranitisāra, p. 116.
- Sukriya, Āraṇyaka, mentioned by Yāj. smṛti, p. 179.
- Sulka, succession to, p. 251.
- Sūlapāṇi, pp. 279, 284, 294, 320, 373, 393-396.
- Sumantu, pp. 129-131; sūtra-writer on dharma, pp. 129-130; a pupil of Jaimini, p. 130.
- Sumati Bhārgava, p. 137.
- Sunaḥśepa, story of, pp. 6, 50.
- Sureśvara, pp. 43, 261; identified with Viśvarūpa by Mādhava, pp. 43, 261.
- Surety, kinds of, pp. 237, 246, 125; liability of sons of, when he goes abroad or dies, pp. 314, 334-335.
- Sūryapaṇḍita, guru of Dalapati, p. 407; father of Ekanātha, p. 407.
- Sūryasiddhānta, pp. 69, 341n.
- Sūryasiddhāntaviveka, of Madanapāla, p. 387.
- Sūruta, pp. 65, 103, 341n.
- Śūta, caste of, p. 103.
- Sutherland, translated Dattakamīmāṃsā, pp. 423, 429.
- Suvarṇa, same as dīnāra, p. 205; value of, p. 237.
- Suyātra, same as Nala, p. 102.
- Svaśiṅṅa, four kinds of, p. 202.
- Svalpa-Saṁvarta, p. 244.
- Svalpa-Yama, p. 235.
- Śvapāka, p. 45.
- Svāyambhuva, Manu, p. 97.
- Svetaketa, named by Āpastamba, pp. 39, 45.
- Tagore, Prasannakumar, translated Vivādacintāmaṇi, pp. 400, 404.
- Tallapa, p. 279.
- Taitala, p. 102.
- Taittirīya-Āraṇyaka, pp. 13n, 132, 160, 191.
- Taittirīya-Bṛāhmaṇa, p. 186.
- Taittirīya-Saṁhitā, pp. 5, 40, 51, 136.
- Taittirīya-Upaniṣad, p. 2.
- Tājika-Nīlakaṇṭhī, p. 422.
- Tāka, kings, pedigree of, p. 386.
- Tāpdyamahābṛāhmaṇa, pp. 7n, 111, 136, 153.
- Tantrākhyāyikā, p. 87.
- Tantravārttika, pp. 3, 11, 26, 27, 42, 43, 58, 82, 145, 224n, 304; refers to 18 dharmasamhitās, p. 133; refers to Purāṇas, p. 161.
- Tattvamuktāvali, of Nandapaṇḍita, p. 425.
- Tattvas, of Raghunandana, pp. 278, 297, 300, 316.
- Tattvapraśāsa, of Bhoja, on Saiva āgama, p. 276.
- Tattvārthakaumudī, com. on Prāyāścittaviveka, p. 415.
- Tattvasamāsa, p. 121.
- Tantūttamata-tīlaka, of Bhavadeva, p. 303.
- Teacher, as heir to pupil, p. 251.
- Temples, of various deities, p. 103; wealth of, does not go to king, p. 122.
- Theft, p. 232; of joint property, whether possible, pp. 234, 297.

- Thomas, Dr., p. 126.
- Tirthacintāmaṇi of Vācaspati, pp. 400, 413a.
- Tirthatattva, p. 417.
- Tirthendusekhara of Nāgoji, p. 453.
- Tithindusekhara of Nāgoji, p. 453.
- Tithinirṇaya, of Vācaspati, p. 401.
- Tithinirṇayasāra, of Madanapāla, p. 383.
- Tithi-nirṇaya-sarva-samuccaya, pp. 263, 274.
- Tithitattva, pp. 278, 417.
- Title, and possession, p. 245.
- Titles, of law, 13, p. 96; treatment of, in Kauṭilya, p. 96; 22, of which king took cognisance suo motu, p. 227.
- Toḍaramalla, Raja, pp. 421, 423.
- Toḍarānanda, pp. 215n, 306, 318, 421-423.
- Toḍarānanda-saṁhitā-saukhyā, pp. 300, 341.
- Trikāṇḍamaṇḍana, pp. 251, 281; quoted by Hemādri and quotes Gārgya Nārāyaṇa, p. 281.
- Trimśat-śloki, p. 292; commentary on, p. 292.
- Tripuṣkarasānti-tattva, p. 417.
- Tristhalīsetu, p. 420.
- Trivedi, Mr., p. 455.
- Trivikrama, p. 421n.
- Tulasī, use of, to be avoided in śrāddha, p. 337.
- Turukas, p. 380.
- Udayakara, a commentator of Manu, pp. 157, 369n, 401a.
- Udgṛāhamalla, mentioned in Dāya-bhāga, p. 323.
- Udāya, meaning of, pp. 44, 351.
- Udvāhatattva, pp. 264, 278.
- Ujjvalīkṛtti, of Haradatta, on Āpastambadharmasūtra, pp. 45, 38, 347.
- Uktāśbhakṛaya, p. 131.
- Umbeka, p. 263.
- Untouchability, none, on certain occasions, p. 109.
- Upādhyāya, a writer named by Medhātithi, p. 271.
- Upakāṭyāyana, p. 218.
- Upākṛtattva of Balambhaṭṭa, p. 460.
- Upānayana, proper year for, p. 68.
- Upaniṣads, p. 179.
- Upapāṭakas, pp. 128, 129.
- Upapurāṇas, eighteen, p. 163.
- Upasṁṛtis, eighteen, pp. 113, 120, 133.
- Upavarṇa, commented on Pūrva-mīmāṃsā, p. 281.
- Usages, authoritativeness of, p. 17; when in conflict with dharmasūtra, p. 203; of various peoples, mentioned by Bṛhaspati, p. 211; peculiar to the south, according to Baudhāyana, p. 270.
- Uśanas, pp. 110-116; and Manu, pp. 81, 113; work of, on politics, p. 110; prohibited of Asuras, p. 111; composed Śāstra based on dharmas of Manu Svāyambhuva, p. 137.
- Usury, condemned by Āpastamba and Baudhāyana, pp. 45, 72; not condemned by Gautama, p. 45.
- Utathya, on politics, named by Mahābhārata, p. 100.
- Utathya, son of, mentioned by Manusmṛti, p. 143.
- Utpala, p. 421n.
- Uttara (defendant's reply), of six kinds, p. 129; utara of four kinds according to Prajāpati, p. 230; of four kinds according to Vyāsa, p. 237.
- Uttara-Garga, p. 390.
- Uvaṭa, author of bhāṣya on Vājasaneyi Samhitā, p. 299.
- Vacanmūla, commentary on Bāla-kṛiṣṭa, p. 262.

- Vācaspatimīśra, p. 285; date of pp. 262, 275, 405; commentary of, on Yoga-sūtrabhāṣya, p. 188; his Bhāmati, p. 262.
- Vācaspatimīśra, the jurist, pp. 399-405, 418n; to be distinguished from Vācaspati, the philosopher, p. 405.
- Vāḍibhayaṅkara, admirer of Viṇṇāna-yogin pp. 290, 408, 442n.
- Vādhūla, Śrauta sūtra of, p. 105.
- Vāgbhaṭa, p. 65.
- Vāgbhaṭa-smṛti-saṅgraha, p. 329.
- Vaidya, Mr. C. V., p. 159.
- Vaidyanātha Tatsat, composed several commentaries on Alaukika works, pp. 461-462.
- Vaidyanātha, Pāyugaṇḍa, pp. 331, 459-461; composed several commentaries on grammatical works, p. 461.
- Vaijāvāpa, p. 341n.
- Vaijayanti, of Nandapaṇḍita-vide Keśava-Vaijayanti, pp. 281, 302, 425.
- Vaijayanti, commentary by Mahādeva on Satyagāḍha-śrauta, p. 105.
- Vaijayanti, a lexicon, p. 344.
- Vaikhāṇasadharmaprāśna, pp. 105-107.
- Vaikhāṇasa-śāstra, pp. 16, 57, 105; mentioned by Manusmṛti, pp. 133, 143; mentioned by Baudhāyana, pp. 25, 105; mentioned by Gautama, p. 105.
- Vaiśampāyana and Yājñavalkya, p. 163.
- Vaiśeṣikasūtra, its definition of dharma, p. 3.
- Vaiśaṇeyins, p. 363.
- Vaijī, tribe of, p. 101.
- Vajra, name of a prāyaścitta, p. 231.
- Vajrasūci, of Āśvaghoṣa, p. 147.
- Vakovākya, p. 179.
- Vākya-pradipa, p. 271.
- Valabhi, kings of, inscriptions of, p. 145.
- Vāmadeva, on politics, named by Mahābhārata, p. 100; sage, hankered for dog's flesh, p. 152.
- Vāmadevabhāṭṭakārya, author of a Smṛticandrikā, p. 343.
- Vāmana, author of Kāśikā, p. 361.
- Vaiṣṇabrahmaṇa, p. 377.
- Vānaprastha, varieties of, p. 105.
- Vanāyu, p. 102.
- Varāhamihira, pp. 69, 186, 320, 341n, 422.
- Varāhapurāṇa, p. 338.
- Vardhamāna, author of Daṇḍavivēka and other works, pp. 362, 401n; Vācaspati was his guru, p. 404.
- Varṣadīpikā, p. 369n.
- Varṣa-kīyā-kaumudī or Varṣakaumudī, pp. 563, 278, 303, 320, 414.
- Varṣa-kṛtya of Rudradhara, p. 397.
- Vārṣṇāyana, author named by Āpastamba, p. 39.
- Vārtā, p. 81.
- Vārṭika, p. 9.
- Vasantarāja, pp. 341n, 369n.
- Vasiṣṭha, oath of, pp. 152, 153; united to Akṣamālā, p. 152.
- Vasiṣṭhadharmasūtra, pp. 4, 5, 7n, 50, 60, 194; commented on, by Yājñasvāmin, p. 60; contents of, pp. 51-52; date of, p. 59; has many sūtras in common with Baudhāyana, p. 31; home of, pp. 57-58; many sūtras of, identical with Gautama's, p. 18; refers to views of Gautama, p. 18; relation of, to Manusmṛti, pp. 55-57, 58, 82; relation of, to Viṣṇudharmasūtra, p. 57; some views of, ancient, pp. 58-59; studied by Ṛgvedins, pp. 11, 50; style of, p. 52; whether refers to Romans, p. 59.
- Vasiṣṭha-smṛti, different from the Vasiṣṭhadharmasūtra, p. 60.
- Vasiṣṭha Rāmāyana, p. 376.
- Vāsudeva, named by Harihara, p. 342.

- Vāsudeva, worship of, pp. 67-68.
- Vāsudeva Śārabhauma, teacher of Caitanya, p. 417.
- Vasuhoma, on politics, named by Mahābhārata, p. 100.
- Vāṭṭī, p. 102.
- Vātavyādhi, named by Kauṭilya, p. 99.
- Vāteśvarasiddhānta, p. 376.
- Vatsa, a smṛtikāra, p. 133; undergoing ordeal, p. 152.
- Vātsyāyana, author of Kāmasūtra, p. 100.
- Vārasa, son of Keśavanāyaka, patron of Nandapaṇḍita, p. 425.
- Vāyupurāṇa, mentioned by Mahābhārata, and Bāṇa, p. 161, 311.
- Vedācārya, pp. 223, 303, 340.
- Vedāṅga, pp. 67, 143, 179.
- Vedāṅgajyotiṣa, p. 101.
- Vedāntakalpataru, p. 384.
- Vedāntasūtra, vide Brahmasūtra.
- Vedārthasaṃgraha, p. 264.
- Vedas, as sources of dharma, pp. 4-7; contain no vidhis on dharma but incidental references, pp. 4, 7; calamity of, p. 143.
- Vena, p. 152.
- Veṇṇasambhāra, pp. 300-301.
- Vidhānapārijāta, p. 308.
- Vidhipuṣpamālā, p. 364.
- Vidhiraśyāpadūṣaṇa, of Śaṅkara-bhaṭṭa, p. 438.
- Vidvaṃśanoharā of Nandapaṇḍita, p. 433.
- Vidyādharma, meaning of, p. 210; not liable to partition, p. 210.
- Vidyās, number of, for kings, p. 81; fourteen, what are, pp. 112, 179; only two, for kings, according to Brhaspati, p. 124; only three according to Mānavas, p. 139.
- Vidyāpati, p. 418n.
- Vidyāraṇya, p. 377; founded Vijayanagara, p. 377.
- Vidyāśirṣha, teacher of Mādhavācārya, p. 377.
- Vijayanagara, date of foundation of, p. 377; dynasty of kings of, pp. 377-78.
- Vijñāneśvara, pp. 287-293; author of Āśaukāśaka, p. 291.
- Vikhanas, sūtra of, pp. 57, 106.
- Vikramārka or Vikramādityadeva of Kalyāṇa, pp. 238, 290.
- Vikramorvaśīya, p. 204.
- Vināyaka, worship of, found in Mānavagṛhya and Bauddhāyana, pp. 31, 181; and Manusmṛti, p. 139; found in Yāj., pp. 176, 180-181.
- Vindhyavāsa, pp. 271, 341n.
- Viramitrodaya, pp. 46, 77n, 78, 211n, 290, 295, 318, 325, 440-446.
- Virasinha, patron of Mitrāmīśra, pp. 445.
- Virasindhadevacarita, p. 445.
- Vireśvara, father of Caṇḍeśvara, p. 370.
- Viśālākṣa, abridged work of Brahmā on dharma, artha and kāma, p. 137; mentioned by Kauṭilya and others, pp. 99, 100, 412; mentioned by Viśvārūpa, p. 254.
- Viśvātrada, p. 415n.
- Viśiṣṭādvaita teachers before Rāmānuja, pp. 264-265.
- Viṣṇu, twelve names of, p. 31; one hundred names of, p. 68.
- Viṣṇuicitta, commentator of Viṣṇupurāṇa, p. 162.
- Viṣṇudharmasūtra, pp. 60-70; and Bhṛgu, p. 70; borrows from Yājñavalkya, p. 65; character of, pp. 64-65; commentary of, Vaijayanāti, pp. 60, 70, 425; contents of, pp. 61-62; date of, pp. 63-69; later than Yājñavalkya, p. 65; relation to Kāṭhakaṛṇya,

- pp. 60, 68; relation to Manusmṛti pp. 60, 63-64; relation to Vasistha p. 57; style of, p. 63; verses in, later additions, pp. 66-67; views of, differ from those of Kāthakagrhya, p. 68.
- Vipṣudharmottara, pp. 161, 195.
- Vipṣugupta, vide under Kauṭilya, pp. 87, 88, 341n.
- Viṣṇupurāṇa, pp. 88, 161, 163; contains much dharmaśāstra matter, p. 161; extent of, p. 162.
- Viṣṇurahasyapurāṇa, p. 340.
- Viṣṇusvāmin, p. 271.
- Viśvadarśa, pp. 291, 344.
- Viśvakṣena, king of Bengal, p. 324.
- Viśvāmitra, smṛti of, pp. 133, 236; sage, took dog's leg from Cāṇḍāli, p. 152.
- Viśvarūpa, a lexicographer, p. 361.
- Viśvarūpa, pp. 7, 18, 27, 42, 43, 53, 57, 58, 73, 82, 85, 109, 117, 195, 197-98, 210&c., 252-264; and text of Yājñavalkya pp. 169-170; identified with Sureśvara, pp. 43, 261-262; points of difference between, and Mitākṣarā, pp. 259-260.
- Viśvarūpanibandha, pp. 263-264.
- Viśvarūpasamuccaya, p. 264.
- Viśveśvara, temple of, at Benares, p. 419.
- Viśveśvara, commentator of Mitākṣarā, pp. 290, 350, 381-389; personal history of, p. 385.
- Viśveśvara-Sarasvatī, p. 274.
- Viśhobā, shrine of, at Pandharpur, pp. 463-464.
- Viṭṭhala-ṛāmantrasārabbāṣya, pp. 380, 451n.
- Vivādhabhāṅgārṇava, pp. 465-466.
- Vivādacandra, pp. 284, 302, 305, 373.
- Vivādacintāmaṇi, pp. 77, 285, 297, 307, 399, 400, 418n.
- Vivādanirṇaya, p. 402.
- Vivādaratnākara, pp. 72, 77, 157, 309, 310, 314n, 249, 294, 296, 341, 362.
- Vivādhārṇavasetu, p. 465.
- Vivādasāgara, of Kullūka, p. 361.
- Vivādasārṇava, p. 465.
- Vivāda-tāṇḍava, pp. 276, 325, 433, 435.
- Vivāhapaṭāla, p. 421.
- Vivāhavyṇḍāvana, p. 421n.
- Vopadeva, a friend and protegee of Hemūdrī, p. 358.
- Vratakamalīkara, p. 433.
- Vratapaddhati of Rudradhara, p. 397.
- Vratasāgara, p. 369n.
- Vṛddha-Bṛhaspati, p. 212.
- Vṛddha-Garga, p. 341n.
- Vṛddha-Gārgya, pp. 119, 134.
- Vṛddha-Gautama, p. 19; names 57 dharmaśāstras, p. 133.
- Vṛddha-Kātyāyana, p. 218.
- Vṛddha-Manu, pp. 134, 150, 158.
- Vṛddha-Parāśara, p. 196.
- Vṛddha-Pracetas, p. 229.
- Vṛddha-Śūntatapa, p. 129; bhāṣyakāra of, p. 129.
- Vṛddha-Vasistha, pp. 59, 134.
- Vṛddha-Viṣṇu, pp. 69, 135.
- Vṛddha-Vyāsa, p. 238.
- Vṛddha-Yājñavalkya, pp. 119, 133, 134, 188; work of, p. 188.
- Vṛjika, p. 101.
- Vṛjika, saṅgha of, p. 101.
- Vyāhṛtis, p. 13.
- Vyāhṛtisāma, p. 13.
- Vyāgyārthakāumudī, of Anantāśrama, p. 446.
- Vyāsa, smṛti of, pp. 236-238.
- Vyavahāra, compared to Yājñā, p. 211; has four pādas, pp. 213, 245; defined, p. 244.
- Vyavahāracintāmaṇi of Vācaspati, pp. 400, 418n.
- Vyavahāratmātrikā, pp. 129, 204, 309n, 210n, 218, 256, 282; 321-322.

- Vyavahāramayūkha, pp. 135, 211n, 235, 339; relation of, to Mitākṣarā, p. 439.
- Vyavahārapadas, p. 96.
- Vyavahāratatnākara, pp. 294, 367, 371.
- Vyavahārasīromani, p. 292.
- Vyavahāratattva, pp. 72, 284, 301, 322, 394, 438, 442n.
- Vyavahāratilaka, of Bhavadēva, pp. 301-302, 442n.
- Vyavahārocaya, p. 421n.
- Wealth, three kinds of, according to Nārada, p. 198; ancestral, concealment of, p. 214; lost and regained by one co-sharer, p. 223.
- Weber, Prof. p. 80.
- Week-days, names of, pp. 67, 69; whether first established by Greeks, p. 185; earliest mention of, in Indian inscriptions, p. 185.
- Weights, to be made of iron or stones from Magadha, p. 102; units of, given by Manu, p. 146.
- West and Bühler, digest of, pp. 428, 452, 457.
- Westropp, Sir Michael, p. 458.
- Widow, of sonless man, according to Pārīkṣita, was to submit to Niyoga, and give wealth to son so born, p. 309; erring, allowed bare maintenance by Hārīta, p. 246; even in undivided family, succeeded to husband's property, according to Jitendriya and Dāyabhāga, pp. 282, 323; of separated coparcenor allowed to inherit, p. 237, if she submitted to niyoga, pp. 241, 296; of predeceased son preferred to daughter as heir, by Nandapaṇḍita, p. 428; adoption by, p. 448; of predeceased son or grandson, right of, p. 259; succeeded to husband's estate, if small, according to Śrīkara, p. 266; remarriage of, allowed by Vasīṣṭha, p. 58; remarriage of, allowed by Kauṭilya, p. 96; remarriage of, allowed by Nārada, p. 202; remarriage of, condemned by Manu, pp. 96, 202; right to inherit to husband, pp. 150-151, 180, 209, according to Āpastamba and Gautama, p. 349; not recognised by Nārada, p. 203; recognised by Yājñ. and Bṛhaspati, p. 209; right of, to succeed, view of Saṃgraha, as to, p. 257; right of, to succeed, view of Viśvarūpa, p. 258; right of, to succeed, view of Haradatta, p. 349 succeeded to her sonless husband and was bound to offer śrāddhas, p. 230; to get 2000 kārṣāṇas from husband's estate, p. 237.
- Wife, adoption by, p. 448; even adulterous, not to be cast adrift by husband, p. 246; duties of, p. 121; when desertion of husband by, condoned, p. 96, 130n.
- Winternitz, Dr., pp. 32, 86, 89, 205, 347.
- Witnesses, even minors and defective men could be, in certain cases, p. 116; of two kinds, kṛta and akṛta, p. 230.
- Women, two kinds of, brahmavēdinis and sadyovadhūs, according to Hārīta, p. 73; claims of, to succession not favoured by Āpastamba and Saṃkha, p. 78; bought, are not patnis, p. 117; duties of, p. 122; wealth of, should not be appropriated by king, p. 122; pass on marriage into husband's gotra, p. 232; not allowed to resort to saṃnyāsa, p. 235; tutelage of, as to their husband's wealth p. 246.
- Writing, importance of, in transactions, p. 245.
- Yādavabhūṣana-bhaṭṭācārya, p. 374.
- Yādavas, genealogy of, p. 357.
- Yajñas, five, p. 7.

- Yājñasvāmin, commentator of Vasiṣṭha, p. 60.
- Yājñatantra-sudhānidhi, of Śāyana, p. 377.
- Yājñavalkya, p. 168; dialogues of, with Janaka, p. 168; works ascribed to, p. 188; rupture of, with Vaiśampāyana, p. 168.
- Yājñavalkya-smṛti, pp. 4, 168-190; and Agnipurāṇa, pp. 170-173; and Garuda-purāṇa, pp. 173-175; and Greek astrology, pp. 185-187; and white Yajurveda, pp. 168, 181-82; and Mūnavagrhya, pp. 180-81; and Manu, pp. 176-177, 180; and Parāśara, p. 182; borrows passages of Bṛhadāraṇyakaopaniṣad, pp. 181-182; com of Mitrāmīśra on, pp. 443-444; contents of, pp. 177-179; date of, pp. 183-187; earlier and later strata in, pp. 175-176; enumerates 19 smṛtikāras, p. 132; editions of, pp. 169-170; literature known to, p. 179; philosophy of, p. 187; various readings in, pp. 163-170; verses of, borrowed by Viṣṇudharmaśūtra, p. 64.
- Yājñavalkya Brāhmaṇa, reviling of, if called modern, p. 349.
- Yajurveda, Black, śrautasūtras of p. 105; White, promulgated by Yājñavalkya, p. 168.
- Yajvan, an author named by Medhātithi, p. 271.
- Yama, referred to by Vasiṣṭha, pp. 55, 132, 231; smṛti of, pp. 231-235.
- Yāmunamuni, p. 264.
- Yasāstilaka, p. 124, 127, 224n.
- Yaska, p. 8.
- Yati, p. 121; six duties of, p. 274.
- Yatidharmasaṅgraha, p. 274.
- Yatindramataḍḍipikā, p. 264.
- Yautaka, meaning of, p. 280.
- Yavana, a mixed caste, mentioned by Gautama, p. 19, 45; mentioned by Manusmṛti, p. 151.
- Yavaneśvara, p. 341n.
- Year, of five kinds, p. 443.
- Yoga, pp. 121, 329; eight āṅgas of, p. 106.
- Yoga-kṣema, defined, p. 236.
- Yogasūtra, Bhoja's commentary on, called Rājamarṭaṇḍa, p. 276.
- Yogasūtrābhūṣya, p. 188.
- Yoga-Yājñavalkya, p. 188; earlier than 800 A. D., p. 188.
- Yogīśvara, means Yāj. and is different from Yoga-Yāj., p. 188; Yogīśvara is different from Yāj. and is a nibandhakāra, pp. 273, 320.
- Yogloka, pp. 286-287, 320n, 322, 418n.
- Yuddhajayārṇava, p. 413n.
- Yuga, which smṛtis authoritative in which, p. 192.
- Zodiacal signs, not known to Yāj. smṛti, p. 186.

APPENDIX A.

List of Works on Dharmasastra

It is necessary to say a few words about the methods followed in preparing this list of the works on dharmasastra. Purely śrauta works have generally been excluded, except where they have been profusely quoted or relied upon by dharmasastra writers. Works of the Tantra class and the Purāṇas have been passed over, inasmuch as they form in themselves independent and extensive branches of Sanskrit literature requiring an exhaustive and detailed treatment, which from considerations of space had to be abandoned here. All individual prayogas, mahātmyas, vidhis, vratas, śāntis, stotras have been omitted, except where the names of the authors are well-known or there is some importance or peculiarity attaching to them. Purely astrological works on jāta-ka, and tājika have not been included, but works of the muhūrta class that are closely connected with everyday religious practices have been included. Though the grhyasūtras and their commentaries were not dwelt upon in the body of the present work, they have been included in this list as their subject-matter is closely allied to dharmasastra. Only works up to about 1820 A. D. have been entered here. Works on politics (arthaśāstra) have also been included. I am afraid that all the restrictions set out above have not been rigorously observed in the following and crave the indulgence of scholars in this respect. I must gratefully acknowledge, as everyone engaged in preparing a similar list on any branch of post-Vedic literature must do, my indebtedness to the monumental *Catalogus Catalogorum* of Dr. Aufrecht. But even that catalogue leaves many things doubtful and necessarily gives meagre information. For removing such doubts I was compelled to read and compare the original catalogues of Sanskrit mss. such as that of the India Office, the *Notices of Sanskrit mss.* by Dr. Mitra and and M. M. Haraprasāda. Besides the third part of Aufrecht's Catalogue was published in 1903. Since then several other catalogues, such as the *Descriptive Catalogues and Triennial Catalogues of the Madras Govt. mss. Library, Notices of mss.* (new

series, part III) by M. M. Haraprasād Śāstri, Catalogue of Palmleaf and Paper mss. of Nepal Durbar Library by M. M. Haraprasād Śāstri, Hultzsch's Report (part III), Catalogue of Central Provinces Sanskrit mss. by Rai Bahadur Hiralal and Catalogue of the mss. collected by the Bihar and Orissa Govt. (vol. I), have been published. Moreover I have consulted hundreds of mss. from collections like those at the Deccan College (now in the Bhandarkar O. R. Institute at Poona), at the Ānandaśrama Institution (Poona), the Bhadrakamkar memorial collection started by Prof. H. D. Velankar in Bombay at the Wilson College and the vast collection of the Baroda Oriental Institute. In preparing this list I give wherever possible and desirable the names of the authors and of their ancestors, the names of the works quoted by them or of the works that quote them, the age of the work (or of the mss.) their contents &c. In most cases the very name of the work indicates its subject-matter. In spite of all this many doubtful points are still left. Various circumstances tend to create confusion in preparing such lists as are offered here. The same work appears under two, three or even more names in the mss. and the catalogues. Sometimes the names of the authors and even their fathers' names are the same as in the case of Divākara, son of Mahādeva and Śaṅkara, son of Nilakaṇṭha. Very often portions of a large work appear separately as distinct works in the Catalogues. The same author appears under several forms, as Narasiṃha and Nṛsiṃha, Nāgeśa and Nagoji. I have made great efforts to remove such doubts as far as I could and hope that I have been able to make my own humble contributions to the work so ably done by Aufrecht and others. I do not give references to catalogues in the case of each work, nor do I give all possible references to catalogues against each entry. Only in important cases have I given references to catalogues. It has been my endeavour to give earlier references to works and authors wherever I could than those given by Aufrecht and to find out the age of a work or author by resort to various devices. Only a detailed comparison with Aufrecht can show this, which task I must in all humility leave to the readers who will use this list. One more feature of this list to which I wish to draw the attention of the reader is that I have pointed out what works have been printed. In doing this I generally refer only to well-known series and editions like the Bombay Sanskrit series,

the Benares Sanskrit series and have not set out editions to which very few can have access. For those who want exhaustive information on this point, the catalogues of printed works in the British Museum Library which have now been brought up to 1928 will be found helpful.

Besides the abbreviations given at the beginning of this work, the following abbreviations have been employed in this list and the next.

a = author of.

Ānan. sm. = The collection of smṛtis published by the Ānandaśrama Press, Poona.

Ānan. P. = Ānandaśrama Press (Series of books).

Ano. = Anonymous.

Aufrecht's Oxf. Cat. = Catalogue of Sanskrit mss. in the Bodleian Library at Oxford by Dr. Aufrecht (1864).

Baroda O. I. = Collection of Mss. at the Baroda Oriental Institute.

Ben. S. Series = Benares Sanskrit Series.

Bhad. col. = Bhadkamkar Memorial Collection made by Prof. H. D. Velankar of Wilson College, Bombay.

Bik. Cat. = Catalogue of Sanskrit mss. in the Library of H. H. the Maharaja of Bikaner by Rajendralal Mitra (1880).

B. O. cat. = Cat. of mss. collected for the Bihar and Orissa Government, vol. I.

Burnell's Tanj. Cat. = Classified Index to the Sanskrit mss. in the palace at Tanjore by Dr. A. C. Burnell (1880).

C = commentary (of a work under which this letter occurs).

CC = commentary on a commentary.

Ch. S. Series. = Chowkhamba Sanskrit Series.

com. = commentary or commentator, according to context.

C. P. cat. = Catalogue of Sanskrit and Prakrit mss. in the Central Provinces* and Berar, by Rāi Bahadur Hiralal (1926, Nagpur).

G. O. Series = Gaikwad's Oriental Series, Baroda.

Govt. O. Series. = Government Oriental Series, Poona.

Hultzsch's R. = Reports on Sanskrit mss. in Southern India by Dr. Hultzsch, parts I-III.

Jivananda sm. = collection of smṛtis edited by Jivananda in two parts.
m. = mentioned (by or in).

Mysore G. O. L. = Mysore Government Oriental Library Series.

N. = Notices of Sanskrit mss. in Bengal vol. I-XI (vol. I-IX by Dr. R. Mitra and X-XI by M. M. Haraprasād Śāstri).

N. (new series) = Notices of Sanskrit mss., new series, vol. I-III by M. M. Haraprasād Śāstri.

Nir. P. = Nirṇayasāgara Press, Bombay.

pr. = printed.

q. = quotes.

Stein's cat. or Stein = Catalogue of the Sanskrit mss. in the Raghunath temple Library of H. H. the Maharaja of Jammu and Kashmir, by Dr. M. A. Stein (1894).

Ulwar cat. = Catalogue of mss. in the Library of the Maharaja of Ulwar, by Dr. Peterson.

Venk. P. = Venkateśvara Press, Bombay.

W. and K. = Catalogue of Sanskrit mss. in the Bodleian Library, vol. II (1905) by Dr. Winternitz and Prof. A. B. Keith.

List of Works on Dharmasāstra

अंशबलि gives propitiatory rites (Śanti) for any particular aīśā of a man's rāśi.

अकालभास्कर by शम्भुनाथ सिद्धान्त-वागीश; composed in Śake 1636 (अज्ञानिरसक्षोणी) on intercalary months, how to calculate them and on the special duties performed in them.

अक्षमालाप्रतिष्ठा.

अखण्डादर्श by अखण्ड (?) m. in स्मृति-रत्नाकर of वेङ्कटनाथ. Divided into khaṇḍas on dharma and vyavahāra.

अगस्य or अगस्तिसंहिता-m. in कालविवेक of जीवन्तवाहन, in अपराक.

अग्निकार्य.

अग्निकार्यपद्धति.

अग्निनिर्णय by कमलाकर.

अग्निस्नानचर्चन on ceremonies performed to make up for omission in the daily performance of aupāsana.

अग्निस्थापन.

अग्निहोत्रकर्मच.

अग्निहोत्रमन्त्रार्थचन्द्रिका by वैद्यनाथ, son of रामचन्द्र, son of विठ्ठल. About 1683 A. D.

अग्निहोविदाहविधि.

अघदीपिका.

अघनिर्णय by वेङ्कटेश, son of रङ्गनाथ and grandson of सरस्वतीवल्लभ; names विज्ञानेश्वर, अखण्ड, स्मृत्यर्थ-सार, वरदराज.

C. by author.

C. called दीपिका by रामाङ्गजयज्वन.

C. by वैदिक सार्वभौम (this is probably the same as the author's own com.).

अघनिर्णय by वीरराघव of वसिष्ठगोत्र.

अघपञ्चविवेचन by मधुरानाथ.

अघपञ्चपाठि by मधुरानाथ (in 65 verses).

अघपञ्चपाठि by वीथि (-थि- or -जि-नाथ of the कौशिकगोत्र).

C. स्मृतिसिद्धान्तसूत्रा by रामचन्द्र हृष.

अघप्रकाशिका (in 11 khaṇḍas).

अघप्रदीप.

अघप्रदीपिका ascribed to याज्ञवल्क्य.

अघवाङ्मय or दानसार by विश्वेश्वरभट्ट (Baroda O. I. No. 7129 C.).

अघविमोचन.

अघविवेक by नीलकण्ठदीक्षित, son of अप्पयदीक्षित अहैताचार्य of भारद्वाज-गोत्र (in 6 प्रकरणऽ).

अघविवेचन by रामचन्द्र, son of अनन्त of भारद्वाजकुल, in two परिच्छेदऽ.

C. refers to सुकाफल.

C. by रुचिदत्त.

अघशतक.

अघषट्.

अघसंशयतिमिरादित्यसूत्र.

अघसंग्रह.

अघसंग्रहदीपिका (Hultzsch R. I. No. 270).

अङ्कुरार्पणप्रयोग (from प्रयोगरत्न of नारायणभट्ट).

अङ्कुरार्पणविधि (from पाश्चात्तमगम).

„ (from शापदातिलक).

अङ्कितसू. Vide sec. 39.

C. by कुलमणि शुक्ल.

अखलनिबन्ध.

अष्टछलारीय by शेषाचार्य.

अण्णादीक्षितरीय by अण्णादीक्षित.

अतिक्रान्तप्रायश्चित्त.

अतिक्रमशान्ति.

अतीचारनिर्णय by महेश (B. O. cat. vol. I, p. 2, No. 3).

अतीचारनिर्णय by भुजबलभीम (B. O. cat. vol. I, p. 3, No. 4).

अत्रि Vide sec. 19.

C. by कृष्णनाथ.

C. by तदनलाल. Later than 1686 A. D.

C. by हरिराम.

अद्भुतदर्पण or अद्भुतसंग्रह by माधव-
शर्मा of the बुधबाण family, son of
रघुनाथ and elder brother of गोविन्द.
Based on the अद्भुतसागर of बल्लाल-
सेन. On दिव्य, नामस and भौम
phenomena. Quotes मयूरचित्र. N
(new series) vol. I. pp. 2-4.

अद्भुतविशेष by महीधर.

अद्भुतसागर by बल्लालसेन son of विजय-
सेन (printed in 1905 by Prabha-
kari and co, Calcutta); m. by रघु-
नन्दन, कमलाकर, नीलकण्ठ, अनन्तदेव;
begun in 1090 šake (1068 A.D.)
and finished by लक्ष्मणसेन.

अद्भुतसागरसार by चतुर्भुज.

„ by श्रीपति.

अद्भुतसिन्धु; quoted by नारायण in
शान्तिरत्नावली.

अद्भुताष्टक on उल्पात of three kinds,
दिव्य, आन्तरिक्ष, भौम.

अद्भुतोल्पातशान्ति of शौनक.

अधिकमासप्रकरण

अधिकमासनिर्णय- vide मलमासनिर्णय.

अधिकमासफल.

अधोमुखजननशान्ति attributed to
शौनक.

अध्यायोपाकर्मप्रयोग.

अनन्तभाष्य- m. in समयमयूख.

अनन्तव्रतपूजापद्धति (from the व्रताकं
of शङ्कर).

अनन्तव्रतोपासन.

अनन्तभट्टी or स्मार्तानुष्ठानपद्धति of अन-
न्तभट्टदीक्षित son of विश्वनाथ, sur-
named वंज्ञोपवीत. Vide under
प्रयोगरत्न.

अनन्ताह्निक.

अनाकुला, com. of हरदत्त on आपस्तम्ब-
श्रृङ्गाश्च. Vide sec. 86.

अनाचारनिर्णय.

अनाद्यष्टशान्ति of शौनक.

अनुभोगकल्पतरु by जगन्नाथ.

अनुमरणप्रदीप by गौरीशम्भु.

अनुमरणविशेष (quoted by रघुनन्दन
in शुद्धितत्त्व).

अनुयागपद्धति by आनन्दतीर्थ, son of
जनार्दन.

अनुयागपद्धति by कृष्णानन्दसरस्वती.

C. by आर्याध्वरीन्द्र (Baroda O. I.
No. 12537).

अनुष्ठानपद्धति.

C. by रघुनाथ.

अनुपविलास or धर्माभ्युधि written
under Anūpasimha Rāthor by
मणिाराम दीक्षित, son of गङ्गाराम, son
of शिवदत्त, divided into six parts,
आचाररत्न, समयरत्न, संस्काररत्न, वस्त्र-

- रत्न, दानरत्न, छद्मरत्न. Refers to Alamgir, emperor of Delhi.
 अनूपसिंह was contemporary of Shah Jehan. About 1660 A. D.
- अनूपविदेक attributed to अनूपसिंहदेव of Bikaner. Treats of the शाल-ग्रामपरीक्षण in five ullāsas. अनूपदेव ruled in 1673, son of कर्णसिंह (1634). Vide D. C. ms. 22 of 1902-1907 copied in śake 1691. Vide under दानरत्नाकर.
- अन्तरिक्षवायुवीर्यप्रकाश.
 अन्त्यकर्मदीपिका by हरिभट्ट दीक्षित.
 अन्त्यकर्मपद्धति.
 अन्त्यक्रियाविधि by मणिराम. Quotes छादिमयूख. Later than 1640 A. D.
- अन्योष्टि.
 अन्योष्टिक्रियापद्धति.
 अन्योष्टिपद्धति.
 अन्योष्टिपद्धति by अनन्तदेव, son of आपदेव. Vide sec. 109.
- अन्योष्टिपद्धति by केशव, son of अनन्तभट्ट of पुण्यसम्म (Punāmbe on the Godāvarī). Later than 1450 A. D.
- अन्योष्टिपद्धति by महेश्वरभट्ट.
 अन्योष्टिपद्धति by रामाचार्य.
- अन्योष्टिपद्धति by हरिहर son of भास्कर alias भाहुभट्ट, following भारद्वाजसूत्र and the भाष्य thereon; says there are a hundred पद्धतिस following भारद्वाज, but his is quite different.
- अन्योष्टिपद्धति or औध्वदेहिकपद्धति by भट्टनारायण, son of रामेश्वर; vide sec. 103.
- अन्योष्टिपद्धति or औध्वदेहिकपद्धति by विश्वनाथ, son of गोबाल.
- अन्योष्टिप्रकाश by दिवाकर, of the भारद्वाजगोत्र. N (new series) vol. III. p. 3.
- अन्योष्टिप्रयोग (आपस्तम्बीय).
 अन्योष्टिप्रयोग (हिरण्यकेशी) by केशवभट्ट from his प्रयोगमणि.
 अन्योष्टिप्रयोग by नारायणभट्ट. Vide sec. 103.
- अन्योष्टिप्रयोग by विश्वनाथ, based on आश्वलायन.
 अन्योष्टिविधि by जिकन, quoted by रघुनन्दन in छुद्दितत्व.
 अन्योष्टिप्रायश्चित्त.
 अन्योष्टिसामग्री.
 अन्योष्ट्यष्टक printed in Bombay in 1890 A. D.
- अन्नदान.
 अन्नप्राशन.
 अन्नप्राशनप्रयोग.
 अन्वष्टका.
 अन्वष्टकानवमीश्राद्धपद्धति.
 अपच्युष्टुअपशान्ति ascribed to शौनक.
 अपिपालपद्धति (or शूद्रपद्धति) of अपिपाल m. in श्राद्धतत्त्व of रघुनन्दन, श्राद्धक्रियाकौस्तुबी of गोविन्दानन्द. Earlier than 1500 A. D.
- अपिपालकारिका m. in मलमासतत्त्व of रघुनन्दन.
 अपेक्षितार्थसोतनी, com. by नारायण; m. in मदनरत्न (शान्त्युद्घोत).
 अब्दपूर्तिप्रयोग Or वर्षसिद्धि.
 अब्दशर्तिपूजा.
 अधि by केदार (?); quoted by श्रीधर in स्तुत्यर्थसार.
 अभक्ष्यभक्ष्यप्रकरण.

अभिनवप्रार्थन.

अभिनवमाधवीय by माधवाचार्य.

अभिनवपद्धति (on अशौच) by सुभ-
ल्लण्य, son of वेङ्कटेश of पोट्टरिवंश
(printed in Telugu script, Madras
1874). Vide Hultzsch's R. vol. II
p. 113 and preface p. VI.

C. धर्मप्रदीपिका by the author
himself; refers to चन्द्रिका, माधवीय
and पद्धति of कौशिकादित्य. Later
than 1400 A. D.

अभिलपितार्थचिन्तामणि, alias मानसोल्लास
by चालुक्य king सोमेश्वर (vol. I in
G. O. S. and also in Mysore
G. O. L); composed in 1051
saka (i. e. 1129 A. D.); has 100
chapters divided into five विंशतिस
on 'means of acquiring rājya,'
'means of the stability of the
kingdom,' 'royal enjoyments,'
'vinoda or recreations' and 'kriḍā
(games and sports).

अभ्युदयशास्त्र.

अमृतव्याख्या m. in शुद्धिचन्द्रिका of
नन्दपण्डित. Earlier than 1575 A.D.

अग्निहोत्रचन्द्रिका m. in अहल्याकाम-
घेल.

अयननिर्णय by नारायणभट्ट.

अपाचितकालनिर्णय.

अयुतहोमलक्षहोमकोटिहोमाः by राम, a
protegee of अनुपसिंह of Bikaner.
About 1650 A. D.

अयुतहोमविधि by नारायणभट्ट. Vide
sec. 103.

अरुणस्मृति m. in दानचन्द्रिका, निर्णय-
सिन्धु. Vide Ulwar cat. No. 1253
and extract 285, which show that

there are 149 verses on accep-
tance of gifts and प्रायश्चित्तस con-
nected therewith.

अर्कविवाहपद्धति by गौतम.

अर्कविवाह (on marriage with the
Arka plant before marrying a
third wife on the death of the
first two). BBRAS. cat. p. 240.

अर्घ्यदान.

अर्घ्यप्रदानकारिका.

अर्घ्यानुष्ठान.

अर्जुनार्चनकल्पलता by रामचन्द्र (on wor-
ship of कर्तवीर्य).

अर्जुनार्चापारिजात by रामचन्द्र.

अर्थकौमुदी of गोविन्दानन्द, a com. on
शुद्धिदीपिका. Vide sec. 101.

अर्थशास्त्र of कौटिल्य; vide sec. 14.

C. प्रतिपद्याश्चिह्न of भट्टस्थामिन् (ms.
on chap. 8-36 of 2nd अधिकरण).

C. नवचन्द्रिका of माधवयज्वलमिश्र.

C. श्रीमूल by गणपतिशास्त्रिन् (Tri.
S. S.).

अर्थप्रवृत्ति m. in राजनीतिरत्नाकर of
चण्डेश्वर.

अर्थोदयपर्वपूजन (Baroda O. I. No.
3742).

अर्हस्मृति of हेमाचार्य; 1088-1172 A.D.
(printed at Ahmedabad, 1906).

अलङ्कारदान.

अलसकानिर्णयप्रकाश.

अल्पयम m. in स्मृतिसार of हरिनाथ.

अवधुताश्रम—Ano. Gives denomi-
nations of ten classes of sannyā-
sins and their duties. N (new

series) vol III preface p. IX and p. 8.

अवसानकालप्रायश्चित्त.

अशुद्धिचन्द्रिका (or rather शुद्धिचन्द्रिका) by नन्दपण्डित. Vide sec. 105.

अशौचनिर्णय by उमानाथ (B. O. cat. No. 10 p. 7).

अशौचप्रकाश-vide under आशौचप्रकाश. Many works on अशौच indiscriminately use the words अशौच and आशौच.

अशौचसार by सत्यण्डितश्रीवलभद्र; mentions कुचेरपण्डित, भीमोपाध्याय, भवदेवभट्ट and स्थितिसमुच्चय.

अश्वत्थपूजा.

अश्वत्थप्रतिष्ठा.

अश्वत्थोपासन (from शौनकस्मृति) BBRAS cat. vol. II. p. 240.

अश्वत्थोपनयनपद्धति-(acc. to शौनक) BBRAS cat. vol. II. p. 240.

अश्वदान.

अष्टकाकर्मव.

अष्टकाकर्मपद्धति.

अष्टकाशौचभाष्य-vide सूतकनिर्णय.

अष्टमहाद्वावशीनिर्णय by रघुनाथ, son of माधव (Baroda O. I. No. 12586 A). About 1550-1625 A. D.

अष्टमहामन्त्रपद्धति quoted in स्मृत्यर्थसागर.

अष्टविंशतिमुनिमत (Baroda O. I. No. 12743).

अष्टश्राद्धविधानविधि.

अष्टादशगोत्र (Baroda O. I. No. 3854).

अष्टादशजातिनिर्णय (Stein p. 82).

अष्टादशविवादसंक्षेप (Stein p. 82).

अष्टादशसंस्काराः by चतुर्धन.

अष्टादशस्थितिसार.

अष्टादशस्थितिसारसंग्रहः (Baroda O. I. No. 10214).

असगोत्रपुत्रपरिग्रहपरीक्षा by अहोबल. N (new series) vol. III. p. 11.

असपिण्डासगोत्रपरीक्षा- probably the same as असगो...परीक्षा above.

असपिण्डासगोत्रपुत्रपरिग्रहविधि by अहोबलशास्त्रिव.

अस्थिप्रक्षेप (from चन्द्रप्रकाश Baroda O. I. No. 5478).

अस्थिशुद्धि.

अस्थिशुद्धिप्रयोग.

अस्थ्युद्धरण.

अहर्विधि.

अहल्याकामेधु (Ms. in Benares S. college) by केशवदास, called after अहल्या, wife of खण्डेराव, son of मल्लिराव; seems to refer to Ahilyabai, the famous ruler of Indore in the latter half of the 18th century).

अहिर्बुध्न्यसंहिता (Pr. at Adyar by Schrader).

अहिर्नीति by हेमाचर्य, वायभाग portion, pr. at Lucknow in 1891.

आग्रयणपद्धति by विहल दीक्षित- Part of यजुर्वेदभा (q. v.).

आङ्गिरसस्मृति on प्रायश्चित्त in 12 chapters. (I. O. Cat. vol. III. p. 380 No. 1304).

आचारकाण्ड.

आचारकौस्तुभ by गोपाल (Baroda O. I. No. 11133).

आचारकौस्तुभ by राजाराम son of सोमेश्वर (Vaisnavite treatise on good conduct and devotion to Viṣṇu) ms. (N. vol. VIII. 191) dated संवत् 1782 (1725-26 A. D.).

आचारखण्ड (Baroda O. I. No. 12796).

आचारचन्द्रिका by त्रिविक्रमसूरि.

आचारचन्द्रिका by पञ्चनाभदत्त. In 1367 A.D. he composed his छंदः grammar and his वृषोदरादिहृत्ति in 1375 A.D.

आचारचन्द्रिका by रत्नेश्वरमिश्र.

आचारचन्द्रिका by रमापति.

आचारचन्द्रिका by श्रीनाथाचार्यचूडामणि, son of श्रीकराचार्य (on duties of गृह्य and द्विज), ms. copied in Śāke 1410 (1488-89 A.D.); m. by रघुनन्दन; flourished about 1475 A.D.; vide I. O. cat. p. 524 for date Śāke 1410 of the ms.

आचारचन्द्रोदय alias माधवप्रकाश by महेश, son of सारस्वतदुर्ग and pupil of विठ्ठल पुरुषोत्तम कविवर of मिथिला; divided into 8 परिच्छेद in relation to the duties of the eight parts of the day for Vajasaneyas, composed under माधव, youngest of the three sons of a chief named नाबू, king of लावपुर on the banks of इरावती on the Western coast of India. Later than 1500 A. D. Vide Mitra's Notices V. p. 97 and I. O. cat. p. 506.

आचारचन्द्रोदय by सदाराम.

आचारचिन्तामणि by वाचस्पतिमिश्र; m. by रघुनन्दन, श्रीदत्त. Vide sec. 98.

आचारतरङ्गिणी by रविनाथमिश्र.

आचारतत्त्व by हरिप्रसाद son of भकरन्द (Stein's cat. pp. 83 and 301).

आचारतिलक quoted in द्रव्यशुद्धिदीपिका and निर्णयदीपक; earlier than 1500 A. D.

आचारतिलक by गङ्गाधर in 108 verses. Vide D. C. Ms. No. 135 of 1886-92 for a fragment.

आचारदर्पण by श्रीदत्त-same as आचारादर्श; vide sec. 89.

आचारदर्पण of बोपदेव, m. in पुर्तदिक-रोद्योत.

आचारदर्शन.

आचारदीपिति part of the स्मृतिकौस्तुभ of अनन्तदेव.

आचारदीप-or प्रदीप by कमलाकर resident of कूर्पूरग्राम (Kopargaon) on the Godavari.

आचारदीप by नागदेव on āhnika in 8 अध्याय; quoted by मीलकण्ठ in his आचारमयूख and by अग्निहोत्रि-हरिहर on कात्यायन's स्नानविधिमुख; ms. (B. O. cat. No. 22) dated 1436 A.D.

आचारदीपक of गंगाविष्णु, patronised by त्रिविक्रम; ms. copied 1752 A.D.

आचारदीपिका.

आचारदीपिका by कमलाकर.

आचारदीपिका, a com. by हरिलाल on the आचारादर्श of श्रीदत्त.

आचारदीपिका-from सारसमुच्चय (Baroda O. I. No. 10910).

आचारद्वैतविवेक by विभाकर, composed under king रामभद्र of मिथिला; solves doubts on आश्व. About 1500 A. D.

आचारनवनीत by अप्पा दीक्षित, a native of गौरीसागर; composed in the time of Shahaji (1684-1711 A.D.); divided into four kāṇḍas on आचार, आरुह्य, द्रव्यशुद्धि and कालनिर्णय.

आचारनिर्णय by गोपाल.

आचारनिर्णय-- in 66 verses on duties of ब्राह्मण, origin of कायस्थ &c.

आचारपञ्चाशिका by महाशर्मन्.

आचारपद्धति by बाह्यदेवेन्द्र.

„ by बियाकर.

„ by श्रीधरपुरि.

आचारप्रकाश by भास्कर, son of आप्पाजी (Baroda O. I. No. 12789).

आचारप्रकाशिका quoted in अहल्याकाम-पेठ.

आचारप्रदीप by केशवभट्ट, quoted in आरुह्यतत्त्व of रघुनन्दन.

आचारप्रदीप by नागदेव. He wrote निर्णयतत्त्व also.

आचारप्रदीप by भट्टोजि.

आचारप्रशंसा.

आचारसूत्रण of स्वम्बर राम ओक (in 1741 Sake) in 9 किरण; pr. in Anan. P.

आचारमञ्जरी by मथुरानाथ.

आचारमयूख of नीलकण्ठ (ed. by J. R. Gharpure, Bombay and by Gujarati P., Bombay). Vide sec. 107.

आचारमाधवीय of माधवाचार्य, the first part of his com. on पराशरस्मृति.

आचारमाला by निधिराम.

आचाररत्न m. in आह्निकतत्त्व of रघुनन्दन.

आचाररत्न by मणिराम (first part of अनुपविलास).

H. D. 65.

आचाररत्न by लक्ष्मणभट्ट, son of राम-कृष्णभट्ट, son of नारायणभट्ट. He was younger brother of कमलाकरभट्ट and so flourished 1580-1640 A. D. Pr. at Nir. P.

आचाररत्न by चन्द्रमौलि.

आचाररत्नाकर quoted by रघुनन्दन in आह्निकतत्त्व.

आचारवाक्यद्वधा.

आचारवारिधि by रमापति उपाध्यायसन्मिश्र. He wrote विवादवारिधि also.

आचारविधि.

आचारविवेक by मानसिंह.

आचारविवेक by मदनसिंह (part of मदनरत्न).

आचारव्रतादिरहस्य.

आचारसंग्रह by रत्नपाणिशर्मा, son of गंगोली संजीवेश्वरशर्मा.

आचारसंग्रह by हरिहरपण्डित, son of नारायण.

आचारसागर of बल्लालसेन quoted in the मदनपारिजात (p. 58), स्मृति-रत्नाकर of विद्याचार्य, and in author's own work द्वासागर (-composed about 1168 A. D.).

आचारसार—m. by हेमाद्रि (III. 2. 900.)

आचारसार by लक्ष्मणभट्ट, son of राम-कृष्ण, son of नारायण; seems to be the same work as आचाररत्न above.

आचारस्मृतिचन्द्रिका by सदाशिव, son of गदाधर.

आचारादर्श, by श्रीदत्त (मैथिल). About 1300 A.D. (pr. at Benares, sarinvar

1920 and by Ven. P.); m. in the छुद्धिविवेक of वृद्धर and mentions कामधेनु, कल्पतरु and हरिहर; vide sec. 89.

C. by गौरीपति. son of दामोदर, composed in Benares in 1696 संवत् (1640 A.D.). Pr. by Ven. P.

C. आचारदीपिका by हरिलाल.

आचारादर्शिका, abridgment of the आचारादर्श.

आचारार्क- a part of धर्मशास्त्रसुधानिधि by दिवाकर, son of महादेव, son of बालकृष्ण; refers to नीलकण्ठ author of मयूख who was his maternal grandfather; composed in संवत् 1743 (i. e. 1686-87 A. D.).

C. by तदनलाल.

आचारार्कक्रम (अनुक्रमणिका of आचारार्क) by the author's son वैद्यनाथ who wrote अनुक्रमणिका to दानहीरावलि and श्राद्धचन्द्रिका also.

आचारार्क by मथुरानाथ.

आचारार्क by रामचन्द्रभट्ट.

आचारैन्दु of व्यम्बक, son of नारायण, surnamed माटे. Composed in Śake 1760 (1838 A.D.) at सप्तर्षि (modern Satara). Pr. in Ānan.P.

आचारैन्दुशेखर by नागेशभट्ट, son of शिवभट्ट and सती. Vide sec. 110.

आचारोद्योत by टोडरानन्द.

„ part of मदनरत्नप्रदीप by मदनसिंहदेव.

आचारोल्लास first part of the परछुराम-प्रकाश by खण्डेराय, son of नारायण-पण्डित धर्मपिठकारिन् at Benares at the bidding of परछुराममिश्र, who

was a शाकद्वीपीयब्राह्मण and son of होलिल (र) मिश्र, who was given the title वाणीरसालराय by the Emperor. The 25th मयूख speaks of the origin of शाकद्वीपीय-ब्राह्मण. N (new series) vol. II. pp. 10-12).

आचारोल्लास by मथुरानाथ छल्ल.

आचार्यगुणादर्श, of बेङ्गुटाचार्य son of शतक्रतुताताचार्य (Madras ms. contains only the chap. called पंचकालक्रम dealing with rites and worships performed by वैष्णव during the day divided into five parts).

आचार्यचूडामणि.

C. on छल्लपाणि's श्राद्धविवेक, quoted by रघुनन्दन and in सूदृक्मलाकर.

आतिथ्येष्टि.

आतुरसंन्यास- Vide B. B. R. A. S. Cat. Vol. II. p. 241.

आतुरसंन्यासकारिका.

आतुरसंन्यासपद्धति (Baroda O. I. No. 5803).

आतुरसंन्यासविधि.

आतुरसंन्यासविधि by आङ्गिरस.

आतुरसंन्यासविधि by काल्यायन.

आतुरादिपद्धति- D. C. Ms. No. 138 of 18886-92.

आत्रेयधर्मशास्त्र in 9 अध्याय (I. O. Cat. vol. III. p. 380 No. 1305).

There is another in 6 chapters (I. O. Cat. vol. III. p. 381, No. 1308).

आत्रेयेधर्मशास्त्र m. by विष्णुरूप, हेमाद्रि.

आश्वेयस्मृति (in 369 verses). I. O. Cat. vol. III. p. 381.

आथर्वण्युहासूत्र (ms. in Bom. University Library) in 14 adhyāyas and 141 khaṇḍikas; ends with anadhyāya (school holidays); m. in नीतिमयूख.

आथर्वणप्रमिताश्रय by वासुदेव, son of श्रीपति. (Baroda O. I. No. 7603). Mentions हेमाद्रि and त्रैविक्रमीपद्धति.

आदिधर्मसारसंग्रह attributed to Tulājī-rāja (1765-88 A. D.).

आदिस्मृत्यर्थसार- Vide स्मृत्यर्थसार.

आनन्दकरनिबन्ध- m. in स्मृतिसारोद्धार of विश्वम्भर.

आपस्तम्बप्रायश्चित्तशतद्वयी- vide प्रायश्चित्तशतद्वयी.

आपस्तम्बपट्टाजीय.

आपस्तम्बसूत्रधनितार्थकारिका or त्रिकाण्डमण्डन by भास्करमिश्र, son of कुमारस्वामिन्. It contains four काण्डs on अधिकार, प्रतिनिधि, पुनराधान, आपात (pr. B. I. series).

C. Vide Stein (Cat. p. 12).

C. पदप्रकाशिका or त्रिकाण्डमण्डन-विवरण ano. (Is it same as above?)

आपस्तम्बसूत्रसूत्र (ed. by Winternitz and tr. in S. B. E. vol. 30).

C. अनाकुला by हरदत्त (pr. in Mysore G. O. L. Series).

C. by कर्क.

C. कपर्दिकारिका (pr. at Kumbhakonam, 1916).

C. युह्यतात्पर्यदर्शन by सुदर्शनाचार्य (pr. Kashi S. series).

C. प्रयोगद्विती by तालवृत्तनिवासिन् (pr. at Kumbhakonam, 1902).

आपस्तम्बसूत्रप्रदीपिका.

आपस्तम्बसूत्रप्रयोग.

आपस्तम्बसूत्रभाष्यार्थसंग्रह quoted by हेमाद्रि.

आपस्तम्बसूत्रसार by महामहोपाध्याय-योनभट्ट (आन्ध्र).

आपस्तम्बसूत्रकारिका by सुदर्शन, son of वाग्विजय.

आपस्तम्बसूत्रसूत्रकारिकाद्विती by नरसिंह (exposition of आपस्तम्बसूत्र in 969 verses composed in śāke 1536, 1614-15 A. D.; pr. in 1922 with Telugu tr.).

आपस्तम्बजातकर्म by बापणभट्ट.

आपस्तम्बधर्मसूत्र Vide sec. 7.

C. उज्ज्वला by हरदत्त (pr. in B. S. Series and at Kumbhakonam).

आपस्तम्बपद्धति.

आपस्तम्बपद्धति by विश्वेश्वरभट्ट.

आपस्तम्बपरिभाषासूत्र (edited with two com. in Mysore G. O. L. series 1894 and in Anand. series No. 93).

C. by कपर्दिस्वामिन्.

C. by हरदत्त.

आपस्तम्बपूर्वप्रयोग.

आपस्तम्बपूर्वप्रयोगकारिका.

आपस्तम्बपूर्वप्रयोगपद्धति by शिवाभट्ट (Hultzsch R. 1. No. 87).

आपस्तम्बप्रयोगरत्न by नारायणपण्डित.

आपस्तम्बप्रयोगसार.

आपस्तम्बप्रयोगसार by गङ्गाभट्ट.

आपस्तम्बप्रायश्चित्तशतद्वयी.

C. by वेङ्कटवाजपेयिन्.

आपस्तम्बश्रौतप्रयोग.
 आपस्तम्बसूत्रकारिका.
 आपस्तम्बसूत्रसंग्रह.
 आपस्तम्बस्मृति (in verse in 10 chapters) pr. by Jivananda.
 आपस्तम्बस्मृति, quoted by विज्ञानेश्वर,
 हेमाद्रि, माधव, हरदत्त.
 आपस्तम्बाह्निक
 आपस्तम्बाह्निक by काशीनाथभट्ट.
 आपस्तम्बाह्निक by गोवर्धन कविमण्डन.
 आपस्तम्बाह्निक by रुद्रदेव तोरो.
 आपस्तम्बीयद्वादशसंस्काराः.
 आपस्तम्बीयमन्त्रपाठ ed. by Dr. Winternitz.
 आपस्तम्बीयसंस्कारप्रयोग.
 आग्निहोत्रनिर्णय.
 आश्विद्वयिकश्राद्ध.
 आश्विद्वयिकश्राद्धपद्धति.
 आरामादिप्रतिष्ठापद्धति by गङ्गागम
 महाद्वय.
 आरामोत्सर्गपद्धति-see जलाश्रयारामोत्सर्ग-
 पद्धति.
 आरामोत्सर्गपद्धति by भट्टनारायण.
 आरामोत्सर्गपद्धति by शिवराम.
 आरामोत्सर्गप्रयोग (Baroda O. I. No.
 5424).
 आर्षचन्द्रिका.
 आर्षचन्द्रिका by वैद्यनाथ.
 आर्षिपेणस्मृति m. by निर्णयसिन्धु.
 आवसथ्याधानपद्धति of श्रीदत्त.
 आशौच by वेङ्कटेश.
 आशौचकाण्ड, part of दिनकरोद्घोत.
 आशौचकाण्ड by वैद्यनाथ कीर्तित (a part
 of स्मृतिसुक्ताफल).

आशौचकारिका.
 आशौचगङ्गाधरी by गङ्गाधर.
 आशौचचन्द्रिका.
 आशौचचन्द्रिका by वेदाङ्गाय, son of
 त्यगलाभट्ट or तिगलाभट्ट, son of रत्न-
 भट्ट (Stein's cat. p. 83).
 आशौचचन्द्रिका by राजकुण्ठातर्कवागीश-
 भट्टाचार्य.
 आशौचतत्त्व- vide शुद्धितत्त्व.
 आशौचतत्त्व by महादेव, son of विश्व-
 नाथ of the अगस्त्यगोत्र, in 48 verses.
 Hultzsck R. II. p. 143
 C. by शिवसूरी (महाजन), son of
 द्रयम्बक.
 आशौचतत्त्वविचार.
 आशौचत्रिंशच्छ्लोकी-see मिश्रच्छ्लोकी ; pr.
 at Aligarh.
 C. द्वीप by राघवभट्ट, whose guru
 was मुकुन्द ; quotes स्मृत्यर्थसार-
 निर्णयामृत.
 C. by भट्टाचार्य (Baroda O. I.
 No. 3883 is dated संवत्
 1579, 1522-23 A. D.).
 C. by भट्टोजि.
 आशौचदशक alias दशश्लोकी by विज्ञाने-
 श्वर ; vide under दशश्लोकी also.
 C. विवरण by भट्टोजि.
 C. by रघुनाथ, son of माधव, son of
 रामेश्वर ; composed in A. D. 1578.
 C. (विवृति) by विश्वेश्वर, son of
 लक्ष्मीधर ; mentions विज्ञानेश्वर and
 वाचस्पति, भट्टोजि (Stein's cat. p. 302
 for extract) ; later than 1650 A. D.
 C. by वेङ्कटाचार्य.
 C. by श्रीधर.

- C. by हरिहर (I. O. ms dated संवत् 1589 i. e. 1532 A. D. ; vide cat. p. 565).
- आशौचदीपिका, part of the स्मृतिकौस्तुभ by अनन्तदेव.
- आशौचदीपक by a prince of कोटिलिङ्गपुरी (Cranganore).
- C. by author.
- आशौचदीपिका by अचोरशिवाचार्य.
- आशौचदीपिका by विश्वेश्वरभट्ट alias गामाभट्ट. N. VI. p. 136. Portion of दिनकरोद्घोष on आशौच.
- आशौचदीपिका by श्यामसुन्दर-भट्टाचार्य.
- आशौचदीपिका by कम्भादर वृत्तिह, who consulted हेमाद्रि, माधवीय; पङ्कशीति, पारिजात.
- आशौचनिर्णय Or पङ्कशीति. Aufrecht II. p. 111 identifies पङ्कशीति with अभिनवपङ्कशीति.
- आशौचनिर्णय by आदित्याचार्य or कौशिकादित्य.
- C. शुद्धिचन्द्रिका by सन्ध्यापण्डित (pr. Ch. S. series) between 1590-1625 A. D.
- आशौचनिर्णय of कौशिकाचार्य (in Bhadkamkar collection); contains 146 verses, refers to 86 verses of कौशिकादित्य and adds certain texts of गोमिह.
- आशौचनिर्णय by गोपाल, composed in शके 1535 (1613 A. D.); quoted by him in शुद्धिनिर्णय. N. IX p. 267.
- आशौचनिर्णय by गोविन्द, son of वृद्ध-पार्षाचार्य who is styled मातामह also by गोविन्द.
- आशौचनिर्णय by जीवदेव, son of आप-देव; born on the Godāvarī ; probably brother of अनन्तदेव.
- आशौचनिर्णय by इयम्बक पण्डित, son of रघुनाथ, son of नारायण of the आङ्गिरसगोत्र (divided into अंशः). (pr. at Nir. P.). Quotes निर्णय-सिन्धु and नागोजिभट्टीय ; about 1760 A. D.
- आशौचनिर्णय by नागोजि, son of शिव-भट्ट.
- आशौचनिर्णय by भट्टोजि (1560-1620 A. D.).
- आशौचनिर्णय by माधव son of रामेश्वर; about 1515-1570 A. D.
- आशौचनिर्णय by रघुनन्दन.
- आशौचनिर्णय by रघुनाथपण्डित ; vide under त्रिशङ्कुश्लोकी.
- आशौचनिर्णय by रामचन्द्र.
- आशौचनिर्णय by वरद, son of श्रीनिवास. Refers to आशौचदशक and आशौच-शतक as his authorities.
- आशौचनिर्णय by वीरेश्वर.
- आशौचनिर्णय by वेङ्कटाचार्य ; see अच-निर्णय.
- आशौचनिर्णय by वेदान्तरामाजिततदास, son of वेङ्कटेशचरदत्ताचार्य.
- आशौचनिर्णय by वैदिकसार्वभौम (Is it same as आशौचशतक ?).
- C. by शटकोपदास (Baroda O. L. No. 6380 b.).
- आशौचनिर्णय by श्रीनिवासतर्कवागीश.
- आशौचनिर्णय by सोमन्यास.
- आशौचनिर्णय by हरि.
- आशौचनिर्णय or स्मृतिकौस्तुभ by रायस वेङ्कटाद्रि.

आशौचनिर्णय or स्मृतिसंग्रह.

आशौचनिर्णय or स्मृतिसार, a com. on some work of वेङ्कटेश.

आशौचनिर्णयसंग्रह (Baroda O. I. No. 12600).

आशौचनिर्णयटीका by मधुरानाथ.

आशौचपरिच्छेद.

आशौचप्रकाश by चतुर्भुज भट्टाचार्य; probably the same as that m. in मुद्रितत्त्व of रघुनन्दन and so before 1500 A. D.

आशौचप्रकाश (from धर्मतत्त्वकलानिधि) by पृथ्वीचन्द्र.

आशौचमञ्जरी.

आशौचमाला by गोपालसिद्धान्त.

आशौचविवेक.

आशौचव्यवस्था by राधानाथशर्मन्.

आशौचशतक.

आशौचशतक by रामेश्वर.

आशौचशतक by वेङ्कटाचार्य or वेङ्कटनाथ, son of रङ्गनाथ of the हारीतगोत्र, with his own com. Vide अशौचनिर्णय above. Hultzsch R. II. No. 1499.

C. आशौचनिर्णय by रामाहुजदीक्षित.

आशौचशतक by नीलकण्ठ.

आशौचशतक by वैदिकसार्वभौम (probably same as वेङ्कटाचार्य above).

आशौचषडशीति- see above आशौचनिर्णय.

आशौचसंक्षेप by मधुसूदनवाचस्पति.

आशौचसंग्रह by सत्याशीशशिष्य (Baroda O. I. 5862).

आशौचसंग्रह by चतुर्भुज भट्टाचार्य.

आशौचसंग्रहविवृति by भट्टाचार्य.

आशौचसंग्रह by रामचन्द्रशेखर, son of वेङ्कटनाथरायण.

आशौचसंग्रह by वेङ्कटेश; quotes आचार-नवनीत, अशौचनिर्णय, अशौचविवेक, अभिनवषडशीति.

आशौचसंग्रहत्रिंशच्छ्लोकी- Vide under त्रिंशच्छ्लोकी.

आशौचसागर of कुल्लुक- in. in his आशौचसागर.

आशौचसार by बलभद्र.

आशौचसिद्धान्त.

आशौचस्मृतिचन्द्रिका.

आशौचस्मृतिचन्द्रिका by सदाशिव sur-named दशबुज, son of मदाधर; compiled for prince जयसिंह (of जयनगर). The author also wrote लिङ्गार्चनचन्द्रिका.

आशौचादर्श quoted in सारसंग्रह.

आशौचाष्टक by वररुचि (pr. in Tri. S. series).

C. anonymous. Names निर्णयकार, मस्करिन् on गौतमधर्मसूत्र and सहस्रस्वामिन्.

आशौचादिनिर्णय by रामदैवज्ञ.

आशौचीयदशश्लोकीविवृति by विश्वेश्वर, son of लक्ष्मीधर; see आशौचदशक alias दशश्लोकी above.

आशौचेन्दुशेखर by रामदैवज्ञ.

आशौचेन्दुशेखर by नागोजिभट्ट.

आश्वलायनयज्ञसूत्र (pr. Nir. P. and B. I. series and translated in S B E, vol. 29).

C. अनामिका by हरदत्त (pr. Tri S. series).

- C. by आनन्दरायवाजपेय्यज्वन, minister of Tanjore king Shahji and Sarfoji I.
- C. by गदाधर.
- C. चिमलोदयमाला by जयन्तस्वामिन्, father of अभिमन्द् and son of कान्त, son of कल्याणस्वामिन्. N. vol. X. p. 163. About end of 8th century.
- C. by देवस्वामिन्; m. by नारायण. About 1000-1050 A. D.
- C. by नारायण, son of दिवाकर of नैधुवगोत्र (pr. B. I. series and Nir. P.); refers to bhāṣya of देव-स्वामी. Doubtful whether he is identical with नारायण, son of नर-सिंह, commentator of आश्वलायन-श्रौत. Vide BBRAS. cat. vol. II. p. 202.
- C. by विष्णुगुहस्वामिन्. Follows देव-स्वामिन्, नारायण and others.
- आश्वलायनगृह्यकारिका in 22 adhyāyas and 1296 verses.
- C. विवरण by a pupil of बुल्लदेव or उपदेवभट्ट.
- C. by नारायण.
- आश्वलायनगृह्यकारिका by कुमारिल-स्वामिन् (? कुमारस्वामिन्). Refers to नारायणवृत्ति on आश्वलायनगृह्य and to जयन्तस्वामिन्. B.B.R.A.S. cat. vol. II. p. 203; pr. in Bombay, 1894.
- आश्वलायनगृह्यकारिका by रघुनाथदीक्षित.
- आश्वलायनगृह्यकारिकावली by गोपाल.
- आश्वलायनगृह्यपरिक्षिप्त (pr. Nir. P. and B. I. series at end of गृह्य-सूत्र).
- आश्वलायनगृह्यपरिभाषा.
- आश्वलायनगृह्यप्रयोग.
- आश्वलायनगृह्योक्तवास्तुशान्ति by राम-कृष्णभट्ट.
- आश्वलायनधर्मशास्त्र in 22 अध्यायस on duties of द्विज and on श्राद्ध, प्राय-श्चित्त, जातिनिर्णय &c. (Baroda O. I. No. 8708).
- आश्वलायनधर्मप्रयोग (Hultsch R. I. No. 431).
- आश्वलायनप्रयोग.
- C. वृत्ति by विष्णु.
- आश्वलायनप्रयोगदीपिका by तिरुमल सोम-याजिन, son of तिरुमलयज्वन.
- आश्वलायनयाज्ञिकपञ्चद्वि.
- आश्वलायनशास्त्रश्राद्धप्रयोग by कमलाकर, son of रामकृष्ण.
- आश्वलायनसूत्रपञ्चद्वि by नारायण.
- आश्वलायनसूत्रप्रयोग by वैविश्वहट्ट.
- आश्वलायनसूत्रप्रयोगदीपिका by मन्थना-चार्यभट्ट (pr. Benares S. series).
- आश्वलायनसूत्र (ms. in Bombay University Library) in eleven adhyāyas and about 2000 verses; refers to आश्वलायनगृह्यसूत्र and वृत्ति thereon and कारिका also. Quoted by हेमाद्रि and माधवाचार्य.
- आहिताग्निमरणे दाहादि (आश्वलायनीय).
- आहिताग्निमरणे दाहादि by भट्टनारायण, son of रामेश्वरभट्ट. Vide sec. 102.
- आहिताग्नेर्दाहादिनिर्णय by रामभट्ट, son of विश्वनाथ हेमिसिन्.
- आहिताग्न्यन्येष्टिप्रयोग.
- आहततीर्थकस्नानप्रयोग.
- आह्निक- numerous works are so styl-
ed. Only some are noted below.

आह्निक by आनन्द, son of प्रभाकर, of the दशपुत्रकुल.

आह्निक by आपदेव.

आह्निक by कमलाकर son of रामकृष्ण. Sec. 106; same as बहुआह्निक.

आह्निक by गङ्गाधर.

आह्निक by गोपालदेशिकाचार्य.

आह्निक by डह्लारि नृसिंह for followers of मध्वाचार्य.

आह्निक by ज्ञानभास्कर. He wrote आह्निकसंक्षेप also.

आह्निक by दिवाकरभट्ट.

आह्निक by बलभट्ट.

आह्निक by भट्टोजि (from चतुर्विंशति-मतटीका).

आह्निक by रघुनाथ, son of माधवभट्ट.

आह्निक by बिह्ललाचार्य.

आह्निक (चौधायनीय) by विश्वपतिभट्ट.

आह्निक by वैद्यनाथ दीक्षित.

आह्निक by व्रजराज (for followers of बहुभाचार्य).

आह्निककारिका.

आह्निककृत्य of दिवाकर; m. in मलमास-तत्त्व of रघुनन्दन and so before 1500 A. D.

आह्निककौतुक (from हरिवंशविलास).

आह्निककौतुभ by श्रीनिवास pupil of यादवाचार्य (Baroda O. I. No. 8809). This is a com. on सदाचारस्मृति of आनन्दीतीर्थ.

आह्निकचान्द्रिका by काशीनाथ.

आह्निकचान्द्रिका by कुलमाण शुक्ल (Is it चान्द्रिका or चान्द्रिकाटीका?).

आह्निकचान्द्रिका by request of गोकुलचन्द्रधर्म.

आह्निकचान्द्रिका by गोपीनाथ.

आह्निकचान्द्रिका by दिवाकर, son of महादेव काल, son of रामेशभट्ट; mentions भट्टोजीय (pr. at. Nir. P. with extracts from सायण on Vedic mantras). Same as संक्षेपाह्निकचान्द्रिका.

आह्निकचान्द्रिका by देवराज.

आह्निकचिन्तामणि quoted by रघुनन्दन in आह्निकतत्त्व (and so earlier than 1500 A. D.).

आह्निकतत्त्व or आह्निकाचारतत्त्व by रघुनन्दन; pr. by Jivananda.

C. by मधुसूदन.

आह्निकदर्पण of रामकृष्ण (pr. with Marathi tr. in Bombay, 1876).

आह्निकदीपक.

आह्निकदीपक by अचल residing, at आनन्दपुर, son of वत्सराज, son of गोविन्द, son of लक्ष्मीधर, son of अनन्त surnamed मडोड. About 1518 A. D. Vide Ulwar cat. extract No. 291.

आह्निकपद्धति by शिष्यराम. Sec. आह्निकसंक्षेप.

आह्निकपद्धति by रघुनाथ सम्राटस्थपति, son of माधव, son of रामेश्वर; he was younger brother of विश्वनाथ and प्रभाकर.

आह्निकपद्धति by बिह्लदीक्षित. Vide यजुर्वेदभा below.

आह्निकपारिजात by अनन्तभट्ट.

आह्निकप्रकाश— from the वीरमिश्रद्वय.

आह्निकप्रदीप— quoted by कमलाकर.

आह्निकप्रयोग by कमलाकर of कूपरग्राम (Kopergaon on the गोदावरी). There is confusion of authorship in Baroda O. I. No. 277.

आह्निकप्रयोग by काशीदीक्षित, son of सदाशिवदीक्षित; quoted by अनन्त in his रुद्रकल्पद्रुम.

आह्निकप्रयोग by गोधर्मेन कथिमण्डन (for आपस्तम्बीयः).

आह्निकप्रयोग by मनोहरभट्ट, son of महादेवभट्ट (for हरिव्यकेर्हायः).

आह्निकप्रयोग by रघुनाथ, son of साधव, son of रामेश्वरभट्ट; his younger brother प्रभाकर composed रसप्रदीप in 1583 A. D. at the age of 19.

आह्निकप्रयोगरत्नमाला by विश्वम्भरदीक्षित पिडे, son of सूरेश्वरभट्ट resident of बेराज (modern Wai in Satara District). Mentions मट्टोजिदीक्षित, आचारार्क.

आह्निकप्रायश्चित्त— mentions कमलाकर (I. O. cat. III. p. 555).

आह्निकभास्कर by इन्द्रागिड सूर्यनारायण.

आह्निकमञ्जरीटीका by शैरेश्वर, son of हरियण्डित, son of शिबपण्डित at पुण्यस्तम्भ (modern Puntāmbē) on the Godāvari; composed in śake विजयनरक्षरेन्दुमैते i. e. 1598 A. D.

आह्निकरत्न (on daily duties).

आह्निकरत्न by दाक्षिणात्य शिरोमणिभट्ट. In three prakāśas.

आह्निकरत्नचपक by बाळपूरसुत (Baroda O. L. No. 12306-7).

आह्निकाविधि by कमलाकर.

आह्निकाविधि by नारायणभट्ट.

आह्निकसंक्षेप of कौटुम्भिकाशास्त्र.

आह्निकसंक्षेप of ज्ञानभास्कर.

आह्निकसंक्षेप by वामदेव, written for Lālā Thakkura. H. D. 66.

आह्निकसंक्षेप by शिवराम, an abridgment of वैद्यनाथ's आह्निक.

आह्निकसंग्रह of अनन्तभट्ट, son of नागेशभट्ट, son of यज्ञभट्ट, for सुखयज्ञवैदिक.

आह्निकसार by दलपतिराज (2nd chap. of सुसिंहप्रसाद).

आह्निकसार by बालम्भट्ट (probably same as author of आह्निकसार-मञ्जरी below).

आह्निकसार by सुदर्शनाचार्य.

आह्निकसार by हरिराम.

आह्निकसारमञ्जरी by बालम्भट्ट, son of विश्वनाथभट्ट दातार.

आह्निकसूत्र of गौतम in 17 खण्डs on duties of ब्राह्मणः; vide BBRAS. cat. p. 204 No. 651.

आह्निकस्मृतिसंग्रह.

आह्निकाचारराज by रामानन्द वाचस्पति, great-great-grandson of पुष्कराक्ष of the family of सूर्यानन्द; compiled under राजा कृष्णचंद्रराय of Nadia about 1750 A. D.

आह्निकाश्रुत of बाखेदेवभट्टाचार्य, son of रघुनाथ, on duties and ritual of the वैखानस school of वैष्णवः.

आह्निकोच्चार quoted by रघुनन्दन in आह्निकतत्त्व.

इन्द्रदत्तस्मृति.

इष्टिकाळ by दामोदर.

ईशानसंहिता m. in समयमयूख.

ईश्वरसंहिता quoted by रघुनन्दन in तिथितत्त्व.

उज्ज्वला by हरदत्त, com. on आपस्तम्ब-धर्मसूत्र.

C. कालाश्रुतटीका by वेङ्कटयज्यवन्.

उत्तरकालासुत by कालिदास (on marriage, विकृतसंज्ञा &c.).

उत्तरक्रियापद्धति by याज्ञिकदेव.

उत्तरीयकर्मवृत्ति (काण्वीय).

उत्पातशान्ति attributed to बुद्धगर्ग.

उत्सर्गकमलाकर of कमलाकरभट्ट.

उत्सर्गकर्मवृत्ति.

उत्सर्गकौस्तुभ, part of स्मृतिकौस्तुभ of अनन्तदेव.

उत्सर्गनिर्णय by कृष्णराम.

उत्सर्गपद्धति by अनन्तदेव.

उत्सर्गपरिशिष्ट.

उत्सर्गप्रयोग by नारायणभट्ट.

उत्सर्गमश्रुत by नीलकण्ठ (pr. by J. R. Gharpure in Bombay).

उत्सर्गोपाकर्मप्रयोग by रामकृष्ण, son of नारायणभट्ट.

उत्सर्जनपद्धति.

उत्सर्जनोपाकर्मप्रयोग by बापूभट्ट, son of महादेव.

उत्सवनिर्णय by तुलजाराम.

उत्सवनिर्णय by पुरुषोत्तम.

उत्सवनिर्णयमञ्जरी by गङ्गाधर, composed in Śaka 1554 i. e. 1632 A. D. (Baroda O. I. 2375).

उत्सवप्रकाश.

उत्सवप्रदान by पुरुषोत्तम.

उदकुम्भदान.

उदक्याशुद्धिप्रकाश by ज्वालानाथमिश्र.

उदयाकरपद्धति (तन्त्र) quoted in माला-संस्कार.

उदीच्यप्रकाश (Baroda O. I. No. 8016).

उद्यानप्रतिष्ठा.

उद्यापनकालनिर्णय.

उद्वाहकन्यास्वरूपनिर्णय.

उद्वाहचन्द्रिका by गोवर्धन उपाध्याय.

उद्वाहतत्त्व— see विवाहतत्त्व.

C. by काशीराम-वाचस्पति-भट्टाचार्य (printed in 1877 at Calcutta in Bengali characters and in 1916).

उद्वाहनिर्णय by गोपालन्यायपञ्चानन.

उद्वाहलक्षण.

उद्वाहविवेक by गणेशभट्ट.

उद्वाहव्यवस्था N. vol. II. p. 77.

उद्वाहव्यवस्था—vide संबन्धव्यवस्थाविकाश.

उद्वाहव्यवस्थासंक्षेप.

उद्वाहादिकालनिर्णय by गोपीनाथ (Baroda O. I. No. 10226).

उपकाश्यपस्मृति.

उपचारपोष्टशरत्तमाला (महादेवपरिचर्या-सूत्रव्याख्या) by हरेश्वरस्वामिन, pupil of रघुरामतीर्थ).

उपनयनकर्मपद्धति.

उपनयनकारिका anonymous.

उपनयनचिन्तामणि by शिवानन्द.

उपनयनतन्त्र by गोभिल.

उपनयनतन्त्र by रामदत्त.

उपनयनतन्त्र by लौगाक्षि.

उपनयनपद्धति by रामदत्त (for वाजसनेहि followers).

उपनयनपद्धति by विश्वनाथदीक्षित.

उपस्थान.

उपाकर्मनिर्णय.

उपाकर्मकारिका (Stein's cat. p. 12).

उपाकर्मपद्धति (कात्यायनीय) by वैद्यनाथ.

उपाकर्मप्रमाण by बालदीक्षित.

उपाकर्मप्रयोग (आपस्तम्बीय).

उपाकर्मयोग (आश्वलायनीय).

उपाकर्मयोग by द्वारकानाथ, son of टीकामधु.

उपाकर्मविधि.

उपाकृतितत्त्व by बालम्भट्ट alias बालकृष्ण पायगुण्ड; ms. dated संवत् 1848 (1792 A. D.) in Stein's cat. p. 302.

उपाकर्मविधि by दयाशङ्कर.

उपाङ्गिरःस्थिति.

ऊर्ध्वयुग्मप्रारण.

ऊर्ध्वयुग्मनिर्णय by पुरुषोत्तम (ms. No. 3862 in Baroda O. I. is dated संवत् 1764).

ऊर्ध्वयु.

कग्नेदाह्निक by काशीनाथ. Also called कग्नेदाह्निकचण्डिका.

कग्नेदाह्निक by शिरोमणि.

कग्नेदाह्निकचण्डिका by काशीनाथ.

कलुषयोग by भट्टुराम, son of विश्वनाथ होसिंग (following तीर्थदर्पण). Baroda O. I. No. 8515 ms. dated 1676 (Śake).

कलुमितक्षरा- same as मितक्षरा.

कणमोक्षण.

कतुलक्षण.

कतुशान्ति.

कविवरुणनिर्णय by अनन्तदेव.

कपितर्पण.

कपितर्पणकारिका.

कपिभट्टी; see संस्कारभारकर.

कण्यशुक्लविधान (rite for inducing rainfall). Baroda O. I. 11047 A and C.

कण्यशुक्लस्थिति- vide sec. 40.

एकदण्डसंन्यासविधि by जौनक.

एकनक्षत्रजननशान्ति by गर्ग (Baroda O. I. No. 5661).

एकचक्रस्नानविधि by भाट्टभट्ट, son of नीलकण्ठ, son of शङ्करभट्ट. About 1640-1680 A. D.

एकाग्रिकाण्ड (यजुर्वेदीय) also known as मन्त्रपाठ, मन्त्रप्रपाठक and मन्त्रप्रश्न. (pr. in Mysore G. O. L. series, 1902). Vide आपस्तम्बीयमन्त्रपाठ.

एकाग्रिकाण्डमन्त्रव्याख्या by हरदत्त.

एकाग्रिदानपद्धति of श्रीदत्तमिश्र; ms. copied under देवसिंह of मिथिला in ल. सं. 299 i. e. 1418 A. D.

एकादशाहृत्य.

एकादशीनीप्रयोग (chanting of रुद्राष्टाध्याय eleven times).

एकादशीतत्त्व by रघुनन्दन.

C. by काशीराम वाचस्पति.

C. दीप by राधामोहन गोस्वामी, a friend of Colebrooke, residing at Śantipura. He was a descendant of अद्वैत, associate of चैतन्य.

एकादशीनिर्णय (several works are so called and are ano. in the catalogues).

एकादशीनिर्णय or निर्णयसार by धरणीधर, son of हुरारि; composed in Śake 1408 (1486 A. D.); refers to महाराजाधिराज वीरसलदेव; mentions अगस्त्यभट्ट, बोपदेवपण्डित, विश्वरूप

(verses on varieties of शुद्धा and विन्दा एकादशी), विज्ञानेश्वर (three लक्ष्मण verses on एकादशी). Baroda O. I. ms. No. 12052 is dated संवत् 1620.

एकादशीनिर्णय of हरि, son of नरसिंह, of अष्टपुत्र family, at विराटनगर (Wai) on the Kṛṣṇā.

एकादशीनिर्णय by शङ्कर, son of नीलकण्ठ (part of सदाचारसंग्रह).

एकादशीनिर्णयन्याख्या of अच्युतानन्द (a pupil of आनन्दगिरि).

एकादशीविशेष by शूलपाणि- sec. 95.

एकादशीव्रतनिर्णय by देवकीनन्दन.

एकादशीव्रतोपापनपद्धति.

एकादशीहोमनिर्णय (Baroda O. I. 8332).

एकादशीहोमनिर्णय by रामनवरत्न (Baroda O. I. 8656).

एकोद्दिष्टआह.

एकोद्दिष्टआहपद्धति.

एकोद्दिष्टआहप्रयोग.

एकोद्दिष्टसारिणी by रत्नपाणिमिश्र, son of गंगोलीसजीवेश्वर, composed for securing the favour of the king of मिथिला.

ऐन्दवमासनिर्णय by गणेशदत्त.

औदीच्यप्रकाश by वेणीदत्त.

औपासनप्रायश्चित्त (from संस्कारदीधिति of अनन्तदेव).

और्ध्वदेहिककल्पवल्ली by विश्वनाथ.

और्ध्वदेहिकक्रियापद्धति by विश्वनाथ, son of ज्योतिर्विद् गोबाल (according to शुक्लयजुर्वेद माध्वन्दिनशाखा). He was गोमतीबालज्ञातीय.

और्ध्वदेहिकनिर्णय by वासुदेवाश्रम.

और्ध्वदेहिकपद्धति of कमलाकरभट्ट, son of रामकृष्ण; sec. 106.

और्ध्वदेहिकपद्धति or-प्रयोग by कृष्णदीक्षित, son of यज्ञेश्वर (according to सामवेद).

और्ध्वदेहिकपद्धति by दयाशङ्कर.

और्ध्वदेहिकपद्धति or अन्येष्टिपद्धति by नारायणभट्ट, son of रामेश्वर.

और्ध्वदेहिकप्रकरण.

और्ध्वदेहिकाधिकारनिर्णय.

कठपरिशिष्ट quoted by हेमाद्रि in परिशेषखण्ड.

कठसूत्र quoted by हेमाद्रि in परिशेषखण्ड and संस्कारमयूख.

कण्ठश्रवण by वैदिकसार्वभौम, m. in प्रयोगचन्द्रिका. It is a com. on गृह्यारत्न.

कण्वस्मृति- m. by हरदत्त on गौ. ध. सू., आचारमयूख, आहमयूख.

कदलीव्रतोपापन.

कन्यागततीर्थविधि.

कन्यादानपद्धति.

कन्यादानप्रयोग.

कन्याविवाह.

कन्यासंस्कार.

कपर्दिकारिका m. by नि. सि., संस्कारमयूख of सिद्धेश्वर.

कपालमोचनआह.

कपिलगोदान.

कपिलसंहिता m. in संस्कारमयूख.

कपिलस्मृति in 10 अध्याय, each with 100 verses, on degeneration of ब्राह्मण in Kali, आह, purifying ceremonies, adopted son, विवाह, gifts, penances.

कपिलादान.

कर्मकाशानपद्धति.

कर्मवेधविधान (from प्रयोगपारिजात).

कर्मकाण्डपद्धति.

कर्मकाण्डसारसमुच्चय (Baroda O. I. 9506 dated संवत् 1618, i.e. 1561-62 A. D.).

कर्मकालप्रकाश by कृष्णराम.

कर्मकौमुदी by कृष्णदत्त, son of आवसथिक ब्रह्मदत्त.

कर्मकौमुदी by मिश्रविष्णुशर्मन्.

कर्मक्रियाकाण्ड (शैव) composed by सोमहान्धु in 1073 A.D.; ms. copied in 1206 A. D.; vide Hp. p. 95.

कर्मतत्त्वप्रदीपिका alias लघुपद्धति by कृष्णभट्ट, son of पुरुषोत्तम, son of रघुनाथ, on कलिचर्य, आह्निक, संस्कार, श्राद्ध; quotes माधवीय, वामनभाष्य, चन्द्रिका, जयन्त, कालादर्श, मदन-पारिजात. About 1400-1550 A. D. (Stein's cat. p. 304, extract).

कर्मदीप quoted in त्रिकाण्डमण्डन.

कर्मदीपिका of रघुनाथमहर्षि. Incomplete ms. in BBRAS. cat. p. 211-213; a vast work; over 73 adhyāyas on वर्णाश्रमधर्म, व्यवहार, प्रायश्चित्त. Names विज्ञानेश्वर.

कर्मदीपिका of हरिदत्त, son of शुभर (Baroda O. I. No. 6892) on कुण्ड, वेदि, मधुपर्क, कन्यादान, चतुर्थी-कर्म.

कर्मनिर्णय by आनन्दतीर्थ.

C. by जयतीर्थ.

CC. by राघवेन्द्र.

कर्मपद्धति by विद्वानानन्द.

कर्मपीठ m. in अहल्याकामवेध.

कर्मप्रकाश by कलायसज.

कर्मप्रकाश m. by रघुनन्दन in ज्योतिस्तत्त्व.

कर्मप्रकाशिका of पञ्चाक्षर गुरुनाथ (on पाकयज्ञ, कृष्माण्डहोम, पुत्रस्वीकार-विधि, झूलगव).

कर्मप्रदीप attributed to कात्यायन or गोभिल. Also called, छन्दोगपरि-शिष्ट; quoted by झूलपाणि, माधव, रघुनन्दन, कमलाकर.

C. by आशादित्य or आशार्क, son of चक्रधर.

C. परिशिष्टप्रकाश by नारायणोपाध्याय, son of गौण (B. I. series 1909).

C. by शिवराम, son of विश्राम.

कर्मप्रदीपिका, a पद्धति to पारस्करयज्ञसूत्र, by कामदेव.

कर्मप्रायश्चित्त by वेदङ्गविजयिन.

कर्ममञ्जरी (Ulwār cat. No. 1277).

कर्मलोचन 108 stanzas on duties of householders.

कर्मविपाक.

कर्मविपाक by ब्रह्मदेव who is said to have instructed नारद on the fruits of कर्म in 12 अध्याय (Ulwār cat. extract 293).

कर्मविपाक by भरत who is instructed by भृगु.

कर्मविपाक by भृगु who is instructed by वसिष्ठ.

कर्मविपाक by माधवाचार्य.

कर्मविपाक by मान्धाट्ट-see महार्णवकर्म-विपाक.

कर्मविप्राक by मौलविश्वपति m. in कर्म-विपाकसारग्रंथ and सुसिंहप्रसाद; earlier than 1380 A. D.

कर्मविपाक by रवि to अरुण (Ulwar cat. No. 1278 and extract No. 293).

कर्मविपाक by रामकृष्णार्च्य.

कर्मविपाक by विश्वेश्वरभट्ट- see महार्णव-
कर्मविपाक; m. in छुद्धितत्त्व p. 242.

कर्मविपाक by शङ्करभट्ट, son of नीलकण्ठ
भट्ट (I. O. cat. vol. III. p. 575).

कर्मविपाक by the eldest son of काङ्कड-
देव, son of पद्मनाभ. Vide under
सारग्राहकर्मविपाक:.

कर्मविपाक from the ज्ञानभास्कर.

कर्मविपाक from शातातपस्सुति (pr.
Jivananda II. p. 435 ff).

कर्मविपाक from the सूर्यार्णव.

कर्मविपाकचिकित्सासुतसागर by पण्डित
देवीदास.

कर्मविपाकपरिपाटी.

कर्मविपाकप्रायश्चित्त.

कर्मविपाकमहार्णव; vide महार्णवकर्मविपाक,

कर्मविपाकरत्न by कमलाकर, son of राम-
कृष्ण.

कर्मविपाकसंहिता (pr. at Venk. P.), a
part of ब्रह्मपुराण.

कर्मविपाकसंग्रह from महार्णवकर्मविपाक,
quoted by शङ्कर in कर्मविपाक and
in मदनरत्न.

कर्मविपाकसमुच्चय m. in महार्णव of
मान्वातु, son of मदनपाल and in
नित्याचारप्रदीप. Earlier than 1350
A. D.

कर्मविपाकसार quoted by शङ्कर in कर्म-
विपाक and in नित्याचारप्रदीप pp.
140 and 207.

कर्मविपाकसार by दलपतिराज (about
1510 A. D.).

कर्मविपाकसार by दिवकर, son of राम-
कृष्ण, son of नारायणभट्ट (I. O. ms.
dated संवत् 1696; vide cat. p.
573). About 1585-1640 A. D.

कर्मविपाकसार by सूर्यराम.

कर्मविपाकसारग्राह by eldest son of
कान्कड or काङ्कड, son of पद्मनाभ;
vide under सारग्राहकर्मविपाक and
कर्मविपाक.

कर्मविपाकार्क by शङ्कर. See कर्मविपाक.

कर्मविपाकसारोद्धार.

कर्मसंग्रह m. in अहल्याकामधेनु.

कर्मसराणि by विट्ठल दीक्षित: vide under
यजुर्वेदभा. Said to have been born
about 1519 A. D.

कर्मसिद्धिसिद्धान्त by पुरुषोत्तम (Baroda
O. I. 8361) on श्राद्ध, स्वप्नाध्याय
&c.

कर्मानुष्ठानपद्धति by भवदेव (vide sec.
73).

C. संसारपद्धतिरहस्य.

कर्मोपदेशिनी of अमिरुद्ध (sec. 82);
quoted by रघुनन्दन and कमलाकर.

कर्मोपदेशिनी of हलायुध (sec. 72).

कलानिधि m. in स्रुतिसारोद्धार of विश्व-
म्भर.

कलिका- vide दीपकलिका; quoted by
कमलाकर.

कलिधर्मनिर्णय.

कलिधर्मप्रकरण by कमलाकरभट्ट.

कलिधर्मसारसंग्रह by विश्वेश्वरसरस्वती.

कलियुगधर्मसार of विश्वेश्वरसरस्वती in
two parts, first on worship of
विष्णु and 2nd on शिवपूजा, गंगा-
स्नानफल &c.

कलियुगधर्माधर्म.

कलिवर्ज्यनिर्णय by दामोदर, eldest brother of नीलकण्ठ; quoted in आचारमयूख. About 1610 A. D. Mentions मांसमीमांसा of नारायण-भट्ट, शास्त्रदीपिकादीका of his father, रामचन्द्राचार्य, आश्वदीपकालिका etc. (Baroda O. I. No. 10793).

कल्पतरु by लक्ष्मीधर : vide sec. 77.

कल्पद्रु quoted in मदनपारिजात and by देवदास.

कल्पद्रुम- see दानकल्पद्रुम, रामकल्पद्रुम and आश्वकल्पद्रुम; quoted by चण्डेश्वर and मदनपारिजात (who both mean कल्पतरु of लक्ष्मीधर).

कल्पलता-vide कृत्यकल्पलता.

कल्पलता by लोहठ (?); quoted by श्रीधर, आश्वसंग्रह of रामकृष्ण, by रघुनन्दन in मलमासतत्त्व.

कल्पदृक्षदान.

कचपस्थिति quoted in पराशरस्मृति-व्याख्या and मत्सरिभाष्य on गौ.घ.सू.

कविरहस्य by कृष्णभट्ट.

कविराजकौतुक by कविराजगिरि.

कश्यपस्थिति quoted in हेमाद्रि, माधव, विश्वानेश्वर and मदनपारिजात.

कश्यपोत्तरसंहिता.

कस्तुरिस्थिति or स्मृतिशेखर by कस्तुरि.

काश्यपात्रदान.

काकचण्डेश्वरी.

काठकगृह्य quoted by हेमाद्रि, रघु० in मलमासतत्त्व, आश्वमयूख.

काठकगृह्यपञ्चिका.

काठकगृह्यपरिशिष्ट m. by हेमाद्रि and रघुनन्दन,

काठकगृह्यसूत्र by लौगाक्षि (ed. by Dr. Caland in D. A. V. College series, Lahore 1925, with extracts from three com.).

C. (भाष्य) by देवपाल, son of हरिपालभट्ट.

C. विवरण by आदित्यदर्शन.

C. पद्धति of ब्राह्मणवल, son of माधवाध्वर्यु.

काठकाक्षिक by गङ्गाधर.

काण्व quoted in आप. घ. सू. I. 19. 7.

कार्त्तियुह- see पारस्करयुह; m. in संस्कारमयूख.

कात्यायनयुह्यकारिका.

कात्यायनयुह्यपरिशिष्ट.

कात्यायनस्मृति m. by वासववल्क्य, विश्वानेश्वर, हेमाद्रि, माधव. See बृह्दकात्यायन; m. by रघुनन्दन; pr. Jivananda Sm. part I pp. 603-644. This is also called कर्मप्रदीप and गोभिल-स्मृति in Anan. Sm. pp. 49-71.

कादम्बरी, a com. on the द्वैतनिर्णय by गोकुलनाथ.

कामधेनु of गोपाल; vide sec. 71.

कामधेनु of यतीश, son of देवकचन्द्र, on धर्म, अर्थ, काम and मोक्ष. Compiled under विजयपाल son of अच्युतपाल in four स्तन (on धर्म, अर्थ, काम, मोक्ष); ms. in Stein's cat. pp. 84 and 303 contains 283 verses on धर्म and breaks off after 206 on अर्थ.

कामधेनुदीपिका by नारायण, commentator of मनुस्मृति (vide मनु V, 56, 80, 104).

कामन्दकीयनीतिसार (pr. in B. I. series and Tri. S. series) m. in महाभारत,

यामन's काव्यालंकार. In 19 सर्ग's and 1087 verses. Some mss have 20 सर्ग's.

C. by आत्माराम.

C. उपाध्यायनिरपेक्षा (vide Ulwar cat. extract 295 which begins work with the first verse of काव्यादर्श and derives कौटिल्य as कुटिर्वट उच्यते तं लान्ति संगृह्णन्ति ... माधिकं ... इति कुटिलाः ..., कुटिलानामपत्यं कौटिल्यः विष्णुयुतः).

C. by जयराम.

C. जयमङ्गला by शङ्कराय (pr. in Tri. S. series).

C. नयप्रकाश by वरदराज.

कामरूपनिबन्ध quoted by रघुनन्दन in मलमासतत्त्व and by कमलाकर.

कामरूपयात्रापद्धति by हलिरामसर्मन् in ten पटल's.

कामिक m. by हेमाद्रि, कालमाधव, ह्यसिंह-प्रसाद, नि. सि.

काम्यकर्मकमला.

काम्यसामान्यप्रयोगरत्न.

कायस्थशिक्षित्वबहुमद्वलनकुठार by लक्ष्मी-नारायणपाण्डित.

कायस्थतत्त्व.

कायस्थधर्मदीप or -प्रकाश by विश्वेश्वर alias गागाभट्ट (composed about 1674 A. D.).

कायस्थनिर्णय.

कायस्थपद्धति by विश्वेश्वर. Printed at Bombay in 1873. Same as कायस्थ-धर्मदीप. Baroda O. I. ms. No. 9670 is dated संवत् 1727 (1670-71 A. D.).

कायस्थविचार.

कायस्थोत्पत्ति by गङ्गाधर.

कारणप्रायश्चित्त.

कारिका by अनन्तदेव.

कारिकाटीका (लघु) by माधव.

कारिकामञ्जरी by कनकसभापति, son of वैद्यनाथ, of मौलालगोत्र.

C. धर्मोपादर्श by author himself.

कारिकासमुच्चय.

कर्तव्यार्थार्जुनदीपदान by कमलाकर, son of रामकृष्ण.

कर्तव्यार्थार्जुनदीपदानपद्धति by रघुनाथ, son of विश्वामित्र.

कर्तव्यार्थार्जुनदीपदानपद्धति by लक्ष्मण-देशिक, son of कृष्ण.

कार्यनिर्णयसंक्षेप on श्राद्ध.

कार्ण्याजिभिरुत्ति m. by हेमाद्रि, माधव, जीयुतथाइन, मिता ०.

कालकौस्तुभ m. in द्वागोत्सवविवेक.

कालकौस्तुभ by गोपालभट्ट, son of हरि-वंशभट्ट, who was a ब्राह्मिण. M. by रघुनन्दन, रायसकुट, कमलाकर; earlier than 1400 A. D.

कालकौस्तुभ by नीलाम्बर, son of गदाधर, author of कालसार; m. in ह्यद्वि-कौस्तुभ of गोविन्दानन्द.

कालयुगोत्तर m. in ज्ञानिमयस.

कालचान्द्रिका by कृष्णभट्टमौनित्र.

कालचान्द्रिका by पाण्डुरङ्ग मोरेश्वरभट्ट.

कालचिन्तामणि m. in ह्यद्विकौस्तुभ of गोविन्दानन्द (so earlier than 1500 A. D.).

कालतत्त्वविवेचन by रघुनाथभट्ट styled सद्भादृथपति, son of भट्टमाधव (and ललिता), son of भट्टराजेश्वर. His elder brother was विश्वनाथ. Composed in संवत् 1677 i.e. 1620 A.D.; deal's with तिथि's, मास, अधिकमास.

कालतत्त्वविवेचनसारसंग्रह or -सरोद्धार
(based on विवेचन) by शम्भुभट्ट,
son of बालकृष्ण and pupil of
मीमांसक खण्डदेव. About 1700 A.D.

कालतत्त्वार्णव.

C. रामप्रकाश by रामदेव.

कालतरङ्ग first part of स्तुत्यर्थसागर by
छलारिवृत्ति.

कालदानपद्धति.

कालदिवाकर by चन्द्रचूडवीक्षित.

कालदीप m. in संस्कारमण्डल and वृत्तिह-
प्रसाद (संस्कारसार). Earlier than
1500 A. D.

C. m. in प्रयोगपारिजात of वृत्तिह.

कालदीप of दिव्यसिंह महापात्र.

कालनिरूपण by वैद्यनाथ.

कालनिर्णय by आदित्यभट्ट कविचल्लभ.

कालनिर्णय by गोपालन्यायपञ्चानन.

कालनिर्णय by तोटकचार्य.

कालनिर्णय (लघु) by दामोदर.

कालनिर्णय by नारायणभट्ट (? probably
same as कालनिर्णयसंग्रहश्लोकविवरण).

कालनिर्णय (संक्षिप्त) by भट्टोजि (Baroda
O. I. No. 5373).

कालनिर्णय by माधव (called काल-
माधवीय). Pr. in B. I. series and
Ch. S. series.

C. by मिश्रमेहनतर्कतिलक, son of
द्वारकादास; written in संवत् 1670
(सहजनिरेन्दुमितिन्दे) i. e. 1614
A.D. (D. C. No. 264 of 1886-92).

C. कालनिर्णयसंग्रहश्लोकविवरण by
नारायणभट्ट, son of रामेश्वर.

C. कालमाधवचान्द्रिका by मेथुरानाथ
शुक्ल.

H. D. 67.

C. दीपिका-vide कालनिर्णयदीपिका of
रामचन्द्राचार्य below.

C. by धरणीधर.

C. लक्ष्मी by लक्ष्मीदेवी, wife of वैद्य-
नाथ पायगुण्ड.

कालनिर्णय from परिशेषखण्ड of हेमचन्द्र.

कालनिर्णयकारिका (130 कारिकाs of
माधवाचार्य taken from कालमाधव).

C. ano. (N. vol. X. pp. 239-
240).

C. by वैद्यनाथ (Stein's cat. p.85),
son of रामचन्द्र.

कालनिर्णयकौतुक, a part of हरिवंश-
विलास of मन्मथसिंह.

कालनिर्णयचन्द्रिका by दिवाकरभट्ट, son
of महादेव, surnamed काल. About
1660. He was daughters's son of
रामकृष्ण, father of कमलाकर.

(2) by सीतारामभट्ट of कैथिडम्बरगोत्र,
son of श्रीधर्मभट्ट and कामळा and
grandson of वृत्तिह.

कालनिर्णयदीपिका by काशीनाथभट्ट also
called शिवानन्दनाथ, son of जयरास-
भट्ट and grandson of शिवरासभट्ट
and pupil of अनन्त.

कालनिर्णयदीपिका by लब्धभट्ट.

कालनिर्णयदीपिका a com. on माधवीय-
कालनिर्णय by रामचन्द्राचार्य, son of
कृष्णाचार्य and great-grandson of
अनन्ताचार्य and pupil of परमहंस-
श्रीगोपाल. About 1400 A. D. He
wrote प्रक्रियकौस्तुभ.

C. विवरण by his son वृत्तिह; ms.
dated 1548 A.D.; m. in वृत्तिहप्रसाद.
This gives a detailed pedigree
of the शेष family (Baroda O. I.

Ms. No. 10410, which says it was composed in Śaka 1331 (1309 A.D.).

C. रामप्रकाश by राघवेन्द्र, composed by order of कृपारामचूपाति.

C. by सूर्यपण्डित.

कालनिर्णयप्रकाश by रामचन्द्र, son of विठ्ठल and grandson of बालकृष्ण-तत्सत्. His mother was daughter of रघुनाथभट्ट, author of कालतत्त्व-विशेषन. So about 1670 A.D. Baroda O. I. No. 8455 is dated Śaka 1603 माघ (February 1682 A.D.).

कालनिर्णयसंक्षेप by भट्टोजि, son of लक्ष्मीधर; based on हेमाद्रि's work, कालनिर्णयसार by दलपतिराज (part of वृत्तिहप्रसाद); sec. 99.

कालनिर्णयसिद्धान्त in 118 verses by महादेवविद्, son of कालजिद्; based on prose materials collected by रघुराम, son of जयराम, in वेलावटपुर near modern Sihor; composed in 1709 संवत्, i.e. 1652-53 A.D. in the city of Bhuja (modern Bhuj). Vide D. C. Ms. No. 275 of 1887-91.

C. by same; composed in संवत् 1710.

कालनिर्णयसौख्य or समयनिर्णयसौख्य (part of टोडरानन्द).

कालनिर्णयावबोध by अनन्तदैवज्ञ.

कालप्रदीप m. in प्रयोगपारिजात of वृत्तिह.

कालप्रदीप by दिव्यसिंह.

कालभाष्यनिर्णय by गौरीनाथ चक्रवर्तिन (Baroda O. I. 10266).

कालभास्कर by शम्भुनाथमिश्र (Baroda O. I. 10155).

कालभेद.

कालमयूख or समयमयूख of नीलकण्ठ; sec. 107.

कालमाधव (pr. Kashi S. series and B. I. series). Vide कालनिर्णय above.

कालमाधवकारिका or लघुमाधव.

C. by वैष्णवाथसुरि, son of रामचन्द्र-तत्सत्, son of विठ्ठल. Ulwar cat. No. 1293.

कालमार्तण्ड by कृष्णमित्राचार्य, son of रामसेवक and grandson of देवीदत्त-भट्ट.

कालविधान m. in आनन्दकल्पलता of नन्दपण्डित.

कालविधान of श्रीधर.

कालविधानपद्धति of श्रीधर.

कालविवेक by जीवतवाहन (B. I. series). Vide sec. 78; m. by वृत्तिह, रघुनन्दन and कमलाकर.

कालविवेचनसारसंग्रह by शम्भुभट्ट.

कालसर्वस्व of कृष्णमिश्र of the कौस्त-गोत्र.

कालसार of गदाधर, son of नीलाम्बर and जानकी and nephew of हल-धर who was guru of the queen of हरेकृष्णचूपाति; pr. in B. I. series. Between 1450-1500 A.D. Men- tions कालमाधवीय, कालादर्श, रुद्रधर.

कालसिद्धान्त or सिद्धान्तनिर्णय by चन्द्र-चूड, son of उमापति or उमणभट्ट, son of धर्मानन्द, surnamed पौराणिक.

Later than 1550 A.D.

कालादर्श or कालनिर्णय by आविश्यभट्ट कविवल्लभ of गगंगोत्र, pupil of विश्वे-

श्वराचार्य; ms. dated संवत् 1581; quoted by ह्रिसिंह, अष्टाडनाथ, रघु-
नन्धन, कालसाधन, दुर्गास्वविवेक;
composed between 1200-1325
A. D., as it mentions स्मृति-
चन्द्रिका, स्मृतिमहार्णव, विश्वादर्श.

फालासुत (and C. उज्ज्वला) by वेङ्कट-
यज्वन्, one of whose four bro-
thers was यदुयज्वन्.

(1) (pr. at Madras in Telugu and
Grantha characters) Hultsch
R. I. p. 72.

(2) by धर्मभट्टलक्ष्मीनरसिंह and com.
by author; pr. at Madras in 1880.

कालाचलि m. in अञ्जुतसागर.

कालिकाचर्चनप्रवृत्ति.

कालिकाचर्चनप्रदीप m. in अहल्याकामधेनु.

कालिकाचर्चनसंहिता m. in अहल्याकामधेनु.

कालिकाचर्चादीपिका.

कालोत्तर m. in हेमाद्रि, मलमासतत्त्व of
रघु०; seems to be the Tantric
work of that name.

काल्यचर्चनचन्द्रिका by नीलकमल लाहाड़ी;
pr. at Murshidabad, 1877-79, in
Bengali characters.

काशीसण्डकथालेखि by प्रभाकर.

काशीतत्त्व by रघुनाथेन्द्रसरस्वती.

काशीतत्त्वदीपिका by प्रभाकर (Is it the
same as केलि above?).

काशीतत्त्वप्रकाशिका or काशीसारोद्धार
by रघुनाथेन्द्रशिवयोगिन् (Stein's
cat. pp. 86, 303). Divided into
उद्धारस. Probably the same as
काशीतत्त्व above.

काशीप्रकरण (from the विश्वलीलेसु).

काशीप्रकाश by नन्दपण्डित. See 105.

काशीमरणश्रुतिविचार by नारायणभट्ट.

काशीमाहात्म्यकौस्तुभ by रघुनाथदास.

काशीश्रुतिप्रकाशिका.

काशीश्रुतिमोक्षनिर्णय or काशीमोक्षनिर्णय
by सुरेश्वराचार्य.

काशीश्रुतिमोक्षनिर्णय by विश्वनाथाचार्य.

काशीरहस्यप्रकाश, by भट्टनारायण, son
of राम, son of नानागण, composed
at राजनगर by order of राजराज.

काश्यपधर्मशास्त्र—vide sec. 19 (Vide I.
O. cat. vol. III. p. 384 No. 1317).

कात्तिकचन्द्रोदय by दामोदरपण्डित under
the patronage of चूहूडमह in the
reign of Akbar (latter half of
16th century).

कार्तितत्त्व.

कार्तिकप्रकाश of विष्णुशर्मन्; vide under
समयप्रकाश (I. O. cat. p. 538 No.
1682).

कुण्डकल्पद्रुम of साधवशुक्ल, son of कृक,
son of व्यासनाथरायण; composed in
1577 Śaka (1655-56 A. D.).
BBRAS cat. p. 138. He was
उदीच्यब्राह्मण of the काश्यपगोत्र,
mentions कुण्डतत्त्वप्रदीप, कुण्ड-
गिरिर्माण, कुण्डसिद्धि, विश्वनाथ; pr.
at Benares in 1879 A. D.
C. by author.

कुण्डकल्पलता by दूण्डिराज, son of गुरु-
बोत्तम, son of रामकृष्ण. He was
pupil of रामपण्डित, father of नन्द-
पण्डित. About 1600 A. D.

कुण्डकारिका by भट्टलक्ष्मीधर.

कुण्डकौस्तुभ or कुण्डमण्डपकौस्तुभ in 103
verses of विश्वनाथ, son of शम्भु.

He is different from विश्वनाथ, a. of कृष्णशक्तकर; between 1520-1600 A. D., as m. in सण्डपकृष्ण-सिद्धि and as he mentions सदनरत्न and स्ववारायण.
C. by author.

कृष्णकोश by शिवसूरि son of व्यवक (महाजन).

C. कृष्णालोक by same. Vide Hultzsch's Report No. III. p. V. and p. 80; mentions कोस्तुभ, मयूख, कृष्णसिद्धि and रामबाजपेय. Later than 1680 A. D.

कृष्णगणपति.

कृष्णशक्तकर.

C. by शक्तदेव of the महाजन family, son of शिवसूरि, son of व्यवक.

कृष्णसत्त्वशक्तिका or शक्तशिक्षा by रामा-सन्दर्भ.

कृष्णसत्त्वशक्ति by बलभक्तसूरि शूद्र, son of रत्नाकर of बलभोज; composed at खम्बयात (Khambayat) in 1623 A. D. Has 164 verses.

C. by author composed in 1632 A. D. Vide D. C. Ms. No. 204 of 1884-87.

कृष्णसिद्धि by बाबाजी पाखे.

C. by author.

कृष्णसिद्धिश्लोक by रामबाजपेय, an inhabitant of शिवसारण्य; composed in संवत् 1506 i. e. 1449-50 A. D.

C. by author.

कृष्णसिद्धिश्लोकदीपिका by मधिराम-दीक्षित.

कृष्णपद्धति of नागोजिमह.

कृष्णपरिमाण ano. (BBRAS cat. p. 138).

कृष्णप्रकाश by रुद्रदेव, son of नारायण of तेरो family (from the प्रतापनरसिंह). Vide Ulwar cat. extra: 299. About 1710 A. D.

कृष्णप्रदीप in 21 verses by महादेव राजगुरु, son of काह्मजिद्वाडव.

C. by same; quotes कामिक.

कृष्णप्रदीप by महादेव राजगुरु, son of काह्मजिद् and teacher of हैबतराज (Haibatrao) in 20 fine verses in काह्मजिद्वाडित, ब्रधरा and अनुसुय.

C. by author.

कृष्णप्रवन्ध by कालिदास, son of बलभद्र in 73 verses. Composed in Śāke 1544 (1632 A. D.) D. C. Ms. No. 42 of 1882-83.

कृष्णभास्कर vide कृष्णोद्योतदर्शन.

कृष्णमण्डप by बाचस्पति.

कृष्णमण्डपकौस्तुभ vide कृष्णकौस्तुभ by शिवसूरि.

कृष्णमण्डपचमिका by यज्ञसूरि, son of विश्वनाथ.

कृष्णमण्डपदर्पण by नारायण, son of अनन्त; composed in Śāke 1500 1578 A. D.; in 49 श्लोक written at टापरग्राम, while his प्रपितामह dwelt at मणोरग्राम.

C. मनोरमा by गङ्गाधर, son of author.

कृष्णमण्डपनिर्णय from परशुरामपद्धति.

कृष्णमण्डपनिर्णय by नीलकण्ठ, son of शङ्करभट्ट (Stein p. 86).

कुण्डमण्डपपद्धति.

कुण्डमण्डपमण्डनप्रकाशिका by नरहरिभट्ट
surnamed सत्तर्पि. Peterson (Ul-
war cat. extract No. 300) wrong-
ly says that the work is called
सत्तर्पि.

C. by author.

कुण्डमण्डपलक्षण (same as कुण्डनिर्माण-
श्लोक above) of रामबाजपेयी, son of
सूर्यदास; composed in संवत् 1506
(1449-50 A. D.) at the order of
the king of रत्नपुर. In 74 श्लोकs.
C. by same.

कुण्डमण्डपविधान by अनन्तभट्ट.

कुण्डमण्डपविधान by नीलकण्ठ.

कुण्डमण्डपविधि by केशवभट्ट, son of
गोपालदीक्षित.

कुण्डमण्डपविधि by बाहूदीक्षित जडे.

कुण्डमण्डपविधि by रामबाजपेयी (pro-
bably same as कुण्डमण्डपलक्षण
above).

कुण्डमण्डपविधि by लक्ष्मण देशिकेन्द्र.

कुण्डमण्डपसंग्रह by रामकृष्ण.

कुण्डमण्डपसिद्धि by नीलकण्ठ.

कुण्डमण्डपसिद्धि or कुण्डसिद्धि by विठ्ठल
दीक्षित, son of बृहदामन् of San-
ganner (in Ahmednagar Dis-
trict) of the कृष्णाविमोच; com-
posed in Śake 1541 (शशियुगतिथि-
नण्ये) i. e. 1619-20 A. D. Vide
BBRAS cat. p. 141.

C. by same; pr. at Bombay in
1892.

C. by राम.

कुण्डमण्डपहोमविधि.

कुण्डमरीचिमाला by विष्णु. Based on
the कुण्डाकृति of राम.

कुण्डमार्तण्ड of गोविन्ददेवज्ञ, son of
गदाधर of साध्यन्दिनशाखा and गौतम-
गोत्र; composed at Junnar in
1691-92 A. D. in 71 verses.

C. प्रभा by अनन्त, son of सिद्धेश्वर
residing at पलीपत्तन (Paliu Bhor
State). D. C. Ms. No. 43 of A
1882-83. Composed in 1693
A. D.

कुण्डमार्तण्ड of रामबाजपेयी. Probably
same as कुण्डमण्डपलक्षण.

कुण्डसूदक्ष by गोपाल (Ulwar cat.
No. 1303 and extract 301).

कुण्डरचना.

C.

कुण्डरचनारीति by बालहरि son of शेष-
भट्ट.

कुण्डरत्नाकर of विश्वनाथ द्विवेदिन्, son
of श्रीपति, son of जगन्नाथ; quotes
कुण्डाकृति of रामबाजपेयी and is
quoted in कुण्डमण्डपसिद्धि of विठ्ठल;
flourished between 1450-1615
A. D. In 84 verses.

C. by विश्वनाथ (the author).

कुण्डरत्नावलि by रामचन्द्र जडे, son of
कृष्ण alias Babā; composed in
Śake 1790. Pr. at Nir. P.

कुण्डलक्षण by राम नैमिषारण्यवासिन्.
Probably same as कुण्डनिर्माण-
श्लोक above.

कुण्डलक्ष्मणविहृति of राम, son of सूर्यदास
(रघुदेव in Stein's cat. p. 186);
same as कुण्डनिर्माणश्लोकटीका and
कुण्डमण्डपलक्षणटीका above; m. in
आचारमसूख. About 1449 A. D.

कुण्डविचार from तत्त्वसार.

कुण्डविधान by विश्वनाथ

कुण्डशिरोमणि m. in कुण्डकल्पद्रुम.

Earlier than 1640 A. D.

कुण्डश्लोकदीपिका of रामचन्द्र ; m. in प्रतापनारसिंह (पुस्तकालय).

कुण्डश्लोकप्रकाशिका by रामचरण.

कुण्डस्तापनविधि.

कुण्डसिद्धि vide कुण्डमण्डपसिद्धि above.

कुण्डसिद्धि by विश्वेश्वरभट्ट.

कुण्डसिद्धि by रामभट्ट.

कुण्डाकृति by रामबाजपेयिन् नैमिषस्थ, son of सूर्यदास ; in 1449 A. D. (at bidding of prince रामचन्द्र of रत्नपुर). Probably same as कुण्डनिर्माणश्लोकविधिति above.

C. by author.

कुण्डार्क by कृष्णाचार्य.

कुण्डार्क by शङ्करभट्ट son of नीलकण्ठ of the चतुर्धर family ; pr. at Ratnagiri in 1873.

C. मरीचिमाला by रघुवीर, son of विठ्ठल who was author of कुण्डमण्डपसिद्धि ; pr. at Bombay in 1902. He wrote सुहृत्सर्वस्व in 1635-36 A. D.

कुण्डार्कमणिदीपिका by बलभद्रसूरि.

C. by author.

कुण्डार्णव by श्रीधर अग्निहोत्रिन्, son of श्रीसूर्य ; son of नागेश ; ms. copied in Sake 1661 (1739 A. D.).

कुण्डोदधि in 9 स्रग्धरा verses by रामचन्द्र.

कुण्डोदयोत by नीलकण्ठ, son of शङ्करभट्ट.

C. कुण्डभास्कर by शङ्कर, son of the author.

कुण्डोदयोतदर्शन by अनन्तदेव.

कुण्डोदयोतदर्शन alias कुण्डभास्कर of शङ्करभट्ट, son of नीलकण्ठ ; same as com. on कुण्डोदयोत, composed in 1671 A. D.

कुशुमिस्मृति m. in अपराक, कालविवेक of जीमूतवाहन, हेमाद्रि.

कुमारतन्त्र, of the son of राजव ; m. in मदनरत्न (ज्ञान्युदयोत).

कुमारस्मृति m. in मिताक्षरा, अपराक, प्रायश्चित्ततत्त्व.

कुरुक्षेत्रतीर्थनिर्णय by रामचन्द्र.

कुरुक्षेत्रप्रदीप by वनमालिमिश्र, alias कृष्णदत्तमिश्र, son of मोहेशमिश्र and disciple of भट्टोजिदीक्षित ; about 1650 A. D.

कुरुक्षेत्रप्रदीप or क्षेत्रमाहात्म्य by माधवाचार्य.

कुरुक्षेत्ररत्नाकर by शङ्कर.

कुरुक्षेत्रासुक्रमणिका of हरिगिरि.

कुशकण्डिका by वंशीधर.

कृष्णप्रतिष्ठा.

कृष्माण्डहोम.

कृष्माण्डहोमप्रयोग.

कृष्णचान्द्रायणलक्षण.

कृच्छ्रलक्षण.

कृच्छ्रादिश्रुतप्रबोधिनीपद्धति by रामचन्द्र, son of विष्णु (Baroda O. I. 10629).

कृतिवत्सर by माणिरामदीक्षित.

कृतिसारसङ्ग्रहचय by अमृतनाथमिश्र.

कृत्यकल्पतरु alias कल्पतरु by लक्ष्मीधर ; vide sec. 77.

कृत्यकल्पद्रुम by गदाधर; m. by वाचस्पति-
मिश्र. Earlier than 1500 A. D.

कृत्यकल्पलता of वाचस्पति; m. by रघु-
नन्दन in मलमासतत्त्व.

कृत्यकालविनिर्णय of श्रीनाथ, son of
श्रीकराचार्य; vide under कृत्यतत्त्वार्णव.

कृत्यकौमुदी vide sec. 101 on गोविन्द-
नन्द. It is this that is m. in मल-
मासतत्त्व of रघु०.

कृत्यकौमुदी by गोपीनाथमिश्र.

कृत्यकौमुदी by जगदानन्द. He men-
tions छुद्धिदीपिका.

कृत्यकौमुदी by सिद्धान्तवागीशमठ्ठाचार्य
(Baroda O. I. No. 10152 on
एकोद्दिष्टाद् portion of it).

कृत्यचन्द्रिका by रामचन्द्र चक्रवर्ति.

कृत्यचन्द्रिका by रुद्रधर महामहोपाध्याय,
pupil of खण्डेश्वर (a calendar of
fasts and feasts enjoined in the
स्मृतिस and the rites appropriate to
them). About 1360-1400 A. D.

कृत्याचिन्तामणि by खण्डेश्वर; m. in his
यहस्थरत्नाकर; vide sec. 90. Deals
with तारादिशुद्धि, गोचर, वेधशुद्धि,
संवत्सर, करण, नक्षत्र, छहूर्त, अधि-
मास, गर्भाधान and other संस्कारs,
शुद्धशान्ति, पञ्चिकापूजा, शनैश्वरचार,
संक्रान्ति, ग्रहणफल.

कृत्याचिन्तामणि of वाचस्पति; sec. 98.

कृत्याचिन्तामणि by शिवराम छुहू, son of
विश्राम. In five प्रकाशs for सामवेद
followers. Based on गोभिलयुह,
deals with परिभाषा, वृद्धिश्राद्ध,
गणेशपूजा, पञ्चमहायज्ञ, अष्टका, संस्कारs.
Stein's cat. (Intro. p. XV and p.
86) gives the date of composition

as śake 1562 (1640-41 A. D.),
but B. O. cat. vol. I. No. 72
and J.B.O.R.S. for 1927 parts
III-IV p. IX give 1500 śake
(1578-79 A. D.) as the date.

कृत्यतत्त्व of रघुनन्दन.

कृत्यतत्त्व alias प्रयोगसार of कृष्णदेव
स्मार्तवागीश.

कृत्यतत्त्वार्णव alias कृत्यकालविनिर्णय of
श्रीनाथ, son of श्रीकराचार्य; m. in
शुद्धितत्त्व and प्रायश्चित्ततत्त्व, नि. सि.,
रामप्रकाश and quotes महार्णव.
About 1475-1525 A. D.

कृत्यदर्पण of आनन्दशर्मा, son of राम-
शर्मा; m. in his व्यवस्थादर्पण.

कृत्यदीप m. in देवदासप्रकाश.

कृत्यद्विर्तिमञ्जरी by रामचन्द्र (pr. at
Bombay in 1855).

कृत्यप्रदीप of कृष्णमित्राचार्य.

कृत्यप्रदीप of केशवभट्ट (this is pro-
bably the कृत्यप्रदीप quoted in
शुद्धितत्त्व, श्राद्धतत्त्व, and other
तत्त्वs).

कृत्यमञ्जरी by बापूभट्ट, son of महादेव
केळकर; composed in śake 1640
पौषमास on नित्य, नैमित्तिक, काम्य rites
and observances in the 12 months
of the year, on संक्रान्ति, eclipses
&c. at सप्तर्षि (modern Satara).
N. vol. X. pp. 217-219.

कृत्यमहार्णव of वाचस्पतिमिश्र under
हरिनारायणदेव of मिथिला. Deals
with feasts and fasts on impor-
tant days of the twelve months
of the year; m. in आचारमण्डल;
vide sec. 98.

कृत्यसुक्तावली vide सत्कृत्यसुक्तावली.

कृत्यरत्न m. in नि. सि., आश्वमेधसूत्र.

कृत्यरत्न of सण्डेराय, son of हरिभट्ट, son of नारायणभट्ट who was honoured by the king of बिदर्भ. In 8 प्रकाश. Mentions हेमाद्रि; माधवीय and his own संस्काररत्न. Baroda O. I. No. 1953.

कृत्यरत्नाकर of चण्डेश्वर; vide sec. 90 (pr. B. I. series, 1921).

कृत्यरत्नाकर of सुदाकरसूत्र.

कृत्यरत्नायली of रामचन्द्र, son of बिठ्ठल and grandson of बालकृष्ण तत्सत्. He was daughter's son of रघुनाथ, author of कालतत्त्वविवेचन. Composed in संवत् 1705 (1648-49 A. D.). Deals with religious observances of तिथि from प्रतिपद् and of months from चैत्र to फाल्गुन; quotes हेमाद्रि, मदनरत्न, नारायणभट्ट.

कृत्यरत्नाकर of लक्ष्मीधर.

कृत्यरत्नाकर of लोकनाथ.

कृत्यरत्न a manual of ceremonial observances for different months of the year compiled under prince कृष्णचन्द्र of नवद्वीप about 1750 A. D.

कृत्याविलासमञ्जरी.

कृत्यसमुच्चय of भूपाल m. in कृत्यरत्नाकर p. 499.

कृत्यसागर m. in वर्धमान and स्मृतिरत्नाकर of वेदाचार्य. Earlier than 1400 A. D.

कृत्यसार by मधुरानाथ शूद्र.

कृत्यसारसमुच्चय of असुतनाथ ओझा (pr. at Bombay).

कृत्यसारसमुच्चय of वाचस्पति.

कृत्यापहृद्यदीपिका; vide शान्तिकल्पप्रदीप. कृत्यार्णव m. in देवदासप्रकाश.

कृष्णपद्धति by चतुर्भुज.

कृष्णभक्तिकल्पवल्ली alias भक्तिमञ्जरी or हरिभक्तिमञ्जरी—a work on कृष्ण worship in four parts (मञ्जरि).

कृष्णमङ्गीय the same as कर्मतत्त्वप्रदीपिका; m. in प्रयोगरत्न of नारायणभट्ट and in आह्निकचन्द्रिका. Earlier than 1500 A. D.

कृष्णार्चनचन्द्रिका of रत्नपाणि, son of सञ्जयेश्वर.

कृष्णसूतमहार्णव by आनन्दतीर्थ. N. (new series) vol. III. preface VI.

केशार्णव by केशव.

कोटचक्र on eight kinds of forts.

कोटिहोमप्रयोग by रामकृष्ण, son of नारायणभट्ट.

कौतुकचिन्तामणि by प्रतापकृष्णदेव. In three दीप्तिs on magic charms and expedients for protecting the king's person and for various other purposes, and on various startling, interesting experiments on women, plants, food. N. IX. pp. 189-190 and D. C. Ms. No. 981 of 1887-91 and 1031 of 1884-87. About 1520 A. D.

कौस्तुभनिर्णय.

कौशिकगृह्यसूत्र in 14 अध्याय (ed. by Bloomfield, 1889).

C. by भट्टारिभट्ट.

C. by दारिल.

C. by बासुदेव.

कौशिकयज्ञसूत्रपद्धति of केशव, son of सोमेश्वर, son of अनन्त ; composed at भोजपुर (Stein's cat. p. 248).

कौशिकसूत्रप्रयोगदीपिकावृत्ति.

कौशिकस्मृति m. in निर्णयदीपक, मस्क-
निभाष्य on गौतम, हेमाद्रि, माधव.

कौपीतिकयुद्धाकारिका.

कौपीतिकयुद्धासूत्र (pr. in Ben. S. series). Vide under शाङ्ख्यन-
युद्धासूत्र.

क्रतुस्मृति m. by the मिताक्षरा.

क्रमदीपिका m. in वर्षक्रियाकौस्तुभे
(p. 121) and वैषप्रतिष्ठातस्य ;
before 1500 A. D.

क्रमदीपिका (on worship of कृष्ण)
by केशवाचार्य in 8 पटल्स. About
1500 A. D.

C. by केशवभट्टगोस्वामी.

C. by गोविन्दभट्ट (pr. in Ch. S.
series).

क्रमदीपिका by नित्यानन्द.

क्रियाकाण्डशेखर m. in हेमाद्रि.

क्रियाकैरथचन्द्रिका.

क्रियाकौस्तुभे of गोविन्दानन्द (pr. in
B. I. series). Vide sec. 101.

क्रियाकौस्तुभे of मथुरानाथ.

क्रियानिवन्ध m. in सूत्रकमलाकर.

क्रियापद्धति by विश्वनाथ. Describes
rites from the day of death to
सपिण्डीकरण for माध्यन्दिनीयः. D.
C. Ms. No. 207 of 1884-87,

क्रियापद्धति or षड्विंशत्यध्विज्ञादिपद्धति
N. X. p. 237.

क्रियाप्रदीप.

H. D. 68.

क्रियाश्रय (astrological work in re-
lation to dharma) m. by अपराक.

क्रियासार m. in नि. सि. and कुण्ड-
मण्डपसिद्धि; earlier than 1600 A. D.

क्षत्रियसंख्या.

क्षयमासकृत्यनिर्णय.

क्षयमासनिर्णय.

क्षयमाससंसर्पकार्याकार्यनिर्णय by परशुराम
(Stein's cat. p. 87).

क्षयमाससंसर्पकार्याकार्यनिर्णयखण्डन by
परशुराम (Stein's cat. p. 87).

क्षयमासादिविवेक of रत्नपाणिशर्मा, son of
गंगोलीसंजीवित्स्वर ; composed dur-
ing the reign of छत्रसिंह of मिथिला.
Gives a long list of authorities,
such as वाचस्पति, वर्धमान, अनन्त-
पण्डित, महेश, स्मृतिविवेक &c.
Vide N. vol. VI p. 44.

क्षयाधिकमासविधिति by गणेशदत्त.

क्षेमप्रकाश by क्षेमचर्मन् ; composed in
Vikrama 1568 (1512 A. D.)
at बीरसिंहपुर, where he was go-
vernor. On आचार, विष्णुपूजा, शिव-
पूजा, दान, उत्सर्ग, व्रत ; ms. copied
in संवत् 1582 (1526 A. D.) when
बीरसिंहदेव was ruler (Stein's cat.
p. 305, extract).

क्षौरनिर्णय or -वर्ण by son of गङ्गाधर.

खड्गविवाह (Baroda O. I. 1142.)

खादिरसूत्र (pr. in Mysore G. O. L.
series and translated in S. B. E.
vol. 29). Agrees closely with

गोभिलसूत्र.

C. of रुद्रकन्द, son of नारायण re-
siding at मल्लवाट (pr. in above.).

खादिरसूत्राकारिका by वामन.

लेदपीठमाला by आपदेव.

गङ्गाकृत्यविवेक by वर्धमान for king राम-भद्रदेव of मिथिला. 1450-1500 A. D.

गङ्गाधरपद्धति by गङ्गाधर (Stein's cat. p. 87) m. in रुद्रकल्पद्रुम (vide BBRAS cat. vol. II. p. 226).

गङ्गाभक्तिरङ्गिणी by गणपति, son of धारिश्चर, in 3 chapters. He says that king नान्य of मिथिला gave वृत्ति to his grandfather. N. vol. V. p. 183; ms. dated 1766 संवत् (1710 A. D.).

गङ्गाभक्तिरङ्गिणी by चतुर्भुजाचार्य.

गङ्गाभक्तिप्रकाश by हरिनन्दन; composed in संवत् 1852 (1795-96 A. D.).

गङ्गाभक्तिसोदय by शिवदत्तहार्मा.

गङ्गासूत m. in रघुनन्दन and वर्धमान in गङ्गाकृत्यविवेक.

गङ्गावाचस्पत्यलि by विद्यापति, under the patronage of महादेवी विश्वासदेवी, wife of पद्मसिंह of मिथिला, son of शिवसिंह, son of देवसिंह, son of भवसिंह; m. by गोविन्दानन्द and रघुनन्दन (in प्रायश्चित्तसूत्र). About 1400-1450 A. D. Speaks of the advantage of visiting and worshipping the Ganges and bathing therein.

गणपतिस्वविवेक.

गणेशपद्धति by सोमेश्वरपुत्र (Ulwār cat. No. 1309).

गणेशविमर्शिनी m. in कृष्णमण्डपसिद्धि.

गणेशशान्ति.

गदाधरपद्धति (आचारसार्) pr. in B. I. series.

गद्यदेवल m. in प्रायश्चित्तमयूख.

गद्यविष्णु m. in नि. सि.

गद्यव्यास m. by कालविवेक of जीमूत-वाहन.

गन्धर्वप्रयोग (Stein's cat. p. 87).

गमस्तिस्मृति m. by अपरार्क, स्मृतिच०, हेमाद्रि.

गयादासनवन्द्य m. by भट्टोजि. Earlier than 1600 A. D.

गयातुष्टानपद्धति- part of त्रिस्थलीसेतु of नारायणभट्ट.

गयातुष्टानपद्धति alias गयापद्धति by रघुनाथ. Vide गयापद्धति.

गयापद्धति by अनन्तदेव.

गयापद्धति by रघुनाथ, son of माधव, son of रामेश्वर; flourished between 1550-1625 A. D.

गयापद्धतिदीपिका by प्रभाकर.

गयाप्रकरण from the त्रिस्थलीसेतु by नारायण.

गयाप्रकाश N. (new series) vol. I. p. 84.

गयाप्रयोग by वाचस्पतिमिश्र.

गयाप्राध्याययोग by मणिरामदीक्षित.

गयाप्राध्यायपद्धति.

गयाप्राध्यायपद्धति.

गयाप्राध्यायपद्धति by अनन्तदेव, son of उद्धवद्विषेदिक् (for वाजसनेयवेद).

गयाप्राध्यायपद्धति by रघुनन्दन. Vide p. 417 above.

गयाप्राध्यायप्रकरण m. in मलमासतत्त्व.

गयाप्राध्यायविधि by शकुलदेव (Baroda O. I. 8688).

गयाप्राध्यायविधिपद्धति of वाचस्पति. The first verse specially mentions

- वायुपुराण, गरुडपुराण and कल्पवृक्ष (i. e. कल्पतरु) as its authorities.
- गर्गपद्धति or गृह्यपद्धति, manual of domestic rites (for पारस्करगृह्य) by स्थपतिगर्ग on स्थालीपाकहोम, बलिदान, पिण्डपितृयज्ञ, श्रवणाकर्म, स्मृत्यगव, वैश्वदेव, मासश्राद्ध, नृडाकरण, उपनयन, ब्रह्मचारिव्रतानि, सीतायज्ञ, शालाकर्म; expressly states that it follows भर्तृयज्ञमत; m. in गङ्गाधरभाष्य on पारस्करगृह्य and in श्राद्धतत्त्व. I. O. ms. dated संवत् 1575 i. e. 1519 A. D. (Vide I. O. cat. p. 515 No. 1633).
- गर्गस्मृति m. in स्मृतिचन्द्रिका, नित्याचार-प्रदीप.
- गर्भाधानादिदशसंस्कारपद्धति by रामवत्स, son of गणेश्वर; completed by स्वामिठाकुर. About first half of 14th century.
- गर्भाधानादिविवाहपौडशकर्मपद्धति attributed to शौनक; mentions जयन्त.
- गागाभट्टपद्धति by गागाभट्ट.
- गायत्रीपद्धति of धृषणभट्ट.
- गायत्रीपुरश्चरण or -पद्धति by शङ्कर, son of बल्लाळ, surnamed चरि. He wrote व्रतोद्यापनकौस्तुभ in शके 1675 (1753 A. D.).
- गायत्रीपुरश्चरण by शिवराम.
- गायत्रीपुरश्चरण by सान्त्वभट्ट.
- गायत्रीपुरश्चरणचन्द्रिका by काशिनाथ, son of जयरामभट्ट and वाराणसी, surnamed भट्ट. His guru was अनन्त. Ulwar cat. extract 618.
- गायत्रीपुरश्चरणप्रयोग by कृष्णभट्ट, son of नारायणभट्ट; composed in 1757. A. D.
- गायत्रीपुरश्चरणविधि by अनन्तदेव.
- गायत्रीपुरश्चरणविधि by गीर्वाणेश्वरसरस्वती.
- गायत्रीपुरश्चरणविधि from the गायत्री-पुरश्चरणचन्द्रिका (vide Ulwar cat. extract 302).
- गायत्रीपुरश्चरणविधि from शारदतिलक.
- गायत्रीभाष्यनिर्णय (Ulwar cat. No. 1312 and extract 304).
- गार्गीयपद्धति m. in श्राद्धतत्त्व (vol. I. p. 213).
- गार्ग्यस्मृति m. by विश्वरूप, मिता०, अप-रार्क, स्मृतिच०.
- गार्ग्यस्थदीपिका by इयमन्नकं, pupil of यज्ञेश.
- गालवस्मृति m. in स्मृतिच०, कालमापव.
- गुणमञ्जरी by त्रिपाठिबालकृष्ण, son of काशीराम of the महारङ्ग family. On प्रायश्चित्त.
- गुणिसर्वस्व m. in श्राद्धविशेष of रुद्रधर and in तिथितत्त्व and मलमासतत्त्व. Earlier than 1400 A. D.
- गृहदीपिका of श्रीनाथ आचार्य m. in his कृत्यतत्त्वार्णव.
- गृहार्थदीपिका by वामदेव. Vide स्मृति-दीपिका; on doubtful points of rites and ceremonies.
- गृहपतिधर्म by विश्वेश्वर.
- गृहप्रतिष्ठातत्त्व.
- गृहवास्तु by चन्द्रचूड (portion of संस्कारनिर्णय).
- गृहस्थश्रुताफल.
- गृहस्थरत्नाकर by चण्डेश्वर a large work in 589 pages (pr. in B. I. series, 1928); sec. 90.

यह्यकल्पतरु.

यह्यकारिका.

- (1) आश्वलायनीय by जयन्त.
- (2) बौधायनीय by कनकसभापति.
- (3) सामवेदीय by श्रुवाक, son of विशासभट्ट.

यह्यकारिका by कर्क.

यह्यकारिका by रेणुक, composed in 1266 A. D.

यह्यकौमुदी m. in गोविन्दार्णव.

यह्यतात्पर्यदर्शन com. on आपस्तम्बयह्यसूत्र by छदर्शनाचार्य.

यह्यप्रदार्थानुक्रम, summary of matters connected with domestic rites, according to तैत्रायणीययह्यसूत्र.

यह्यपद्धति.

यह्यपद्धति (यजुःशाखीय) by भास्करदीक्षित. Ulwar cat. extract 54.

यह्यपद्धति by रामेश्वर.

यह्यपद्धति by बाह्यदेवदीक्षित, in three kandas on संस्कार, अष्टका &c.; ms. copied in शके 1720.

यह्यपरिशिष्ट- vide under बहुल्यह्यपरिशिष्ट, छन्दोगयह्यपरिशिष्ट.

यह्यपरिशिष्ट by अनन्तभट्ट.

यह्यपरिशिष्ट by वैकुण्ठनाथान्वार्य.

यह्यप्रदीपकभाष्य, a com. on शाङ्खायनयह्यसूत्र, by नारायण.

यह्यप्रयोग (आपस्तम्बीय) by ब्रह्मविद्यातीर्थ. He quotes छदर्शनाचार्य. Ulwar cat. extract 14.

यह्यप्रयोग

बौधायनीय.
वाजसनेय.

यह्यप्रायश्चित्तसूत्र (Hultzs R. I. No. 637).

यह्यभाष्यसंग्रह or यह्यभाष्यार्थसंग्रह m. by हेमाद्रि.

यह्यरत्न by वैदिकसार्वभौम (i. e. probably वैकुण्ठेश) in 21 khandas; deals with बाह्यसंस्कार like गर्भाधान, पुंसवन, सीमन्तोन्नयन, जातकर्म, नामकरण, अन्नप्राशन, चूडाकर्म, उपनयन, चत्वारि वेदव्रतानि and दैवसंस्कार like पाकयज्ञ.

C. विबुधकण्ठभूषण or कण्ठभूषा by वैकुण्ठनाथ वैदिकसार्वभौम, son of रङ्गनाथ of हारीतगोत्र. Hultzs R. I. No. 603 and extract, p. 88. Refers to his पितृमेघसार and its टीका and आशीचशतक and its व्याख्या.

यह्यसंग्रह m. by जयराम in his भाष्य on पारस्करयह्य III. I. I.

यह्यसूत्रपद्धति.

यह्यसूत्रप्रकाशिका (on पारस्करयह्य) by विश्वनाथ, son of सुसिंह. About 1600 A. D.

यह्याग्निसागर alias प्रयोगसार by नारायणभट्ट, son of लक्ष्मीधरभट्ट, surnamed आरड (आरडे); quotes रामाण्डारव्याख्या on छर्तस्वामी's भाष्य on आपस्तम्ब, प्रयोगपारिजात, प्रयोगरत्न, निर्णयसिन्धु, भट्टोजिदीक्षित, परब्रह्मसमप्रताप and रामबाजपेयी and his own आह्वसागर. Later than 1650 A. D.

यह्यासंग्रह by गोभिलपुत्र (pr. in B. I. series as appendix to गोभिलयह्य); m. in कृत्यचिन्तामणि of शिवराम and in the छन्दोगबृहोत्सर्गतत्त्व and मठप्रतिष्ठातत्त्व.

C. by रामकृष्ण, son of दामोदर.

युद्धासंग्रहपरिशिष्ट m. in छन्दोगब्रह्मोत्तर-
तत्त्व and edited by Bloomfield in
Z D M G. vol. 35 pp. 537-548
in 209 verses and two प्रपाठकः.
Begins अथातः संप्रवक्ष्यामि बहुलं पञ्च-
योनिना । ब्राह्मणानां हिताधीय संस्कारार्थं
तु भाषितम् ॥. Text same as in
B. I. series.

युद्धोक्तकर्मपद्धति.

गोत्रनिर्णय by केशवदैवज्ञ of तन्दिपुर in
27 श्लोकः.

C. वाक्पुष्पमाला by प्रभाकर दैवज्ञ ;
mentions प्रवरमञ्जरी of श्रीधर.

गोत्रनिर्णय by बालम्भट्ट.

गोत्रनिर्णय by महादेव दैवज्ञ.

गोत्रप्रवर (Bik. cat. p. 391).

C. भास्कर.

गोत्रप्रवर by प्रभाकर दैवज्ञ (probably
same as वाक्पुष्पमाला, a com. on
गोत्रप्रवरनिर्णय of केशव).

गोत्रप्रवरकारिका.

गोत्रप्रवरखण्ड (taken from आपस्तम्ब-
सूत्र).

गोत्रप्रवरखण्ड (taken from धर्मसिन्धु).

गोत्रप्रवरदर्पण.

गोत्रप्रवरदीप by विष्णुपण्डित.

गोत्रप्रवरनिर्णय by अनन्तदेव (in संस्कार-
कौस्तुभ, which is taken from his
brother's work).

गोत्रप्रवरनिर्णय by आपदेव (probably
a mistake, as जीवदेव was a son of
आपदेव). Vide Baroda O. I. No.
1870.

गोत्रप्रवरनिर्णय by कमलाकर son of
रामकृष्ण (also styled गोत्रप्रवरदर्पण)

(pr. by Chentsalrao, Mysore
1900). First half of 17 century.

गोत्रप्रवरनिर्णय by केशवदैवज्ञ of तन्दि-
ग्राम (ms. in Baroda O. I. 8131
dated इके 1600). Each verse
ends with the words कुर्वन्तु वो
मङ्गलम्.

C. वाक्पुष्पमाला by प्रभाकर दैवज्ञ.

गोत्रप्रवरनिर्णय by गोपीनाथ (Baroda
O. I. 11041).

गोत्रप्रवरनिर्णय by जीवदेव, son of आप-
देव and younger brother of
अनन्तदेव, author of संस्कारकौस्तुभ ;
quotes प्रवरमञ्जरी, आश्वलायनसूत्र-
वृत्तिकार, नारायणवृत्ति. About 1660-
1680 ; says मातुगोत्र is to be avoid-
ed in marriage by माध्यन्दिनीय
alone as सत्यापाह says and as the
शिष्टाचार is to the same effect.

गोत्रप्रवरनिर्णय by नागेशभट्ट.

गोत्रप्रवरनिर्णय by नारायणभट्ट m. in
गोत्रप्रवरनिर्णय by भट्टोजि.

गोत्रप्रवरनिर्णय by पद्मनाभ (Baroda O.
I. 8789).

गोत्रप्रवरनिर्णय by भट्टोजिदीक्षित ; first
half of 17th century (also sty-
led गोत्रप्रवरभास्कर).

गोत्रप्रवरनिर्णय by (अभिषव) माधवा-
चार्य.

C. by नारायणार्य, son of मण्डूति-
रघुनाथार्य (pr. by Chentsalrao,
Mysore, 1900).

गोत्रप्रवरनिर्णय by रघुनाथ, son of माधव,
son of रामेश्वर. 1550-1625 A. D.

गोत्रप्रवरनिर्णय by विश्वनाथदेव or विश्वे-
श्वर, son of जम्बुदेव and younger
brother of रामदेव ; finished at

Benares (I. O. cat. vol. III. p. 580). Composed in Śāke 1506 (Baroda O. I. 11055). In verse and prose.

गोत्रप्रवरनिर्णय by सदारास.

गोत्रप्रवरनिर्णयवाक्यसुधार्णव by विश्वनाथ-
देव (Baroda O. I. 9375).
Different from गोत्रप्रवरनिर्णय.

गोत्रप्रवरभास्कर by भट्टोजि; same as
गोत्रप्रवरनिर्णय.

गोत्रप्रवरमञ्जरी by केशव, who also
wrote कुहूर्ततत्त्व.

C. by राम; quotes स्थायर्थसार,
प्रयोगपारिजात.

गोत्रप्रवरमञ्जरी alias प्रवरमञ्जरी by उरु-
षोसमण्डित (standard work on
this subject). Pr. by Chentsal-
rao, Mysore, 1900. Under each of
the eight original gotras quotes
passages from आपस्तम्ब, आश्वला-
यन, कात्यायन, बौधायन, मत्स्यपुराण,
लौगाक्षि, सत्यापाढ; mentions धूर्त-
स्थानी, कपर्विस्वामी, and ब्रह्मदेवस्वामी
as भाष्यकारs on आपस्तम्बसूत्र; m. in
lit. सि., नृसिंहप्रसाद, दत्तकर्ममांसा.
Earlier than 1450 A. D.

गोत्रप्रवरमञ्जरी by शङ्करतन्त्रिक; gives
exhaustive enumeration of divi-
sions and sub-divisions of go-
tras; mentions ज्योतिर्निबन्ध, प्रवर-
दीपिका, व्याख्याकार of बौधायन.
(Baroda O. I. No. 7657).

गोत्रप्रवरमञ्जरीसारोद्धार by शङ्करदैवज्ञ,
son of शिव.

गोत्रप्रवररत्न by लक्ष्मणभट्ट, son of राम-
कृष्णभट्ट and younger brother of
कमलाकरभट्ट. About 1585-1630
A. D.

गोत्रप्रवरविवेक (from the धर्मप्रदीप by
वनजय).

गोत्रप्रवराध्याय vide प्रवराध्याय.

गोत्रप्रवरोच्चार (from the औदीच्य-
प्रकाश).

गोत्रासुत by नृसिंहपण्डित.

गोदानविधिसंग्रह by मधुखदनगोस्वामिभ्य,
son of ब्रजराज.

गोपालकारिका (बौधायनीय) 420 verses
on various matters connected
with religious observances, such
as the measurement and con-
struction of altars.

गोपालपद्धति He is m. even by नारा-
यण. Earlier than 1000 A. D.
BBRAS. cat. vol. II. p. 183.

गोपालपूजापद्धति by दिनकर, son of
नृसिंह belonging to दक्षार्ण coun-
try (on worship of कृष्ण). I. O.
ms. (cat. p. 587) dated संवत्
1664.

गोपालरत्नाकर by गोपाल.

गोपालसिद्धान्त m. in आचाररत्न.

गोपालार्चनचन्द्रिका.

गोपालार्चनचन्द्रिका by लक्ष्मीनाथ.

गोभिलयुगसूत्र (pr. in B. I. series
and by Dr. Knauer and tr. in
S. B. E. vol. 30.).

C. (भाष्य) by भट्टनारायण son of
महाबल; m. in श्राद्धतत्त्व of रघुनन्दन;
ms. copied in ल. सं. 431
(1549-50 A. D.).

C. (भाष्य) by वसोधर, m. in दान-
क्रियाकौमुदी of गोविन्दानन्द and in
श्राद्धतत्त्व. Earlier than 1500 A. D.

C. सरंला m. in तिथितत्त्व and श्राद्ध-
तत्त्व. Earlier than 1500 A. D.

C. by सायण.

C. ह्यबोधिनीपद्धति by शिवराम, son of विश्राम (different from the author's कारिकाबोधिनी). About 1640 A. D. (Stein's cat. p. 86).

C. पद्धति by अग्निहोत्रविष्णु, of मथुरा.

C. कारिकार्थबोधिनी by शिवराम, son of विश्राम (Stein's cat. p. 15 and p. 250).

गोभिलपरिशिष्ट (pr. in B. I. series with com.) on सन्ध्याहूत, स्नान-सूत्र and आहुतकल्प.

C. प्रकाश by नारायण ; m. by रघु-नन्दन.

गोभिलआहुतसूत्रभाष्य m. by रघुनन्दन in तिथितत्त्व and आहुततत्त्व. Probably same as भाष्य of महायशस्.

गोभिलसंध्याहूत.

गोभिलस्मृति-same as कर्मप्रदीप of काल्या-यन. Anan. Sm. pp. 49-71.

गोभिलीपरिशिष्ट (on rites for propitiating the planets in their evil positions, on ग्रहघात etc.) N. vol. X. pp. 201-202.

गोभिलीयआहुतकल्प.

C. (भाष्य) by महायशस्, m. in आहुततत्त्व of रघुनन्दन. महायशस् is probably same as यशोधर above.

C. by समुद्रकर m. in आहुतकला of भवदेव's स्मृतिचन्द्र.

गोबधप्रायश्चित्त.

गोविन्दमानसोद्भास m. in एकदशीतत्त्व and मलमासतत्त्व. So earlier than 1500 A. D.

गोविन्दार्चनचन्द्रिका (pr. at Bombay).

गोविन्दार्णव alias स्मृतिसागर or धर्म-तत्त्वावलोक by शेषसुसिंह son of राम-चन्द्र ; compiled under the orders of महाराजाधिराज गोविन्दचन्द्र of Kāśī, divided into six वीचिस (waves) on संस्कार, आह्निक, आहुत, ह्युहि, काल and प्रायश्चित्त ; quotes कल्पतरु, अपराक, माधवाचार्य, विश्वेश्वर-भट्ट and is quoted in the निर्णय-सिन्धु, आचाररत्न of लक्ष्मणभट्ट ; compiled between 1400 and 1450 A. D. Vide Ulwar cat. extract, 304 for a long description of a town ताण्डेतिहा near Benares, which is said to have surpassed Delhi and Kalpi and of the श्री-वास्तक family of kings, of which गोविन्दचन्द्र was a scion and of the शेष family. The Ulwar ms. (verse 85) speaks of only five वीचिस (omitting प्रायश्चित्त). It appears that शेषकृष्ण in his द्वादश-अक्षरशिरोमणि claims the गोविन्दार्णव as his work. Vide Ind. Ant. for 1912 p. 248.

गौडनिबन्ध m. in the पितृभक्ति of श्रीदत्त.

गौडनिबन्धसागर m. in नि. सि. (probably the आहुतसागर of कुल्लूकभट्ट).

गौडआहुतकौमुदी m. in निर्णयसिन्धु (probably the आहुतकौमुदी of गोविन्दानन्द).

गौडसंज्ञांतरप्रदीप m. in the कालसार of भदाधर.

मौढीयचिन्तामणि m. in कालसार of गदाधर.

गौतमधर्मसूत्र- vide sec. 5 ; pr. in B. S. series and Jivananda Sm. part II. pp. 403-434.

C. by कुलमणि शूक.

C. (भाष्य) by मस्करिच (pr. in Mysore G. O. L. series).

C. मिताक्षरा by हरदत्त (pr. in Ānan. P.)

गौतमस्मृति.

ग्रन्थराज Or स्मृतिग्रन्थराज.

ग्रन्थविधानधर्मकुसुम by शङ्करशर्मन्.

ग्रहणक्रियाक्रम.

ग्रहणनिर्णय (from the प्रयोगरत्न of नारायणभट्ट).

ग्रहणश्राद्धनिर्णय.

ग्रहदानप्रयोग ; refers to माधव.

ग्रहमखतिलक by माधव, son of कृष्णाचार्य, of भारद्वाजगोत्र. Peterson's 5th Report p. 176.

ग्रहमखप्रयोग (N. X. p. 200).

ग्रहयज्ञकारिका.

ग्रहयज्ञतत्त्व by रघुनन्दन. Mentions दीपिका.

ग्रहयज्ञदीपिका by सदाशिव दीक्षित.

ग्रहयज्ञनिरूपण from संस्कारकौस्तुभ of अनन्तदेव.

ग्रहयज्ञपद्धति.

ग्रहयज्ञप्रयोग.

ग्रहयज्ञविधान by अनन्तदेवभट्ट, son of नागदेवभट्ट.

ग्रहयागकौस्तुभ by रामकृष्णभट्टाचार्य.

ग्रहयागप्रयोगतत्त्व Or ग्रहयागतत्त्व by रघुनन्दन, son of हरिभट्ट ; pr. in Ben-

gali type by Sanskrit Sahitya-parishad, Calcutta (No. 10). This is over and above his 28 तत्त्वः.

ग्रहयोगशान्ति.

ग्रहशान्ति according to शाङ्खायन and गोभिल.

ग्रहशान्तिपद्धति Or वासिष्ठीशान्ति by गणपति रायल, son of हरिशङ्कर. About 1686 A. D.

ग्रहशान्तिपद्धति by योद्धुराज.

ग्रहस्थापनपद्धति (Peterson's 5th Report p. 98).

ग्रामनिर्णय Or पातित्यग्रामनिर्णय (from the सह्याश्रिखण्ड of the स्कन्दपुराण).

घृतप्रदानरत्न by प्रेमनिधि.

चक्रनारायणीय m. in द्वुगोत्सवविधेक of शूलपाणि. So earlier than 1400.

चक्रनारायणीयनिबन्ध Or स्मृतिसारोद्धार by विश्वम्भरविधेदिच in 12 उद्धारः on सामान्यनिर्णय, एकभक्तादिनिर्णय, तिथिसामान्यनिर्णय, प्रतिपदादितिथिनिर्णय, व्रत, संक्रान्ति, श्राद्ध, आशौच, गर्माधानादिकालनिर्णय, आह्निक, व्यचहार, प्रायश्चित्त, under orders of prince नारायणमल्ल, son of भीममल्ल ; mentions प्रतापमार्तण्ड, होरिलस्मृति, रूपनारायणीय, अनन्तभट्टीय. First half of 17th century ; pr. in Ch. S. series.

चण्डिकाचर्चनदीपिका by काशीनाथभट्ट, son of जयरामभट्ट, son of शिवरामभट्ट, of the भट्ट family. (Ulwar cat. extra. t 620).

चण्डीप्रयोग by कमलाकर, son of रामकृष्ण,

चण्डीप्रयोग by नागोजिभट्ट.

चण्डूकविनयश्च or स्मार्तकर्मणि स्मृत्यनुसंधानविवरण by महामात्य श्रीसहाय चण्डूक.
On daily duties, शास्त्र, मलमास, त्रयोदशीनिर्णय &c. (Baroda O. I. No. 296 dated संवत् 1593).

चतुरशीतिज्ञातिप्रशस्ति by लक्ष्मीधर.

चतुर्थीकर्मन् (on the ceremonies to be performed on the fourth night after marriage).

चतुर्विंशश्लोकी by भट्टोजि (Baroda O. I. 1488). In fourteen verses on शास्त्र.

C. by महेश्वर.

चतुर्विंशतिनामणि of हेमाद्रि. Vide sec. 87 (pr. in B. I. series). Hultsch R. I. No. 658 contains अथश्रित्त and व्यवहार, but they are most probably by a different author.

चतुर्विंशतिमत or -स्मृति. Vide sec. 42.

C. by भट्टोजि (Ben. S. series publishes on संस्कार and शास्त्र). The I. O. cat. ms. p. 475 (on संस्कार-काण्ड only) ascribes it in the colophons to राजचन्द्र, son of नारायणभट्ट. Mss. of अष्टिक, आचार and प्रायश्चित्तकाण्ड are known.

C. by रामचन्द्र, son of नातराज.

चतुर्विंशतिविमलसर (Baroda O. I. 2247 and 10540).

चतुर्विंशतिस्मृतिधर्मसारसमुच्चय.

चतुश्चरित्तरिशत्संस्काराः

चन्दनयेनदानप्रमाण or -तत्त्व by लक्ष्मीधर.
Rites on the occasion of the first śrāddha of a woman dying
H. D. 69.

before her husband and son.
Based on राजचन्द्र. N. (new series)
I. p. 100.

चन्द्रविनयेनस्मृत्यनुसंधानविवरण by लक्ष्मीधर भट्टाचार्य
of लखनौ. N. (new series) I. p. 101; ms. dated 1765 A. D.

चन्द्रमालादर.

चन्द्रमालिका.

चन्द्रमालिका quoted in निर्णयदीपक.

चन्द्रमालिका m. by वि. सि., न. (पण्डित's शास्त्र-संस्कार, भट्टोजि. Earlier than 1570 A. D.

चन्द्रमालिका m. in निर्णयदीपक.

चन्द्रमालिका m. in वि. सि. (probably लक्ष्मीधरभट्ट or आचार्यलक्ष्मीधर).

चमत्कारचिन्तामणि by नारायणभट्ट (pr. at Benares, 1870); m. in आचार-मसूदा, समयसूत्र.

C. शिवाचारा.

C. शम्भुगार्हपत्यिका by धर्मेश्वर (pr. at Benares, 1870).

C. by नारायण.

चमत्कारचिन्तामणि by राजविभट्ट; (is probably the work so m. by वि. सि.). It is on astrology. Earlier than 1550 A. D.

C. (ms. dated संवत् 1657 i. e. 1600-1601 A. D.).

चमत्कारचिन्तामणि by वैद्यनाथ. On संस्कारs of two kinds, धात्र (गर्भाधान and others) and देव (such as पाकपक्ष), on छहर्तस for गर्भाधान and other संस्कारs and on मल-मासकल्याणक; D. C. No. 112 of 1895-1902 copied in संवत् 1719.

चलाचलश्रुतिप्रतिष्ठा.

चलार्चा (acc. to बौधायन); vide B.B.R.A.S. cat. vol. II. p. 243.

चलार्चापद्धति by अनन्तदेव.

चलार्चापद्धति of नारायण based on गृह्य-परिशिष्ट, त्रिविक्रमपद्धति, कालादर्श, पुरुषार्थप्रबोध, शारदातिलक and बोप-देव. Later than 1450 A. D.

चाणक्यनीति (ed. by Kressler).

चाणक्यनीति or चाणक्यराजनीति or चा-णक्यशतक. There is a पृथुचाणक्य in 660 verses. There is a लघु-चाणक्य also.

चाणक्यनीतिदर्पण of गजानन.

चाणक्यनीतिसारसंग्रह in 108 stanzas. It begins 'शूलसूत्रं प्रवक्ष्यामि चाणक्येन यथोदितम्'.

चाणक्यराजनीतिशास्त्र (pr. in Calcutta O. series No. 2, 1921).

चाणक्यसप्तति.

चाणक्यसारसंग्रह.

चाणक्यसूत्र (pr. at end of the कौटिलीय in Dr. Shām Sastri's edition).

चातुराश्रम्यधर्म by श्रीकण्ठायायन.

चातुर्मास्यकारिका by गोपाल.

चातुर्वर्ण्यधर्मसंग्रह.

चातुर्वर्ण्यविचार by गङ्गादत्त.

चातुर्वर्ण्यविवरण by गङ्गाधर.

चातुर्वर्ण्यविवेचन by धरणीधर.

चातुर्वर्ण्यव्यवस्था by धरणीधर.

चारायणीयगृह्यपरिशिष्ट m. by हेमाद्रि.

चारुचर्या by क्षेमेन्द्र (pr. in Kāvya-mālā series).

चारुचर्या by भोजराज.

चूडाकरणकेशान्तौ.

चूडाकर्म by दत्तपण्डित.

चूडाकर्मप्रयोग.

चौलोपनयन from the विश्वप्रकाशपद्धति of विश्वनाथ.

चौलोपनयनप्रयोग.

छन्दोगकर्मासुष्ठानपद्धति by भवदेवभट्ट. Vide छन्दोगपद्धति.

छन्दोगगृह्य. Vide गोभिलगृह्य.

C. (साय्य) m. by हरदत्त in his अनाविला.

छन्दोगपद्धति by भवदेवभट्ट; vide sec. 73.

C. संस्कारपद्धतिरहस्य of रामनाथ, composed in Śāke 1544 (1622 A. D.).

छन्दोगपरिशिष्ट- same as कर्मप्रदीप. (It is in verse).

छन्दोगपरिशिष्ट m. by हेमाद्रि.

C. m. in श्राद्धविवेक of रुद्रधर.

C. प्रकाश by महामहोपाध्याय नारायण, son of गोण and grandson of उमापति, who was a great ग्रामाकर and patronised by king जयपाल. Vide under कर्मप्रदीप.

CC. सारमञ्जरी by श्रीनाथ, son of श्रीकराचार्य.

CC. by हरिराम.

CC. by हरिहर.

C. by आशापर or आशार्क, son of चक्रधर.

छन्दोगप्रायश्चित्त.

छन्दोगश्राद्ध.

छन्दोगश्राद्धतत्त्व by रघुनन्दन.

C. by काशीराम, son of राधावल्लभ, son of रामकृष्ण.

छन्दोगाचारदीपिका by श्रीनाथ, son of श्रीकर.

छन्दोगाचारकृत्य m. by रघुनन्दन.

छन्दोगानीयाह्निक by शिवराम, son of विश्राम. (I. O. cat. I. p. 95 ms. dated संवत् 1810 i. e. 1753-4 A. D.). Composed about 1640.

छन्दोगाह्निक by गोवर्धनदीक्षित, son of वेणीदास (Baroda O. I. No. 1026). Ms. dated संवत् 1860.

छन्दोगाह्निक by श्रीदत्त, m. by रघुनन्दन in आह्निकतत्त्व.

छन्दोगाह्निक by सदानन्द.

छन्दोगाह्निकपद्धति by रामकृष्ण त्रिपाठि.

छन्दोगाह्निकोद्धार of हङ्करमिश्र, son of भवनाथमिश्र. Vide under प्रायश्चित्त-प्रदीप.

छन्दोपहारावलि.

छागलेयस्मृति m. in मिताक्षरा, हेमाद्रि, माधवाचार्य.

जगद्गुह्य by श्रीबल्लभाचार्य of the भारद्वाजगोत्र (in more than 24 प्रकरणस).

जगन्नाथकारिका m. in गदाधर's भाष्य on पारस्करयुद्ध.

जगन्नाथप्रकाश by सुरमिश्र, composed under orders of जगन्नाथ, of Kāmboja family. Vide Mitra's Notices vol. V p. 109 for contents (the ms. was copied in संवत् 1838 i. e. 1782-3 A. D.); in ten प्रभास.

जटमलखिलास by श्रीधर compiled under the patronage of prince

(महाठक्कर) जटमल, younger brother of चायमल, who was son of बालचन्द्र, son of दौल who was sole minister of the king of Delhi. The family was Mandira from Kosala country and their capital was स्वर्णपुरी. Deals with आचार, काल, श्राद्ध, संक्रान्ति, मलमास, संस्कार, आशौच and ह्युद्धि. The date in the I. O. ms. is corrupt 'वानान्नवाणक्षिति' (? रत्नाक्षवाणक्षिति 1559) of the विक्रम era. About 1500 A. D. Names काल-निर्णय, कालादर्श, प्रासाददीपिका.

जनिदोषप्रतिकार-ms. (Baroda O. I. No. 2365) dated 1565 संवत् (1508-9 A. D.).

जन्मदितकृत्यपद्धति.

जन्मदिवसपूजापद्धति.

जन्ममरणविधेय by वाचस्पति (Baroda O. I. No. 12774). On अशौच and श्राद्ध.

जन्माष्टमीतत्त्व or जन्माष्टमीव्रततत्त्व by रघुनन्दन.

जन्माष्टमीनिर्णय by विठ्ठलेश्वर.

जयतुङ्ग m. in निर्णयसिन्धु.

जयन्तकारिका.

जयन्तीनिर्णय (on कृष्णजन्माष्टमी) by आनन्दतीर्थ.

जयन्तीनिर्णय by गोपालदेविक, pupil of रामानुजयोगीन्द्र and son of आत्रेय कृष्णार्थ.

जयसाधवमानसोल्लास by जयसिंहदेव of गोरक्षपुर (modern Gorakhpur). He was a devotee of नारायण; deals with all religious acts

(nitya, naimittika, and kāmya) about बह्मदेव. The प्रज्ञप्ति at the end of D. C. ms. No. 241 of A 1881-82 is by हरिदास राजपण्डित; ms. copied संवत् 1827 (1771 A. D.).

जयसिंहकृतम् by रत्नाकर of the शाण्डिल्यशोध, son of पण्डितश्रीदेव-भट्ट of Benares (extensive work in 900 pages pr. by Lakṣmīvenka-ṭeśvara Press at Kalyan in 1925). A digest in 19 स्तवक on काल, व्रत, आहु, दात etc. the first being on काल, compiled under the patronage of जयसिंह who performed ज्योतिषोत्सव in उज्जयिनी and also पौण्डरीक. His city अश्विका (Amber) is also referred to. Composed in Vikrama 1770 (1713 A. D.). Gives genealogy as जयसिंह (who brought Shivaji to Delhi) - राससिंह - कृष्णसिंह - विष्णु-सिंह - जयसिंह. Sometimes called भूमोद्धोत (Ulwar cat. extract 305); pr. in Bombay, 1903.

जयानिर्वन्ध (विचल ?) m. in कृत्य-रत्नाकर of खण्डेश्वर (p. 166).

जयानिवेकप्रयोग by रघुनाथ.

जयार्णव m. by मि. लि. and by गदाधर in पारस्करब्रह्मसूत्रभाष्य. Vide युद्ध-जयार्णव.

जलयात्रा.

जलाशयभतिहार by भागुनिमिश्र.

जलाशयारामोत्सर्गविधि or -पद्धति.

(1) by नारायणभट्ट, son of रामेश्वर; quotes खपनारायण; 1513-1575 A. D.; sec. 103.

(2) by कमलाकर; sec. 106.

जलाशयोत्सर्गप्रकाश pr. at Ratnagarh (1893 A. D.).

जलाशयोत्सर्गस्तव of रघुनन्दन (pr. by Jivananda). Sec. 102.

जातकर्मन् from the संस्कारभास्कर.

जातकर्मपद्धति by केशवभट्ट.

जातकर्मपद्धति by दासोदर.

जातकर्मादिपालाशकर्मन्त by दायणभट्ट.

जातिरिद्धादिनिर्णय by विद्यार्णव; N (new series) II p. 55-56.

जातिनिर्णय (Baroda O. I. No. 11003) on दायस्थ etc.

जातिमाला (part of रुद्रवामलतन्त्र).

जातिमाला (vide N. vol. II. p. 151) on the origin of different Hindu castes.

जातिमाला by सोमनाथ, son of सुहृल and आपात्मिका, surnamed सकलकल and inhabitant of जलग्राम. Divided into three parts in verse on लक्ष्मीनिष्ठा, वैराग्य, पार्वतीस्तुति; but contains nothing on धर्म or जाति. D. C. Ms. No. 302 of 1884-86.

जातिमाला (from पराशरपद्धति); Stein's cat. p. 94.

जातिविवेक m. in सद्भाषारशिरोमणि of होपकृष्ण and in सुसिंहप्रसाद.

जातिविवेक by कृष्णगोविन्द पण्डित. Part of a larger work called वर्णा-श्रमधर्मदीपिका.

जातिविवेक by ब्रह्मनाथ.

जातिविवेक by नारायणभट्ट (Baroda O. I. 1147).

जातिविवेक by पराशर.

जातिविवेक by रघुनाथ.

जातिविवेक by विश्वनाथ (N. vol. IX p. 179). Stein's cat. calls it 'विवेकसंग्रह' (p. 89).

जातिविवेक by विश्वेश्वरभट्ट (probably same as first part of कायस्थधर्म-दीप).

जातिविवेक by व्यासगोपीनाथकवि of वासिष्ठगोत्र, son of शाङ्गधर, grandson of विश्वनाथ, of प्रत्यगुहपुर (Parāṇḍa in Mahārāṣṭra?). In three volumes; ms. (I. O. cat. vol. III p. 519 No. 1639) is dated śake 1564 (1642 A. D.). Peterson (in Ulwar cat. No. 1323) says that it is part of विश्वम्भरवास्तु-शास्त्र, which is quoted by हेमाद्रि and he gives the father's name as व्यासराज previously called विश्वनाथ and grandfather as 'Samaraja'.

जातिविवेकशतप्रश्न attributed to सायण.

जातिविवेकसंग्रह by विश्वनाथ.

जातिसाङ्ख्य by शिवलाल शुक्ल.

जातिसाङ्ख्यवाद by अनन्तास्वार.

जातिसाङ्ख्यवाद by वेणीराम शाकदीपिन.

जिकनीयनियन्त्र m. in दृगोत्सविवेक of झुलपाणि and by कुल्लुक.

जीर्णोद्धारविधि (according to त्रिविक्रम) on repairing temples, images of gods &c. N. vol. X. p. 271.

जीवच्छास्त्रप्रयोग by नारायणभट्ट, son of रामेश्वरभट्ट.

जीवच्छास्त्रप्रयोग by शौनक.

जीवत्पितृकर्मव्यनिर्णय by बालकृष्णभट्ट, son of रङ्गोजिभट्ट. N. (new series) vol. III p. 64 (ms. dated संवत् 1785).

जीवत्पितृकर्मव्यनिर्णय by बालकृष्ण पाय-गुण्डे (Baroda O. I. Nos. 358 and 5549).

जीवत्पितृकर्मव्यनिर्णय or-कर्मनिर्णय by रामकृष्णभट्ट, son of नारायणभट्ट, son of रामेश्वर. About 1570-1590 A. D.

जीवत्पितृकर्मव्यसंक्षेप by कृष्णभट्ट.

जीवत्पितृकविभागव्यवस्था by मधुसूदन-गोस्वामिन, son of व्रजराज.

जीवत्पितृकविभागव्यवस्था by मधुसूदन-गोस्वामिन, son of व्रजराज.

जीवत्पितृकविभागव्यवस्था-सारसंग्रह-abridgment of the above ms. (Ulwar cat. No. 1324) copied in संवत् 1812 (1755-6 A. D.).

जीवभास्त्र Aufrecht's Leipzig cat. 611.

जैमिनिमुद्रा (ed. by Dr. Caland, Panjab Oriental Series 1922).

C. लुबोचिनी by श्रीनिवास (extracts printed in above).

जैमिनिमुद्रासम्बन्धसि.

ज्ञातिभेदविवेक.

ज्ञानभास्कर (in the form of a dialogue between सूर्य and अरुण). Divided into प्रकाश on प्रायश्चित्त, कर्म &c.; vide Bik. cat. p. 398. Burnell (Tanjore ms. cat. p. 136 b) says that the author's name appears to be दिङ्मणि. Baroda O. I. 1136 is a part of it (कर्मप्रकाश on रोमाधिकार) and ex-

tends over 10000 ग्रंथ and No. 10546 is another in 14000 ग्रंथ.

ज्ञानमाला by भट्टोत्पल m. in the धर्म-
प्रदीप of भोज and in आह्निकतत्त्व of
रघुनन्दन and in आचारमयूख.

ज्ञानरत्नावलि m. in हेमाद्रि, वृत्तिप्रसाद
(दानसार), कृष्णकौस्तुभ. Earlier
than 1250 A. D.

ज्ञानाङ्कुर by चूडामणि, son of राघवेन्द्र-
चट्ट, in four स्तवक.

ज्ञानानन्दतरङ्गिणी by कृष्णानन्द on
संस्कारS.

ज्येष्ठाधिपान.

ज्योतिःकालकौस्तुभ m. by रघुनन्दन.

ज्योतिःसागर m. in कालसार of गंदाधर,
नि. सि.

ज्योतिःसागरसार by मधुरेश.

ज्योतिःसागरसार by विद्यानिधि; N.
(new series) vol. I p. 134, ms.
dated śake 1670 (1748 A. D.).

ज्योतिःसार m. in धर्मप्रवृत्ति and
गोविन्दार्णव.

ज्योतिःसारसंग्रह m. by रघुनन्दन in
ज्योतिस्तत्त्व and मदनपारिजात.

ज्योतिःसारसंग्रह by हृदयानन्द विद्यालङ्कार.

ज्योतिःसारसमुच्चय m. by रघुनन्दन.

ज्योतिःसारसमुच्चय by नन्द, son of देव-
शर्मन्.

ज्योतिरर्णव m. in गोविन्दार्णव, सं. कौ.

ज्योतिर्निबन्ध m. in शूद्रकमलाकर and
संस्कारमयूख and शुद्धिमयूख.

ज्योतिर्दृष्टि m. in गोविन्दार्णव and चतु-
र्विंशतिमतव्याख्यान of भट्टोजि.

ज्योतिषरत्न m. in संस्कारभास्कर of सिद्धे-
श्वर.

ज्योतिषरत्न by केशवतर्कप्रधान N.
(new series) II. p. 58.

ज्योतिषार्णव m. by दुर्गास्वविवेक of
शूलपाणि, by रघुनन्दन.

ज्योतिषप्रकाश m. by प्रयोगरत्न of नारा-
यणभट्ट, नि. सि., गोविन्दार्णव.

ज्योतिस्तत्त्व by रघुनन्दन.

टोडरप्रकाश by रघुनन्दनमिश्र, under
Raja Tōḍaramalla.

टोडरानन्द vide sec. 104.

दुण्डुप्रताप by विश्वनाथ under the
patronage of Mahārāja दुण्डु. On
the rites for every day of the
year; ms. written in śake 1589
i. e. 1667-68 A. D. (Burnell's
Tanjore cat. p. 136b.).

दुण्डुपद्धति m. in the अन्त्येष्टिपद्धति of
नारायणभट्ट, by रघुनन्दन in आश्वस्तत्त्व
(vol. I p. 213) and in शूद्र-
कमलाकर; earlier than 1525 A. D.

तडागप्रतिष्ठा.

तडागादिपद्धति of टोडरमल्ल (part of
टोडरानन्द).

तडागादिप्रतिष्ठापद्धति by धर्मकर उपाध्याय.

तडागादिप्रतिष्ठाविधि by मधुसूदन गो-
स्वामी.

तडागोत्सर्गतत्त्व by रघुनन्दन.

तत्त्वकौस्तुभ by गोविन्दानन्दकविकङ्क-
णाचार्य. It is a com. on आश्वविवेक
of शूलपाणि.

तत्त्वकौस्तुभ by भट्टोजिदीक्षित (Baroda
O. I. No. 376). Written at the
bidding of केलदी वेङ्कटेश. Dilates

on the question as to who should observe तन्त्र rites, discourses on the inadvisability of तत्समुद्राधारण and लिङ्गधारण.

तत्त्वदीप by ज्यम्बक.

तत्त्वनिर्णय by पक्षधरमिश्र, son of महा-
महोपाध्याय वटेश्वर. Vide Mitra's
Notices vol. V. p. 155 for con-
tents; ms. copied in śake 1661.

तत्त्वप्रकाश-vide शिवतत्त्वप्रकाशिका.

तत्त्वमुक्तावली vide BBRAS cat. p. 217
No. 687, probably same as the
next.

C. vide BBRAS cat. p. 217 No.
687.

तत्त्वमुक्तावली of तन्त्रपाण्डित vide sec.
105. Gives summary of his
सूचितिसिन्धु.

C. बालभूषा by बालकृष्ण.

C. बालभूषा by वेणीदत्त.

तत्त्वसंग्रह by कोनेरिभट्ट.

तत्त्वसागर m. by हेमाद्रि and रघुनन्दन
in एकादशीतत्त्व and तिथितत्त्व and
in आचारमसूख.

तत्त्वसार m. in मलमासतत्त्व of रघु०.

तत्त्वसारसंहिता m. by हेमाद्रि.

तत्त्वासुतधर्मशास्त्र-vide सूतितत्त्वासुत.

तत्त्वासुतसरोद्धार by वर्धमान. Anabridg-
ment of his सूतितत्त्वविवेक or
तत्त्वासुत divided into four कोशों on
आचार, श्राद्ध, ह्युद्धि and व्यवहार.
Composed when king राम of
मिथिला was reigning. Latter
half of 15th century; mentions
his वृण्डविषय in व्यवहारकोश.

तत्त्वार्थकौमुदी by गोविन्दानन्दकविकङ्क-
णाचार्य, a com. on प्रायश्चित्त-
विवेक of शूलपाणि (pr. by Jiva-
nanda).

तत्त्वार्थदीप.

तन्त्रप्रकाश m. by रघुनन्दन in आह्निक-
तत्त्व.

तन्त्रसारपञ्चरत्न.

C. तन्त्रसारप्रकाशिका.

तत्समुद्राखण्डन by अल्पय्यदीक्षित (against
the practice of branding the
body with marks, as वैष्णवों do).

तत्समुद्राधारण or चक्रमीमांसा from
सूतिकौस्तुभ.

तत्समुद्राधिवाण by भास्करदीक्षित.

तत्समुद्राविवेक by हरिरायगोस्वामिन्
(Baroda O. I. 11575).

तर्पणचन्द्रिका by रामचरण.

तारकोपदेशव्यवस्था by अष्टानन्दतीर्थ.

तिथिकल्पद्रुम by कल्याण.

तिथिकौस्तुभ or तिथिदीधिति कौस्तुभ of
अनन्तदेव, son of आपदेव.

तिथिचक्र by विश्वनाथ; Baroda O. I.
8336).

तिथिचन्द्रिका by पक्षधरमिश्र; (B. O.
mss. cat. vol. I No. 145; ms. copi-
ed in ल. सं. 345 i. e. 1464 A. D.

तिथिचन्द्रिका by हरिदत्तमिश्र.

तिथिचन्द्रोद्घोष m. in अहल्याकामधेह.

तिथितत्त्व by रघुनन्दन.

C. by काशीनाथ तर्कालङ्कार. N. (new
series) I. p. 155

C. by काशीराम वाचस्पति. N. (new
series) II p. 71.

- C. by रामचरण विद्यावाचस्पति ; N. (new series) II, p. 72.
- तिथितत्वाचिन्तामणि by महेष्टकुर (pr. at Benares in 1887 A. D.).
- तिथितत्त्वसार by आपदेव.
- तिथिदर्पण.
- तिथिदीपिति (part of स्मृतिकौस्तुभ of अनन्तदेव).
- तिथिदीपिका by काशीनाथ, son of जय-रामभट्ट (Baroda O. I. No. 10724).
- तिथिद्वैतनिर्णय (or तिथिविवेक) by झल-पाणि. Same as above.
- तिथिद्वैधप्रकरण alias तिथिविवेक by झल-पाणि. Names संवत्सरपदीप, स्मृति-समुच्चय.
- C. by श्रीनाथशर्मन्, son of श्रीकर.
- तिथिनिर्णय from the कालमाधव.
- तिथिनिर्णय by अनन्तभट्ट (Baroda O. I. No. 10611 is dated संवत् 1583 i. e. 1526-27 A. D.).
- तिथिनिर्णय by कमलाकर.
- तिथिनिर्णय by गङ्गाधर..
- तिथिनिर्णय by गोपाल.
- तिथिनिर्णय by गोविन्दभट्टबुद्धिल (UI-war cat. No. 1326). Peterson is wrong in saying that he praises one कालरघुत्तम. रघुत्तम is here राम the incarnation of विष्णु, identified with काल(Time) and ब्रह्म.
- तिथिनिर्णय by दयाशङ्कर.
- तिथिनिर्णय by देवदासमिश्र.
- तिथिनिर्णय by नागदेव, son of शिव; based upon निर्णयसिन्धु.
- तिथिनिर्णय by नागोजिभट्ट.
- तिथिनिर्णय by नारायणभट्ट.
- तिथिनिर्णय by पद्मधरमिश्र.
- तिथिनिर्णय by बालकृष्ण भारद्वाज. Re-lies on हेमाद्रि.
- तिथिनिर्णय by गङ्गाजि (pr. at Benares and Bombay).
- तिथिनिर्णय by मधुरानाथ छत्र.
- तिथिनिर्णय by महादेव.
- तिथिनिर्णय by माधव (part of काल-निर्णय).
- तिथिनिर्णय by रघुनाथ (probably same as राघवभट्ट). W. and K. cat. II p. 282 notes that रघुनाथ is written on title page of राघव's तिथिनिर्णय.
- तिथिनिर्णय by रमापति सिद्धान्त; N. (new series) I. p. 156 ; composed in śake 1633.
- तिथिनिर्णय by राघवभट्ट ; names निर्णय-सिन्धु and नीलकण्ठ. So later than 1640 A. D. ; ms. copied in śake 1681 (1766 A. D.) ; pr. at Bombay in 1864.
- तिथिनिर्णय of रामचन्द्र, pupil of गोपाल, Baroda O. I. No. 1524. About 1400 A. D.
- C by नृसिंह, son of the author. Ms. dated संवत् 1638 (1582 A. D.).
- तिथिनिर्णय by रामप्रसाद.
- तिथिनिर्णय by वाचस्पति.
- तिथिनिर्णय by विश्वेश ; names हेमाद्रि, माधव, चमत्कारचिन्तामणि, पुराण-समुच्चय.

तिथिनिर्णय by वैद्यनाथ (from चरक-
चिन्तामणि).

तिथिनिर्णय by शिवातन्त्रभट्टगोस्वामी (Ul-
war cat. No. 1329).

तिथिनिर्णय by ह्यभङ्गुर.

तिथिनिर्णय by सिद्धलक्ष्मण.

तिथिनिर्णय by सुदर्शन.

तिथिनिर्णय from the लघुमाधवीय of
माधवाचार्य.

तिथिनिर्णय from the स्मृत्यर्थसार.

तिथिनिर्णयकारिका by श्रीनिवासाय, son
of नोविन्दर्य of the कौशिकगोत्र.

तिथिनिर्णयचक्र by विश्वनाथ (Baroda
O. I. No. 8336).

तिथिनिर्णयतन्त्र by शिवनन्दननाथ.

तिथिनिर्णयदीपिका by रामदेव, son of
हन्तु.

तिथिनिर्णयमार्तण्ड by कृष्णमित्राचार्य.

तिथिनिर्णयसंक्षेप or तिथिनिर्णय by
भट्टोजि, son of लक्ष्मीधर.

तिथिनिर्णयसंग्रह by रामचन्द्र. A sum-
mary of the तिथिनिर्णय of अनन्त-
भट्ट.

C. by वृत्तिह (Baroda O. I. ms.

No. 1524 is dated संवत् 1683).

Later than 1400 A. D.

तिथिनिर्णयसर्वसमुच्चय.

तिथिनिर्णयसार by मदनपाळ. Vide sec.
93.

तिथिनिर्णयेन्दुशेखर by नागोजिभट्ट.

तिथिनिर्णयोद्धार or लघुतिथिनिर्णय or
-निर्णयोद्धार by राधवभट्ट. Vide तिथि-
निर्णय above. Also called तिथि-
सारसंग्रह.

तिथिप्रकाश by गङ्गादास द्विवेदि.
H. D. 70.

तिथिप्रकाशप्रकाशिका.

तिथिप्रदीपक by भट्टोजि.

तिथिप्रदीपिका by वृत्तिह. Refers to
विद्यारण्य.

तिथिप्रदीपिका by रामसेवक.

तिथिमञ्जरी of गणेश, son of ज्ञानेश्वर,
son of महादेव, son of लालभट्ट.

तिथिरत्न by महादेव.

तिथिरत्नमाला by नीलकण्ठ, son of
अनन्त, son of चिन्तामणि.

तिथिवाक्यनिर्णय—Vide तिथिनिर्णय of
नारायणभट्ट.

तिथिविषयक of झलपाणि m. in रघुनन्दन's
तिथितत्त्व.

C. तात्पर्यदीपिका by श्रीनाथ आचार्य-
चूडामणि, son of श्रीकर; about
1475-1525 A.D. N. (new series)
vol. II. pp. 73-74 ms. copied in
1512-13 A. D.

तिथिव्यवस्थासंक्षेप.

तिथिसंग्रह or तिथिनिर्णय by राघव. Vide
above (pr. in Bombay 1864).

तिथिसंग्रह ano. N. (new series) II.
p. 75.

तिथिस्वरूप or सर्वतिथिस्वरूप by ह्येश्वर.

तिथीन्दुशेखर by नागेशभट्ट.

तिथ्यर्क by दिवाकर, son of महादेव,
son of बालकृष्ण of भारद्वाजगोत्र;
author of आचारार्क (both being
parts of धर्मशास्त्रसुधानिधि). About
1683 A. D.

अनुक्रमणिका by his son वैद्यनाथ.

तिथ्यर्कपर्यनिर्णय (Baroda O. I. No.
5947). The author says that
नारायणभट्ट author of प्रयोगरत्न was

the great-grand-father (प्रपितामह) of his mother. So author flourished about 1650 A. D.

तिथ्यर्कप्रकाश by दिवाकर (same as तिथ्यर्क above ?).

तिथ्यादितत्त्वनिर्णय by लौगाक्षि भास्कर (Baroda O. I. ms. No. 5772 is dated 1605 संवत् i. e. 1548-9 A. D.). Mentions दीपिका, कालावर्क, माधव and निर्णयामृत. So later than 1400 A. D.

तिथ्यादिनिर्णय by गोपीनाथ.

तिथ्यादिनिर्णय of पद्मनाभ (part of योगीश्वरसंग्रह; ms. copied in 1707 A. D.).

तिथ्यादिविधिसंग्रह by रघूत्तम तर्कशिरोमणि. N. (new series) vol. II. P. 75.

तिथ्युक्तिरत्नावली by हरिलालमिश्र.

तीर्थकर्मलाकर alias सर्वतीर्थविधि of कमलाकरभट्ट, son of रामकृष्ण. Vide sec. 106.

तीर्थकल्पलता by गोकुलदेव, son of अनन्तदेव.

तीर्थकल्पलता by नन्दपण्डित. Sec. 105.

तीर्थकल्पलता by वाचस्पति.

तीर्थकाशिका m. by गङ्गाधर.

तीर्थकौमुदी of शङ्कर, son of बल्लाल; mentions तीर्थचिन्तामणि. Same as तीर्थोपापनकौमुदी.

तीर्थकौमुदी of सिद्धान्तवागीशभट्टाचार्य.

तीर्थचिन्तामणि by वाचस्पतिमिश्र, in five प्रकाश (pr. in B. I. series); m. in the हस्तितत्त्व of रघुनन्दन and in ति. सि. Vide sec. 98.

तीर्थतत्त्व or तीर्थयात्राविधितत्त्व of रघु०.

This is over and above his स्मृतितत्त्व in 28 तत्त्व.

तीर्थदर्पण (vide under कलुषयोग) of भट्टराम, son of विश्वनाथ, surnamed होसिङ्ग.

तीर्थनिर्णय or कुरुक्षेत्रतीर्थनिर्णय of रामचन्द्र.

तीर्थपरिभाषा by व्यास.

तीर्थमञ्जरी by छकुन्दलाल.

तीर्थयात्रातत्त्व by रघुनन्दन. Same as तीर्थतत्त्व; sec. 102.

तीर्थयात्रानिर्णय.

तीर्थरत्नाकर by अनन्तभट्ट, son of यदुभट्ट, at the request of अन्वपसिंह.

तीर्थरत्नाकर or रामप्रसाद of रामकृष्ण, son of माधव, of पराशरगोत्र; ms. dated संवत् 1690 (1634-5 A. D.). He composed the शुक्तिस्नेहप्रपूर्णा, com. on शास्त्रदीपिका, at Benares in संवत् 1600. He is author of प्रतापमार्तण्ड; flourished between 1500-1545 A. D.

तीर्थसंग्रह m. in स्मृत्यर्थसार by श्रीधर.

तीर्थसंग्रह by साहेबराम.

तीर्थसार (part of सुसिंहप्रसाद).

तीर्थसेतु by रुन्दावन शुक्ल.

तीर्थसौख्य (part of डोडरानन्द).

तीर्थेन्दुशेखर of नागोजिभट्ट, son of शिवभट्ट. Vide sec. 110.

तीर्थोपापनकौमुदी by शङ्कर, son of बल्लालसूरि. Vide under व्रतोपापनकौमुदी. About 1753 A. D.

तुलसीकाण्डशालाधारणनिषेध by नरसिंह (Baroda O. I. No. 3894).

तुलसीचन्द्रिका by राजनारायण मुखोपाध्याय.

तुलसीविवाह (taken from प्रतापमार्तण्ड)
Ulwar cat. No. 1334 and extract 313.

तुलादान.

तुलादानपद्धति.

तुलादानपुरुषप्रयोग.

तुलादानप्रकरण by सिद्धनाथ.

तुलादानप्रयोग (साध्यान्दिनीय).

तुलादानप्रयोग by कमलाकर, son of रामकृष्ण. Sec. 106.

तुलादानविधि.

तुलापद्धति by कमलाकर.

तुलापुरुषदानपद्धति.

तुलापुरुषदानप्रयोग by विठ्ठल.

तुलापुरुषमहादानपद्धति by गोपीनाथ.

तुलापुरुषमहादानप्रयोग or तुलादानविधि
by नारायणभट्ट, son of रामेश्वर ;
sec. 103.

त्रिंशच्छ्लोकी or आशौचत्रिंशच्छ्लोकी by
वोपदेव. Is it the same as the
next ?

त्रिंशच्छ्लोकी or आशौचत्रिंशच्छ्लोकी or
सप्तकारिका (pr. at Benares in
1876 with com.) in 30 श्रृंगधरा
verses on आशौच. Ulwar cat. No.
1339 ascribes it to वोपदेव. Vide
BBRAS cat. vol. II pp. 209-210
where it is ascribed to हेमाद्रि.

C. विवरण by रघुनाथभट्ट, son of
साधव, son of रामेश्वर ; flourished
1560-1625 A. D.

CC. विवरणसरोद्धार by शम्भुभट्ट
कविमण्डन, son of बालकृष्ण. Names

नि. ति., मयूत, भट्टोजिदीक्षित. Be-
tween 1660-1710 A. D. He says
he follows com. of रघुनाथ on
the त्रिंशच्छ्लोकी.

C. आशौचसंग्रह.

C. ascribed to विज्ञानेश्वर (wrong-
ly). Vide under दृशश्लोकी.

C. by अनन्तभट्ट (Ulwar cat. No.
1340).

C. by भट्टाचार्य (Ulwar cat. No.
1341); ms. in Baroda O.I. 3883
is dated संवत् 1579 (1522-23 A. D.).

C. सुबोधिनी by अनन्त, son of कम-
लाकरभट्ट, son of रामकृष्ण. About
1610-1660 A. D.

C. by कृष्णमित्र.

C. by राघव.

C. by रामभट्ट.

C. by विश्वनाथ.

C. (vide I. O. cat. III p. 566,
No. 1750-51).

C. by रामेश्वरभारती.

C. by author.

त्रिकाण्डमण्डन alias आपस्तम्बसूत्रध्वनि-
तार्थकारिका by भास्करमिश्रसोमपाणि
son of कुमारस्वामिन् (pr. in B. I
series). Printed text and mss. dif-
fer. Divided into four sections in
575 verses on अधिकारनिरूपण,
प्रतिनिधि, पुनराधेय, निमित्त and प्रकी-
र्णक. He names ऋषिदेव, कर्क,
केशवसिद्धान्त, दामोदर, नारायणवृत्ति
on आश्वलायनश्रौतसूत्र, भवनाग, भर-
द्वाजसूत्रभाष्यकार, लोभाक्षिकारिका, सर्व-
प्रज्ञ, शास्त्रीफिनाथ (on पूर्वमीमांसा),
यज्ञपार्थ्व, कर्मदीप, विश्वरान ; many

of his *karikas*, though primarily concerned with *śrauta* rites, are quoted largely in *dharmashastra* works. He incidentally deals with many topics of *dharm*, such as proper actions in *śrāddha* (I. 165-177), what is *gautama* for an act etc. He is named by *hemadri* and the *mādhavācārī*. So he flourished after 1000 and before 1200 A. D. Vide Dr. Bhandarkar's Report for 1883-84 pp. 30-31 for date.

C. विवरण.

C. पदप्रकाशिका.

त्रिकालसम्भवा.

त्रिपिण्डीश्राद्धप्रयोग (Aufrecht's Leipzig cat. 591).

त्रिपुष्करशास्त्रितत्त्व of रघु०; vide p. 417 above.

त्रिविक्रमपद्धति m. in नि. सि.

त्रिविक्रमी (rules for the consecration of images when transferred from one place to another through fear of *mlecchas* or otherwise). N. vol. IX p. 295.

त्रिवेणीपद्धति by विवाकरभट्ट (Baroda O. I. 5840).

त्रिस्थलीविधि by हेमाद्रि.

त्रिस्थलीसितु of काशीनाथभट्ट, son of जयरामभट्ट.

त्रिस्थलीसितु of नारायणभट्ट, son of रामेश्वरभट्ट (pr. at Anandāśrama Poona). The first part deals with rites common to all sacred places and then the special features of the pilgrimage to

प्रयाग, काशी and गया. Composed about 1550-60 A. D.

त्रिस्थलीसितुप्रबद्धक by नागेश.

त्रिस्थलीसितुसार or -सारसंग्रह or तीर्थयात्राविधि by भट्टोजि.

त्रैलोक्यसागर m. by वाचस्पतिमिश्र in his द्वैतनिर्णय. So earlier than 1400 A. D.

त्रैलोक्यसार m. by हेमाद्रि, रघुनन्दन, and in दानमयूख.

त्रैवर्णिकसंन्यास by कैलासयति.

त्रैविक्रमी-vide त्रिविक्रमपद्धति.

दक्षसृष्टि see sec. 43; pr. Jivananda Sm. part II, pp. 383-402, Ānand. sm. pp. 72-84.

C. by कृष्णनाथ.

C. by तकनलाल.

दक्षिणद्वारनिर्णय by नारायण (Baroda O. I. 9175).

दण्डकशान्ति.

दण्डनीतिप्रकरण (extracted from the नीतिमञ्जरी of शम्भुराज).

दण्डविधेयक of वर्धमान of विल्वपञ्चयाम, son of भवैश and younger brother of भण्डकमिश्र; in seven परिच्छेद; latter half of 15th century; on penal offences, the propriety of inflicting punishments and the different forms of punishments to be inflicted. N. vol. V p. 225 No. 1910; composed for the king of मिथिला; mentions कल्प. तरु, कामधेनु, इलायुध, धर्मकोश, सृष्टिसार, कृत्यसागर, रत्नाकर, पारिजात, व्यवहारतिलक, प्रदीपिका and प्रदीप as among his authorities. It is a part of his सृष्टितत्त्वविशेक.

दत्तककुटार.

दत्तककौस्तुभ by रामजय तर्कालङ्कार (pr. at Calcutta in 1827 in Bengali characters). Summarised in दत्तक-शिरोमणि pr. under the patronage of P. C. Tagore.

दत्तककौस्तुभ by केदारनाथदत्त (pr. at Calcutta).

दत्तकचन्द्रिका of कुबेरपण्डित (pr. Calcutta 1857, text with Marathi translation pr. at Baroda, 1899). The last verse is interpreted as giving रघुमणि as the name of the author. Said to be fabricated by a pandit of Colebrooke's. The author says he wrote a स्थिति-चन्द्रिका.

C. by रामेश्वरशुक्ल.

दत्तकचन्द्रिका by कोलप्पाचार्य.

दत्तकचन्द्रिका by तोळप्पर, son of श्रीनि-वासाचार्य (Baroda O. I. 6572 B.)

दत्तकचन्द्रिकाटीका by तदनलाल.

दत्तकतत्त्वविनिर्णय or-निर्णय by हरिनाथ-मिश्र. N. vol. XI. Intro. p. 5.

दत्तकतिलक of भवदेव (a part of his व्यवहारतिलक). Summarised in the दत्तकशिरोमणि.

दत्तकदर्पण by द्वैपायन (N. X. p. 71).

दत्तकदीपिति by महामहोपाध्याय अनन्त-भट्ट (pr. at Calcutta and also at Bhavnagar). Summarised in दत्तकशिरोमणि.

दत्तकनिर्णय by तात्यासाक्षिन्.

दत्तकनिर्णय by विश्वनाथ उपाध्याय.

दत्तकनिर्णय by शूलपाणि (part of his digest called स्थितिविवेक). Nearly the whole is pr. in Bhāratacham-

dra Siromani's दत्तकशिरोमणि. Also styled दत्तकविवेक.

दत्तकनिर्णय by श्रीनाथभट्ट.

दत्तकपुत्रविधान by अनन्तदेव (probably same as दत्तकदीपिति above).

दत्तकपुत्रविधान by सुसिंहभट्ट.

दत्तकपुत्रविधि by शूलपाणि; same as दत्तकनिर्णय above.

दत्तकमीमांसा or दत्तपुत्रनिर्णयमीमांसा of नन्दपण्डित alias विनायकपण्डित (pr. by भरतचन्द्र शिरोमणि at Calcutta). Vide sec. 105.

C. by इन्द्रावनशुक्ल.

दत्तकमीमांसा by माधवाचार्य.

दत्तकविधि (an extract from the स्वव-हारमयूख of मीलकण्ठ).

दत्तकविधि by याचस्पति; vide N. (New Series) vol. III. preface pp. VII. VIII.

दत्तकविवेक by शूलपाणि (vide दत्तक-निर्णय above).

दत्तकसापिण्डनिर्णय.

दत्तकोऽर्ज्यल by वर्धमान, who per- forms an obeisance to काली. N. (new series) vol. I p. 166.

दत्तचिन्तामणि by वशेश्वर, son of नर-सिंह.

दत्तवायप्रकाश by ब्रजनाथ विद्यारत्न (pr. at Calcutta 1875).

दत्तपुत्रतत्त्वविवेक by वाखदेवभट्ट (Stein's cat. p. 307).

दत्तपुत्रविचार by गोविन्द वाखदेवभट्ट (Ba- roda O. I. No. 10701 b).

दत्तपुत्रविधि.

दत्तमञ्जरी.

दत्तरत्नप्रदीपिका by श्रीनिवासाचार्य.

दत्तरत्नाकर by धर्मराजाध्वरीन्द्र, son of माधवाध्वरीन्द्र ; names विज्ञानेश्वर, कालासुत, वरदराजीय, दत्तसंग्रह, काल-निर्णय, दत्तमीमांसा; later than 1650 A. D.

दत्तरत्नार्पण by सीतारामशास्त्रिन् (Baroda O. I. No. 7204).

दत्ताविधि by वैद्यनाथ.

दत्तसंग्रह by भीमसेनकवि.

दत्तसिद्धान्तमञ्जरी by बालकृष्ण, son of देवभद्रदीक्षित of the Phalnitkar family. His guru was अद्वैतानन्द.

दत्तसिद्धान्तमञ्जरी by भट्टभास्करपण्डित.

दत्तसिद्धान्तमन्दारमञ्जरी.

दत्तस्मृतिसार.

दत्तहोमाहुक्रमणिका.

दत्तादर्श by माधवपण्डित.

दत्तार्क by दादा करञ्जि, son of माधव, son of वृत्तिह. He was pupil of कृष्णाचार्य at Nasik on the Godāvari and composed the work in śake 1691 (1769 A. D.). Names निर्णयसिन्धुकार and मयूखकार.

दत्तार्चनकौस्तुभे or दत्तात्रेयपद्धति by चैतन्यगिरि.

दत्तार्चनविधिचन्द्रिका by रामानन्दयति.

दत्ताशौचव्यवस्थापनवाद by रामसुब्रह्मण्यशास्त्रिन्, son of रामशङ्कर; flourished towards end of 18th century.

दन्तधावनविधि.

दर्शनिर्णय by वेङ्कटनाथ, called वैदिक-सार्वभौम, son of रङ्गनाथ, son of सरस्वतीवल्लभ. On such topics as जयन्तीनिर्णय, एकादशीनिर्णय &c.

Probably a part of his स्मृतिरत्नाकर (N. vol. VIII p. 14).

Mentions स्मृतिचन्द्रिका, कालनिर्णय, अक्षण्डादर्श.

दर्शश्राद्ध by रामभट्ट, son of विश्वनाथ होसिङ्ग.

दर्शश्राद्धपद्धति by रघुनाथ. Based on हेमाद्रि's work.

दर्शश्राद्धप्रयोग by दयाशङ्कर, son of धरणीधर.

दर्शश्राद्धप्रयोग by भट्टमोविन्द (Baroda O. I. ms. 1677 dated śake 1680).

दर्शश्राद्धप्रयोग by शिवराम.

दर्शसंश्लेषा.

दशकर्मदीपिका or-पद्धति of पञ्चपति for Yajurvedins (Kāṇva). He was elder brother of हलायुध and Pandit of Lakṣmaṇasena of Bengal and so flourished about 1168-1200 A. D.

दशकर्मपद्धति by महामहोपाध्याय कालेति for R̥gvedins (about गर्भाधान etc.). N. vol. II. p. 61.

दशकर्मपद्धति by गणपति, son of हरि-शङ्कर.

दशकर्मपद्धति by नारायणभट्ट.

दशकर्मपद्धति by वृक्षीधर.

दशकर्मपद्धति by भवदेवभट्ट; (the work is also called दशकर्मदीपिका or कर्मोद्घातनपद्धति). According to छन्दोग school. Vide sec. 73.

दशकर्मपद्धति by रामदत्तमैथिल for Vājasaneyins; same as गर्भाधानादि-दशसंस्कारपद्धति.

दशकर्मन्याख्या of हलायुध (part of ब्राह्मणलक्ष्मण).

दशकालनिर्णय.

दशपेसुदानपद्धति or-विधि (part of हेमाद्रि's दानखण्ड).

दशनिर्णय by वेङ्कटनाथ वैदिकसार्वभौम, son of रङ्गनाथ.

दशनिर्णय (on fasts and festivals) m. in प्रयोगचन्द्रिका.

दशपञ्चलिक by आनन्द, son of प्रभाकर, of the दशपुत्र family.

दशखलकोटिहोमप्रयोग by देवभद्रपाठक (Baroda O. I. 10963).

दशविधविधपद्धति.

दशश्लोकी (ascribed to विज्ञानेश्वर) on आशौच. Same as आशौचदशक above.

C. by भट्टोजि, son of लक्ष्मीधर. In Hultzsch's Report III p. 101 we find that भट्टोजि says 'विज्ञानेश्वर-मदनपादिजातकारविज्ञाश्लोकीकारप्रभृतयस्तु ब्राह्मणस्य वैद्यालुगमने पक्षिणीत्याहुः', which shows that he regarded the author of विज्ञाश्लोकी as different from विज्ञानेश्वर.

दशसंस्कारपद्धति. Same as गर्भाधानादि-दशसंस्कारपद्धति.

दशसंस्कारप्रकरण.

दशादिकालनिर्णय.

दशाहकर्मव.

दशाहविवाह by वैद्यनाथदीक्षित.

दानकमलाकर of कमलाकरभट्ट; sec. 106.

दानकल्प quoted in अहल्याकामधेनु.

दानकल्पत of लक्ष्मीधर-part of कल्प-तत्त्व; sec. 77.

दानकाण्डवर्ण by साम्बाजी प्रतापराज (from परछुरामप्रताप.)

दानकाण्डसंक्षेप.

दानकौस्तुभ (extracted from the हरि-वंशविलास of नन्दपण्डित).

दानकौस्तुभ by रामजयतर्कालङ्कार.

दानकौस्तुभ or दानक्रियाकौस्तुभ of मोहिन्दानन्द (about 1500-1540 A. D.); mentioned in his श्राद्ध-क्रियाकौस्तुभ. Vide sec. 107; pr. in B. I. series.

दानकौस्तुभ (from the स्मृतिकौस्तुभ of अनन्तदेव).

दानचन्द्रिका by गौतम.

दानचन्द्रिका by जयराम (abstract of हेमाद्रि).

दानचन्द्रिका by दिवाकर, son of महादेव and grandson of रामेश्वर surnamed काल; names दानोद्घोत, दानरत्न, दानमयूख, and व्रतार्क; also called दानसंक्षेपचन्द्रिका. Later than 1660 A. D.; pr. at Benares in 1864 and at Bombay in 1880 and 1884.

दानचन्द्रिका by नीलकण्ठ.

दानचन्द्रिका by श्रीनाथ आचार्यचूडामणि, son of श्रीकर. About 1475-1525 A. D.

दानचन्द्रिकावली by श्रीधरपति.

दानतत्त्व.

दानदर्पण m. in शुद्धितत्त्व (vol. II p. 250) and तिथितत्त्व by रघु-नन्दन.

दानदिनकर by कमलाकर.

दानदिनकर by दिवाकर, son of दिनकर.

दानदीपिति by नीलकण्ठ, son of भास्कर.

दानदीपवाक्यसमुच्चय.

दानधर्मप्रक्रिया by भवदेवभट्ट, son of कृष्णदेवसामिभ्रा मैथिल. Names भूपाल. In four काण्डs ; ms. (Mitra's Notices vol. V p. 144) dated śake 1558, i.e. 1636-7 A.D.

दानपञ्जी or -पञ्जिका by नवराज, son of देवसिंह of द्रोण family. N. vol. V. p. 150. Peterson (5th Report p. 177) reads नरराज and shows that सूर्यकर compiled it at the bidding of नरराज.

दानपञ्जी by रत्नाकर ठकुर -summarises दानसागर, as he expressly says.

दानपञ्जी by सूर्यकरशर्मन्- vide above under नवराज also.

दानपद्धति-बोडशमहादानपद्धति by राम-दत्त minister of काण्ठा king नृसिंह of मिथिला. He was first cousin (paternal) of चण्डेश्वर. First half of 14th century (I. O. cat. vol. III. p. 550 No. 1714). The colophon describes it as the work of भवशर्मन्, who is in the 4th introductory verse referred to as born of the सौपालवंश and as an अग्निहोत्रिन् and appointed (to compose the work?).

दानपरिभाषा by नीलकण्ठ.

दानपरीक्षा by श्रीधरमिश्र.

दानपारिजात by अनन्तभट्ट, son of नागेश or नागदेव, son of जह्नु of काण्वकुल.

दानपारिजात by क्षेमेन्द्र.

दानप्रकरण.

दानप्रकार.

दानप्रकाश of मित्रमिश्र (part of बीर-मित्रोदय). Vide sec. 108.

दानप्रदीप by दयाराम.

दानप्रदीप by दयाशङ्कर.

दानप्रदीप by महामहोपाध्याय माधव, son of विष्णुशर्मन् from Gurjaradeśa, दानपालविवेक.

दानफलव्रत- description of ceremonies to be performed by wives estranged from husbands or by women afraid of being separated from their sons. (I. O. cat. vol. III. p. 577).

दानभागवत by वर्णिक्कुरेनन्द ; composed during the reign of संग्राम-सिंह. It is a huge work and is very valuable for the history of the text of the Purāṇas and for Purāṇic rites, as it deals principally with topics of धर्म relying upon the पुराणs. Vide D. C. ms. No. 265 of 1887-91 which contains 392 folios. D. C. ms. No. 496 of 1886-92 is a fragment of it, on grammatical points arising out of पुराणs. It gives various derivations of the word नामरी as applied to the alphabet. It mentions वी-देव and so is later than 1300 A.D.

दानमञ्जरी by ब्रजराज.

दानमनोहर by सदाशिव, son of त्रिपा-ठिपरमानन्द ; composed in संब-1735 (1678-79 A. D.) by command of गौडेश महाराज मनोहरदास.

दानमयूख by नीलकण्ठ, son of शङ्कर-भट्ट. First half of the 17th century (pr. in Kashi S. series and by Mr. Gharpure, Bombay).

दानमहिमन्.

दानसुखावली.

दानरत्न m. in दानचन्द्रिका.

दानरत्न part of अनुपविहस.

दानरत्नाकर by चण्डेश्वर. Vide sec. 90.

दानरत्नाकर by भट्टाराम, son of सुब्रह्म, of the होसिंग family; compiled under the direction of अनुपसिंह, king of जोधापुर in मरुचिपय. Gives genealogy of अनुपसिंह, whose ancestor बीक founded Bikaner. भट्टाराम says he composed at the king's bidding five other works अनुपविधिक (on शालग्रामपरीक्षण), सन्तानफलपलिका, अनुपकुलकार्णव, अमृतमञ्जरी (on antidotes against poisons) and चिकित्सा-मालतीमाला. About 1675 A. D.

दानवाक्य.

दानवाक्यसमुच्चय by योगीश्वर (Baroda O. I. ms. 10513 dated संवत् 1687 i. e. 1630-1 A. D.). D. C. ms. 332 of 1880-81 is dated संवत् 1594.

दानवाक्यसमुच्चय by योगीश्वर, mentioned in भोजदेवसंग्रह, a ms. of which was copied in šake 1297 (1375 A. D.).

दानवाक्यावलि by नरराज.

दानवाक्यावलि by विद्यापति; composed at the direction of महादेवी धीरमति, queen of नरसिंहदेव वर्धनारायण of मिथिला; ms. dated संवत् 1539 (1483 A. D.). First half of 15th century. Vide Bhandarkar's Report 1883-84 p. 352 for extract.

दानवाक्यावलि Anonymous (D. C. ms. No. 367 of 1891-95).

H. No. 71.

दानविजय.

दानविधिक m. by हेमाद्रि, दानचन्द्रिका, दानमयूख of नीलकण्ठ.

दानविधिक by भावदीक्षित, son of भट्टोजि-दीक्षित. About 1650. A. D.

दानविधिकोद्घोत or दानोद्घोत (from मदनरत्न).

दानसंक्षेपचन्द्रिका by दिवाकर son of महादेव. Vide दानचन्द्रिका above.

दानसागर by अनन्तभट्ट.

दानसागर by कामदेवमहाराज, in imitation of बल्लालसेन's work.

दानसागर by बल्लालसेन. Vide sec. 83.

दानसार, portion of सुसिंहप्रसाद. Vide sec. 99.

दानसारसंग्रह (only section on वास्तु-पूजा). Ulwar cat. No. 1355 and extract 319.

दानसारवली (vide Bik. cat. p. 375).

दानसौख्य m. in दानचन्द्रिका and दानमयूख (part of दोडरानन्द).

दानहीरावलिप्रकाश by दिवाकर, son of भारद्वाज महादेव. He was daughter's son of नीलकण्ठभट्ट. A versified summary of contents was added to this work by his younger son वैद्यनाथ. He wrote आचारार्क in 1686 A. D. The work is part of his धर्मशास्त्रसुधानिधि. Vide under आचारार्क (I. O. cat. vol. III, pp. 547-48).

अनुक्रमणिका by वैद्यनाथ, son of the author.

दानहेमाद्रि—part of चतुर्वर्गचिन्तामणि, q. v.

दानार्णव composed by order of queen धीरमति, wife of वीरनारायण नरसिंहदेव (कामेश्वरराजपण्डित) of मिथिला, First half of 15th century.

दानोद्योत—same as दानविवेकोद्योत (a part of मदनरत्नप्रदीप).

दानोद्योत by कृष्णराम.

दानोद्रीय m. in निर्णयदीपक and छुद्धि-मयूख and समयमयूख; earlier than 1500 A. D.

दायकौमुदी by पीताम्बर सिद्धान्तवागीश. About 1604 A.D.; pr. at Calcutta 1904.

दायक्रमसंग्रह of श्रीकृष्ण तर्कालङ्कार (pr. at Calcutta, 1828 and translated by Wynch); mentions आचार्य-चूडामणि.

दायतत्त्व or दायभागतत्त्व of रघुनन्दन (pr. by Jivananda). Vide sec. 102.

C. by काशीराम वाचस्पति.

C. by राधामोहन.

C. by हुन्दावन झुङ्ग.

C. Ano. N. (new series) vol. II p. 80.

दायदशश्लोकी in ten शार्ङ्गलविक्रीडित verses on inheritance (pr. by Burnell at Mangalore).

C. by दुर्गाय, son of वासुदेव.

दायदीप, com. on दायभाग. Vide under दायभाग.

दायनिर्णय by गोपालपञ्चानन. Summary of रघुनन्दन's दायतत्त्व.

दायनिर्णय by विद्याधर.

दायनिर्णय by श्रीकरशर्मा; quotes मदन-पारिजात, दायभाग and वाचस्पति.

Vide I. O. cat. vol. III p. 462 No. 1523; p. 463 No. 1524 shows that there is some confusion between गोपाल and श्रीकरशर्मा.

दायभाग of जीसूतवाहन. Vide sec. 78; (pr. with seven com. by Bharata-chandra for Prasanna Kumar Tagore, 1863-66).

C. by दायभागप्रबोधिनी (pr. at Calcutta 1893, 1898).

C. दायभागसिद्धान्तकुसुमचन्द्रिका by अच्युत चक्रवर्ती, son of हरिदास तर्काचार्य; criticizes श्रीनाथ's टीका and he is quoted by महेश्वर and श्रीकृष्ण. 1500-1550 A. D.

C. by उमाशङ्कर.

C. by कृष्णकान्तशर्मा.

C. by गङ्गाधर.

C. by गङ्गाराम.

C. दायदीप by श्रीकृष्णतर्कालङ्कार, whose daughter's son was living in 1790 A. D. (pr. in 1863).

C. by नीलकण्ठ.

C. by मणेश्वर (vide I. L. R. 48 Cal. 702).

C. by महेश्वर; quotes अच्युतचक्रवर्ती (pr. in 1863).

C. by रघुनन्दन (pr. in 1863), son of हरिहर.

C. by रामनाथ विद्यावाचस्पति.

C. विद्वत्ति or दीपिका by रामभद्र, son of श्रीनाथ आचार्य चूडामणि; quoted in अच्युत's टीका (pr. in 1863).

C. by श्रीनाथ, son of श्रीकराचार्य; criticized by अच्युत (pr. in 1863). 1475-1525 A. D.

- C. by तदाशिव.
 C. by हरिदीक्षित.
 दायभाग—a portion of व्यवहारनिर्णय of धरद्वाराज.
 दायभाग—a portion of the विवाद-भङ्गार्णव of जगन्नाथ.
 दायभाग by वैयनाथ.
 दायभागकारिका by मोहनचन्द्र विद्यावाचस्पति. N. (new series) I. 172.
 दायभागनिर्णय or -निर्णय by कामदेव (I. O. cat. p. 463).
 दायभागनिर्णय by भट्टोजि (Peterson's 6th Report No. 84).
 दायभागनिर्णय by व्यासदेव.
 दायभागनिर्णय of श्रीकर-vidē दायनिर्णय above.
 दायभागविवेक alias दायरहस्य by रामनाथ विद्यावाचस्पति ; a com. on दायभाग of जीमूतबाहून composed in 1657 A.D. Part of स्मृतिरत्नावलि. N. vol. V. p. 154.
 दायभागव्यवस्था of सार्वभौम in 8 तरङ्ग. Composed in (शाकेशिमङ्गलहरास्य-कलानिधाने) śake 1583 i. e. 1661-2 A. D. ; composed for राघव.
 दायभागव्यवस्थासंक्षेप by गणेशभट्ट (part of व्यवस्थासंक्षेप).
 दायभागसिद्धान्त of बलभद्र तर्कवागीश-भट्टाचार्य (I. O. cat. p. 465).
 दायभागसिद्धान्तकुसुदचन्द्रिका, com. on दायभाग. Vide above.
 दायभागार्थदीपिकापाचली by रघुराम, pupil of रघुमणि. N. (new series) vol. I p. 174 ; towards end of 18th century.
 दायवृत्तावली by टीकाराम.
 दायरहस्य-vidē दायभागविवेक of रामनाथ.
 दायविभाग by कमलाकर.
 दायसंक्षेप by गणेशभट्ट.
 दायसंग्रहश्लोकदशकव्याख्या by दुर्गाय, son of वासुदेव. Vide दायदशश्लोकी.
 दायधिकारक्रमसंग्रह by श्रीकृष्णतर्कालङ्कार.
 दायधिकारक्रमसंग्रह by कृष्ण or जयकृष्ण तर्कालङ्कार. Ulwar cat. No. 1356.
 Seems to be same as the preceding.
 दायधिकारिक्रम by लक्ष्मीनारायण.
 दारुभ्युक्तधर्मशास्त्र (on श्राद्ध) D. C. ms. No. 267 of 1887-91 contains prose passages about प्रयोग.
 दारुभ्यपद्धति (Baroda O. I. No. 8156). On rites of death and after death.
 दासीदान.
 दाहाधिकर्मकर्मनिर्णय by याज्ञिकदेव सन्ना-दस्थपति.
 दाहाधिकर्मपद्धति.
 दिनकरोद्घोत or शिवयुग्मणिदीपिका begun by दिनकर alias दिवाकर, son of रामकृष्णभट्ट, son of नारायणभट्ट and finished by his son विन्नेश्वर alias मागामभट्ट ; contains sections on आचार, आशौच, काल, दान, व्रत, प्रतिष्ठा, प्रायश्चित्त, व्यवहार, वर्षकृत्य, व्रत, छूट, श्राद्ध, and संस्कार.
 दिनत्रयनिर्णय of विद्यापीशमुनि.
 दिनत्रयमीमांसा of नारायण (for माध्व followers).
 दिनदीपिका.
 दिनमास्कर of शम्भुनाथ सिद्धान्तवागीश. Manual of daily religious duties

of householders. About 1715
A. D.

दिव्यस्मृतिसंग्रह m. by जीवतबाहन's काल-
विवेक.

दिव्योदासप्रकाश m. by कालनिर्णयचन्द्रिका
of दिवाकर.

दिव्योदासीय m. by नि. सि., विधानपरि-
ज्ञात, छुद्धिचन्द्रिका. Earlier than
1500 A. D. Probably the same
as दिव्योदासप्रकाश.

दिव्यतत्त्व of रघुनन्दन. Vide sec. 102.
C. लघुटीका by मधुरानाथ झुझ.

दिव्यतन्त्र or तन्त्रकौमुदी m. by देवनाथ;
mentions only Vaishnavite rites.
(Mitra's Notices vol. VI p. 32,
ms. copied in 1551 šake i. e.
1629-30 A. D.).

दिव्यदीपिका of दामोदरठक्कुर, compiled
under Muhamad Shah (N. vol.
V. p. 282).

दिव्यनिर्णय of दामोदरठक्कुर, compiled
under संग्रामशाह (N. vol. VI. p.
40). Earlier than 1575 A.D. Vide
under विवेकदीपक of दामोदर.

दिव्यसंग्रह by सदानन्द.

दिव्यसिंहकारिका by दिव्यसिंह. An abri-
dgment in verse of his कालदीप
and आर्यदीप.

दिव्यालुङ्गानपद्धति by नारायणभट्ट, son of
रामेश्वरभट्ट. Vide sec. 103. N. (new
series) vol. III. p. 92.

दीक्षातत्त्व by रघुनन्दन. Vide sec. 102.

दीक्षातत्त्वप्रकाशिका of रामकिशोर (C.
P. cat. No. 2202).

दीक्षानिर्णय.

दीपकलिका of झुलपाणि, com. on याज्ञ-
वल्क्यस्मृति. Vide sec. 95.

दीपदान.

दीपदानविधि or-कारिका.

दीपमालिका.

दीपआर्य.

दीपावलिप्रयोग.

दीपिका—Occurs in the name of se-
veral works such as कालनिर्णय-
दीपिका, आर्यदीपिका &c.

दीपोत्सवनिर्णय (Baroda O. I. 10625
dated 1757 संवत्).

दुर्गाभञ्जन (alias स्मृतिदुर्गाभञ्जन) by
चन्द्रशेखरशर्मा, a वारिन्द्रब्राह्मण of नव-
हृष. Four chapters on तिथि, मास,
persons qualified to perform
religious ceremonies such as दुर्गा-
पूजा, fasts and penances ; solves
doubts on points of dharma.

दुर्गातत्त्व—Vide दुर्गास्तवतत्त्व.

दुर्गातत्त्व by राघवभट्ट.

दुर्गापुरश्चरणपद्धति.

दुर्गाभक्तिरत्निकी or दुर्गास्तवपद्धति as-
cribed to नरसिंहदेव of मिथिला,
composed by विद्यापति. This was
his last work. Praises धीरसिंह, son
of नरसिंह, and his brother भैरवेन्द्र
who is here styled रूपनारायण,
though elsewhere he is called
हरिनारायण (vide Ind. Ant. vol. 14
p. 193). About 1438 A.D.; pr. in
Calcutta, 1909. Mentions रत्नाकर.

दुर्गाभक्तिरत्निकी of माधव.

दुर्गाभक्तिप्रकाश m. by रघुनन्दन in
दुर्गास्तवतत्त्व.

दुर्गाभक्तिहरी by रघुनन्दन.

दुर्गाचिन्तकल्पतरु.

दुर्गाचिन्तासूत्रहस्य by मधुरानाथ झुङ्ग.

दुर्गाचिन्ताकालनिष्कर्ष by मधुसूदन वाचस्पति.
N. (new series), vol. I. p. 81.

दुर्गाचिन्ताकौस्तुभ by परमानन्दहार्मन्.

दुर्गाचिन्तासूत्र by कालीचरण in two
खण्डs, first describing जगद्धात्री-
पूजा and the 2nd कालिकापूजा. It
speaks of the दुर्गापूजा on कार्तिक-
शुक्लनवमी while the well-known
दुर्गापूजा is in आश्विन.

दुर्गापौष m. in धर्मप्रवृत्ति.

दुर्गावतीप्रकाश alias समयालोक by पद्म-
नाभ, son of बलभद्र. In seven
आलोकs. Composed under pa-
tronage of दुर्गावती queen of दल-
पति, king on the नर्मदा and
father of वीरसाहि ; vide Bik. cat.
p. 450 and I. O. cat. p. 536
No. 1680. M. by शङ्करभट्ट in
द्वैतनिर्णय and names निर्णयाश्रुत,
मदनपारिजात, मदनरत्न. Between
1460-1550 A.D. Deals with निर्णयs
on तिथिs, संक्रान्ति, मलमास etc.
Is this दलपति the same as the
author of नृसिंहप्रसाद ? The
seven sections are on समय,
व्रत, आचार, व्यवहार, दान, शुद्धि,
ईश्वराराधन (or पूजा ?).

दुर्गास्तवकृत्यकौस्तुभ by शम्भुनाथसिद्धान्त-
बागीश. Mentions संवत्सरप्रदीप,
वर्षकृत्य. He was a pandit at the
court of the king of कामरूप.
About 1715 A. D.

दुर्गास्तवचन्द्रिका by भारतीश्रृणुषण वर्षमान
महापात्र at the instance of prince
रामचन्द्रदेव गजपति of Orissa.

दुर्गास्तवतरव by रघुनन्दन. Vide sec.
102.

दुर्गास्तवनिर्णय by गोपाल (N. vol. VI
p. 210).

दुर्गास्तवनिर्णय by न्यायपञ्चानन (name
not given). Mitra appears to
regard this as different from
above, while Aufrecht holds
them identical. N. vol. VII p. 7.

दुर्गास्तवपद्धति-vide दुर्गाभक्तितरङ्गिणी.

दुर्गास्तवप्रमाण by रघुनन्दन. Calcutta
Sanskrit College mss. cat. vol. II
pp. 310-311 No. 336.

दुर्गास्तवविवेक by शूलपाणि. Vide sec.
95.

दुर्गास्तवविवेक by श्रीनाथ आचार्यचूडा-
मणि.

दुष्टरजोदर्शनशान्ति (from प्रयोगरत्न of
नारायणभट्ट).

दुस्तयोगलक्षण.

दुतलक्षण.

दुलालीष by दुलाल.

देवजानीय m. in नि. सि., विधानपारि-
जात, आचाररत्न of लक्ष्मण. Earlier
than 1600 A. D.

देवताचारिपूजा.

देवतिलकपद्धति (marriage of an idol
of विष्णु with लक्ष्मी). N. (new
series) I. p. 179.

देवदासप्रकाश or सद्यन्थचूडामणि by
देवदासमिश्र, son of नामदेव, son of
अर्जुन of the गौतमगोत्र. Extensive
digest of leading rites with
particular reference to luna-
tions, and on व्रत, आशौच, मल-
मास. Based as the author says

on कल्पतरु, कर्क, कृत्यदीप, स्थिति-
सार, मितक्षरा, कृत्यार्णव. Between
1350-1500 A. D. Baroda O. I.
No. 5581.

देवदासीय m. by नि. सि., विद्यानपारि-
जात, आद्यमयस. (Probably same
as above).

देवपद्धति m. in रुद्रकल्पद्रुम of अनन्तदेव.
Probably the महाकल्पद्रुम of
अनन्तदीक्षित.

देवप्रतिष्ठातृत्व or प्रतिष्ठातृत्व of रघु-
नन्दन. Vide sec. 102.

देवप्रतिष्ठापद्धति.

देवप्रतिष्ठाप्रयोग by श्यामसुन्दर, son of
गङ्गाधरदीक्षित.

देवप्रतिष्ठाविधि (Bik. cat. p. 380).

देवपाक्षिकपद्धति (यशुचंदीय) of देव-
पाक्षिक (pr. in Kashi S. series).

देवलसूति- vide sec. 23 ; pr. Ānan.
Sm, pp. 85-89.

देवस्थापनकौस्तुभ by राज्ञ, son of बालाल.
surnamed घारे (Baroda O. I.
1464).

देवालयप्रतिष्ठाविधि by रमापति.

देवीपरिचर्या m. in अहल्याकामधेनु.

देवीपूजनभास्कर by शम्भुनाथ सिद्धान्त-
वागीश (N. vol. VII p. 154 gives
date of completion as स्वयुगोर्मा-
शिषे शाके निशाचरतिथौ छुमे).

देवीपूजापद्धति by चैतन्यगिरि.

देशान्तरभूतक्रियानिरूपण.

देहसूचिप्रपञ्चिस्त (Aufrecht's Leip-
zig cat. 673).

देवज्ञचिन्तामणि m. in टोडरानन्द.

देवज्ञमनोहर by लक्ष्मीधर- m. by रघु-
नन्दन in ज्योतिस्तत्त्व and मलमास-

तत्त्व and in टोडरानन्द and by नि.
सि.; (probably a purely astro-
logical work). Earlier than
1500 A. D.

देवज्ञबल्लभ by नीलकण्ठ or श्रीपति ; m.
by नि. सि. (probably a purely
astrological work).

दोलायात्रा.

दोलायात्रातत्त्व or दोलायात्राप्रमाणतत्त्व of
रघुनन्दन ; vide sec. 102. N. (new
series) vol. I. p. 191.

दोलायात्राविवेक of झलपाणि. Vide sec.
95.

दोलायात्रासूत by नारायणतर्काचार्य.

दोलारोहणपद्धति of विद्यानिवासा.

द्रव्यसूचि by रघुनाथ.

द्रव्यसूचिदीपिका by धुरुषोत्तम, son of
पीताम्बर. Author describes him-
self as श्रीमद्वल्लभाचार्यचरणभक्त-
दास ; quotes नि. सि., छुदिमयस,
दिनकरोद्द्योत ; he was born in संवत्
1724 (1668 A. D.) and died
about संवत् 1781 ; pr. in 1906.

द्राह्यायणयज्ञपरिशिष्ट.

द्राह्यायणयज्ञपूर्वापरप्रयोग.

द्राह्यायणयज्ञसूत्र vide स्वादिरयज्ञसूत्र ; pr.
at Ānandaśrama Press, Poona
with com.

C. by रुद्रस्कन्द.

C. सुबोधिनी by श्रीनिवासा.

द्राह्यायणयज्ञसूत्रकारिका by बालाग्निसोमिन.

द्राह्यायणयज्ञसूत्रप्रयोग by विनतानन्दन.

द्रोणचिन्तामणि.

द्राविशत्कर्मपद्धति.

द्वाविंशद्वपराध (Baroda O. I. No. 12225).

द्वादशमासदेयदानरत्नाकर.

द्वादशयात्राप्रमाणतत्त्व of रघुनन्दन. On the twelve great festivals of Viṣṇu at Jagannāthapurī.

द्वादशयात्राप्रयोग by विद्यानिवास (about जगन्नाथ). N. (new series) I. p. 194.

द्वादशविधधुवनमीमांसा.

द्वादशाहकर्मविधि.

द्विकल्पपलता by परशुराम in 6 उद्भास. Hultzsch's Report III p. 60.

द्विजराजोदय.

द्विजाह्निकपद्धति of ईशान, the elder brother of हलायुध. About 1170-1200 A. D.

द्विभार्यादि.

द्विविधजलाशयोत्सर्गप्रमाणदर्शन by छुद्दि-करशुक्र.

द्विसप्ततिश्राद्ध.

द्वैततत्त्व of सिद्धान्तपञ्चानन.

द्वैतनिर्णय by चन्द्रशेखर वाचस्पति, son of विद्याभूषण. Calcutta Sanskrit College mss. cat. vol. II. 79.

द्वैतनिर्णय by नरहरि; quoted by रत्नपाणि in क्षयमासादिविवेक; mentions रत्नाकर.

द्वैतनिर्णय of वाचस्पतिमिश्र. Vide sec. 98.

C. प्रकाश or जीर्णोद्धार by मधुसूदनमिश्र.

C. प्रदीप or कादम्बरी by गोकुलनाथ (I. O. cat. vol. III. p. 488).

द्वैतनिर्णय by शङ्करभट्ट. About 1580-1600; on doubtful points of धर्म.

Vide Annals of Bhandarkar Institute vol. III part 2 pp. 67-72.

द्वैतनिर्णय m. in व्रतराज by विश्वनाथ as composed by his grandfather. Latter half of 17th century.

द्वैतनिर्णयपरिशिष्ट or द्वैतपरिशिष्ट by केशचमिश्र; m. by रत्नपाणि; in two परिच्छेदसु; dwells at great length on श्राद्ध. Vide Mitra's Notices V. p. 186.

द्वैतनिर्णयपरिशिष्ट by दामोदर, son of शङ्करभट्ट. About 1600-1640 A. D.

द्वैतनिर्णयफक्किमा m. in द्वैतनिर्णयपरिशिष्ट.

द्वैतनिर्णयसंग्रह by चन्द्रशेखर वाचस्पति, son of विद्याभूषण.

द्वैतनिर्णयसिद्धान्तसंग्रह by भातुभट्ट, son of नीलकण्ठ, son of शङ्करभट्ट (whose द्वैतनिर्णय is summarised herein). About 1640-1670 A. D.

द्वैतविषयविवेक by वर्धमान, son of भवेश. About 1500 A. D.

द्वैतनिर्णयासुत m. in दायभागतत्त्व of रघु०.

द्व्याह्वय्यायणनिर्णय or-र्णयन्दु by विश्वनाथ son of कृष्णशर्मा of नैधुबगोत्र (Baroda O. I. No. 12708). Mentions दिनकरोदयोत, कोस्तुभ. Later than 1680 A. D.

धनत्रयसंग्रह m. by रघु० in तिथितत्त्व.

धनभागविवेक- vide भागविवेक.

धनिष्ठापञ्चक.

धनुर्विद्योदीपिका m. by कमलाकर in नि. द्वि.

धनुर्वेदचिन्तामणि by नरसिंहभट्ट.

धनुर्वेदसंग्रह alias धीरचिन्तामणि by शाङ्गपर.

धनुर्वेदसंहिता by वसिष्ठ; pr. at Calcutta in महाराजा कुलुदचन्द्र series.

धर्मकारिका (author not known). 508 कारिका compiled from various authors. Mentions नि. सि.; कौस्तुभ, कालतत्त्वविवेचन and मयूख, and so later than 1680 A. D. (vide BBRAS. cat. p. 219, No. 691).

धर्मकोश- by विलोचनमिश्र m. by वर्धमान and in आह्निकतत्त्व by रघु. The work deals with व्यवहार-पद, दायभाग, कणादान etc.

धर्मचन्द्र by केशवराय son of गोविन्दराय, son of रामराय of भारद्वाजगोत्र. Based on आश्वलायनगृह्य and its परिशिष्ट. Divided into किरण on आचार &c. Baroda O. I. No. 5860 is dated संवत् 1810.

धर्मतत्त्वकमलाकर by कमलाकरभट्ट, son of रामकृष्ण. Divided into ten परिच्छेद on व्रत, दान, कर्मविपाक, शान्ति, पुर्त, आचार, व्यवहार, प्रायश्चित्त, शूद्रधर्म, and तीर्थ. Bik. cat. p. 99.

धर्मतत्त्वकलानिधि by पृथ्वीचन्द्र, son of नागमल्ल. His विरुद्ध are कलि-कालकर्णप्रताप, परमवैष्णव. Divided into ten प्रकाश, 7th being on आशौच. Baroda O. I. No. 4006.

धर्मतत्त्वप्रकाश by शिवचतुर्धर, son of गोविन्ददीक्षित of कूपरग्राम (Kopargaon on the गोदावरी). Composed in śaka 1698 (नागाङ्कुरसङ्ख) i. e. 1776 A. D. at प्रतिष्ठान on the Ganges (Allahabad). Hultsch (Report No. III p. V.) wrongly

says that he composed it in 1746 A. D., though in his extract at p. 84, he gives नागाङ्कुरसङ्खशके as the date).

धर्मतत्त्वसंग्रह by महादेव.

धर्मतत्त्वार्थचिन्तामणि.

धर्मतत्त्वावलोक-विवे गोविन्दार्णव alias सृष्टिसागर.

धर्मदीप m. in आह्निकचन्द्रिका of दिवाकर.

धर्मदीपिका or सृष्टिप्रदीपिका by चन्द्रशेखर बाचस्पति. Reconciles discordant opinions on points of धर्म.

धर्मद्वैतनिर्णय-विवे द्वैतनिर्णय of शङ्करभट्ट.

धर्मनिबन्ध by रामकृष्णपण्डित.

धर्मनिबन्धन.

धर्मनिर्णय by कृष्णताताचार्य.

धर्मपद्धति of नारायणभट्ट.

धर्मपरीक्षा by मन्मथदास.

धर्मप्रकाश by माधव. D. C. ms. No. 221 of 1886-92 deals with सम्प्रयालोक i. e. व्रत in चैत्र and the other months; mentions माधवीय, बाचस्पतिमिश्र, पुराणसमुच्चय. Later than 1500 A. D.

धर्मप्रकाश or सर्वधर्मप्रकाश by शङ्करभट्ट, son of नारायणभट्ट and पावती. Later half 16th century. Says that he follows the works of मेधातिथि, अपराक, विज्ञानेश्वर सृष्ट्यर्थसार, कालादर्श, चन्द्रिका, हेमाद्रि, माधव, नृसिंह, त्रिस्थलीसेतु. Refers to his own शास्त्रदीपिकाप्रकाश. For a part of it on संस्कार vide I. O. cat. vol III p. 482 No. 1564.

धर्मप्रदीप or दीप m. by स्मृतिचन्द्रिका
(आशौचकाण्ड p. 63), प्रायश्चित्तविवेक
of कालपाणि, छद्मितरस्य of रघु०,
कालादर्श etc.

धर्मप्रदीप by गङ्गाभट्ट.

धर्मप्रदीप by धनञ्जय; N. (new series)
II. p. 46 (on गोत्र only).

धर्मप्रदीप by वर्धमान.

धर्मप्रदीप of भोज-vidē p. 279 of the
text. Composed between 1400
and 1600 A. D.

धर्मप्रदीपिका com. on अभिनवपट्टाक्षीति
(q. v.) by सुनह्मण्य son of
वेङ्कटेश.

धर्मप्रवृत्ति by नारायणभट्ट; m. by राज्जर-
भट्ट in द्वैतविणय, by छद्मिचन्द्रिका of
नन्दपण्डित and in व्यवहारमय्यस्य.
Treats of daily duties (āhnikā),
śauca, garmāphān and other संस्कारs,
गोत्रनिर्णय, आशुच, दान, प्राय-
श्चित्त, तिथिनिर्णय, स्थालीपाक. Men-
tions माधवीयकालनिर्णय, मदनपारि-
जात, प्रयोगपारिजात, महाणव, अनन्ता-
चार्य, कालादर्श, नारायणवृत्ति on
आश्वलायन; m. by नन्दपण्डित in
आश्वकल्पलता. I. O. ms. (vide cat.
p. 480 No. 1560) is dated संवत्
1659 (1602-3 A. D.). So be-
tween 1400-1600 A. D. Vide
p. 420 above.

धर्मप्रश्न (आपस्तम्बीय) - part of आप-
स्तम्बधर्मसूत्र.

धर्मचिन्तु.

धर्मबोधन.

धर्मभाष्य m. in स्मृतिचन्द्रिका and
हेमाद्रि (III. 2. 747).

B. D. 72.

धर्ममार्गनिर्णय (Baroda O. L. 11821).

धर्मरत्न - a digest by जीवतबाहन of
which the कालविवेक and दायभाग
are parts.

धर्मरत्न by मैथ्याभट्ट, son of भट्टारकभट्ट.
Divided into द्वीधितिस on आह्निक
and other subjects.

धर्मरत्नाकर by रामेश्वरभट्ट; on धर्मस्वरूप,
तिथिमासलक्षण, प्रतिपदादिषु विहित-
कृत्यविधान, उपवास, युगादिनिरूपण,
संक्रान्ति, अक्षुत, आशौच, श्राद्ध, वेदा-
ध्ययन, अनप्राय etc.

धर्मविहृति m. in मद्. पा. (p. 772)
on the constitution of परिषद्,
संस्कारमय्यस्य and प्रायश्चित्तमय्यस्य. मद्.
पा. 753 quotes a धर्मविहृति (on
प्रायश्चित्त). It seems probable
that both are identical and are
the same as धर्मभाष्य above.

धर्मविवेक by चन्द्रशेखर; explains and
illustrates सीमासाम्प्रदाय.

धर्मविवेक by विश्वकर्मन्, son of दामोदर
and हीरा and grandson of भीम.
Deals with fasts and festivals in
8 काण्डs; quotes कालमाधय, मदन-
रत्न, हेमाद्रिसिद्धान्तसंग्रह. Between
1450-1525 A. D. Vide Ulwar
cat. extract 320 for detailed
contents where the ms. is dated
संवत् 1583.

धर्मविवेचन by रामहृत्ब्रह्मण्यशास्त्रि, son
of रामशङ्कर.

धर्मशास्त्रकारिका.

धर्मशास्त्रनिबन्ध by फकीरचन्द्र.

धर्मशास्त्रसंग्रह - collection of स्मृति texts
on आशुच; BBRAS. cat. p. 219
No. 692.

- धर्मशास्त्रसंग्रह by बालशर्मपायगुण्ड, son of वैद्यनाथ and लक्ष्मी. I. O. cat. p. 458. Vide sec. III. About 1800 A. D.
- धर्मशास्त्रसर्वस्व by भट्टोजि. About 1600-1650 A. D.
- धर्मशास्त्रसुधानिधि of दिवाकर. Composed in 1686 A. D. Vide आचारक above.
- धर्मसंहिता or धर्मस्मृति-m. by कालविवेक of जीमूत.
- धर्मसंग्रह by नारायणशर्मन्.
- धर्मसंग्रह by हरिश्चन्द्र.
- धर्मसंप्रदायदीपिका by आनन्द.
- धर्मसार by दुरुषोत्तम (ms. copied in śake 1607, vide Hp. cat. p. XV).
- धर्मसार by प्रभाकर-m. in आचारमयूख. Earlier than 1600 A. D.
- धर्मसारसमुच्चय- same as चतुर्विंशति-स्मृतिधर्मसारसमुच्चय.
- धर्मसारसुधानिधि m. in आह्निकपन्त्रिका of दिवाकर काल and in com. on चतुर्विंशतिसत by भट्टोजि (vide BBRAS cat. p. 216).
- धर्मसिन्धु or धर्मसिन्धुसार by काशीनाथ alias बाबा पाध्ये. Vide sec. 112.
- धर्मसिन्धु by मणिारम.
- धर्महोषिणी by नारायण. Compiled from विज्ञानेश्वर, माधव, and मदन-रत्न.
- धर्मसेतु by तिमल of पराशर gotra on व्यवहार. Refers to विज्ञानेश्वर.
- धर्मसेतु by रघुनाथ. A vast work.
- धर्मानामालुबन्धिलोक by कृष्णपण्डित, C. by रामपण्डित.
- धर्माधर्मप्रबोधिनी of प्रेमनिधि ठकुर, son of इन्द्रपति ठकुर. He hailed from माहिष्मती in the territory of निजामसाह but compiled the digest in Mithilā in संवत् 1410 (1353-54 A. D.). Contains twelve chapters on आह्निक, पूजा, श्राद्ध, आशीर्च, स्तुति, विवाह, religious benefactions, आपद्धर्म, optional feasts, pilgrimages. प्रायश्चित्त, कर्म-विपाक and duties common to all classes. Vide N. vol. VI. pp. 18-20. M. M. Chakravarti (JASB. for 1915 pp. 392-393) says that संवत् 1410 must be taken to be śake, since विक्रम era. was not in use in मिथिला. But this is not very convincing.
- धर्माधर्मव्यवस्था.
- धर्माध्वगोष by रामचन्द्र.
- धर्माधृत m. by वर्धमान in तत्त्वामृतसारोद्धार. Probably धर्माधृत may not be a work at all, but may refer in general to works on धर्म.
- धर्माधृतमहोदधि by रघुनाथ, son of अनन्तदेव.
- धर्माध्वगोष- same as अनुपविलास.
- धर्माणव of पीतान्बर, son of काश्यपाचार्य. Vide Bik. cat. p. 383 (on तिथिनिर्णय), which ms. is dated 1681 A. D.
- धवलनिबन्ध m. in अन्येष्टिपद्धति of नारायण, by रघु० and in निर्णयामृत.
- धवलसंग्रह m. in कालविवेक of जीमूत-वाहन, कालसार of गदाधर (धवल-निबन्ध and धवलसंग्रह are probably the same).

- धाव्याचलादिदानतत्त्व (on gifts of
heaps of corn). N. (new series)
II. p. 88.
ध्वजोच्छ्रय - from धूर्तकमलाकर.
- नक्तकालनिर्णय.
नक्षत्रयोगदान.
नक्षत्रविधान.
नक्षत्रशान्ति by बौधायन (D. C. No.
97 of A 1882-83).
नयमणिमालिका.
नवग्रहिकाशास्त्रसूत्र or शास्त्रकल्पसूत्र-
6th परिशिष्ट of कात्यायन. Vide
under शास्त्रकल्प.
C. by कर्क.
C. शास्त्रकाशिका by कृष्णमिश्र, son
of विष्णुमिश्र; composed in 1448-9
A. D.
C. शास्त्रकल्पसूत्रपद्धति by अगस्तदेव.
नवग्रहदान.
नवग्रहमन्त्र- attributed to बलिष्ठ.
नवग्रहयज्ञ (Baroda O. I. 2279).
नवग्रहयज्ञश्रुत (Baroda O. I. 6887).
नवग्रहयागविधि.
नवग्रहशान्ति- vide under बासिष्ठी.
नवग्रहशान्तिपद्धति by शिवराम, son of
विश्राम for सामवेद followers. I. O.
ms. (cat. p. 570) copied in संवत्
1806 (1749 A. D.).
नवग्रहस्थापना BBRAS. cat. vol. II.
p. 243.
नवग्रहहोम.
नवनीतिविग्रह by रामजी. Is it same
as निवन्धनवनीति ?
- नवमूर्तिप्रतिष्ठाविधि.
नवरत्नदान.
नवरत्नमाला by प्रह्लादभट्ट.
नवरत्नकुल्य.
नवरत्ननिर्णय by गोपालव्यास.
नवरत्नप्रदीप by नन्दपण्डित (pr. in सर-
स्वतीभवन् series No. 23).
नवविधैकदीपिका by वरदराज.]
नवाक्षभाष्यनिर्णय by गौरीनाथचक्रवर्ति
(Baroda O. I. 10219).
नवाक्षाविधि.
नव्यधर्मप्रदीप by कृपाराम, pupil of जय-
राम and patronised by बिलोकचन्द्र
and कृष्णचन्द्र, Zamindars of
Bengal in the 2nd half of 18th
century. N. (new series) vol.
II. p. 92.
नागदेवाङ्गिक m. in सूत्रकमलाकर. Ear-
lier than 1600 A. D.
नागदेवीय-m. in आचारमयूख ; seems to
be the same as नागदेवाङ्गिक.
नागप्रतिष्ठा by बौधायन.
नागप्रतिष्ठा by शौनक.
नागबलि by शौनक.
नागबलिसंस्कार.
नागाञ्जनीयधर्मशास्त्र on आचार, espe-
cially स्त्रीधर्म.
नानाशास्त्रार्थनिर्णय by वर्धमान, son
of भवेश. About 1500 A. D.
नान्दीहस्तनिरूपण by हृदयनाथ.
नान्दीहस्तशास्त्रप्रयोग.
नान्दीशास्त्रपद्धति by रामदत्त मरिच, son
of गणेश्वर. First half of 14th
century.

नारदस्मृति (ed. by Dr. Jolly).

C. by असहाय, as amended by कल्याणभट्ट.

C. by रमानाथ.

नारदीय- m. in the समयमयूख and other मयूखs. Probably the नारद-पुराण.

नारायणधर्मसारसंग्रह.

नारायणपद्धति m. in ज्योतिस्तत्त्व and मलमासतत्त्व of रघु०.

नारायणप्रबोधोक्तव्य.

नारायणवलिपद्धति by दाल्भ्य (Baroda O. I. 11497).

नारायणवलिप्रयोग by कमलाकर, son of रामकृष्ण.

नारायणभट्टी. The same as प्रयोगरत्न and अन्त्येष्टिपद्धति by नारायणभट्ट.

नारायणमिश्रीय.

नारायणवृत्ति-m. in आचारमयूख. Probably the com. on आश्वलायनयज्ञा by नारायण.

नारायणस्मृति m. by अपरार्क.

नित्यकर्मपद्धति (Baroda O. I. ms. No. 603 dated संवत् 1547 i. e. 1490-1 A. D.).

नित्यकर्मपद्धति by श्रीधर, son of प्रभाकरनाथक for माध्वन्दिनशास्त्रा, based on कात्यायन. Also called श्रीधर-पद्धति. D. C. ms. No. 228 of 1886-92. D. C. Ms. No. 119 of 1884-85 is dated संवत् 1434 i. e. 1377-8 A. D.

नित्यकर्मप्रकाशिका by कुलनिधि.

नित्यकर्मलता of धीरेन्द्रपञ्चीरुपण, son of लक्ष्मीर.

नित्यदानादिपद्धति by शामजिध्व धिपाठिव. Quotes महार्णव.

नित्यस्नानपद्धति by कान्हेदेव (Baroda O. I. 4011).

नित्याचारपद्धति by गोपालानन्द.

नित्याचारपद्धति of विद्याकर बाजपेयिन्, son of शम्भुकर (pr. in B. I. series). For बाजसनेयशाखा. Between 1350-1500 A. D.

नित्याचारप्रदीप by नरसिंह बाजपेयिन् of कौत्सवंश, son of मुरारि and grandson of घराधर and pupil of विष्णेश्वर; migrated to काशी. Family came from उत्कल; quotes कल्पतरु, प्रपञ्चसार, माधवीय. A very large work. Later than 1400 A. D. (pr. in B. I. series, 2 parts pp. 1-725). Ulwar cat. extract 322.

नित्यादर्श m. by कालादर्श of आदित्यभट्ट.

नित्यानुष्ठानपद्धति by बलभद्र.

निबन्धचूडामणि by यक्षोधर (Bik. cat. p. 322). Contained at least 62 प्रकाशs and dealt with शास्त्रिःs.

निबन्धन m. by सरस्वतीविलास.

निबन्धनचर्चा by रामजित्. Divided into four आश्वादाः on सामान्यतिथि-निर्णय, व्रतविशेषनिर्णय, उपाकर्मकाल and श्राद्धकाल. Mentions अनन्तभट्ट, हेमाद्रि, माधव and निर्णयाश्रुत as his authorities. D. C. Ms. No. 102 of 1882-83 was copied in संवत् 1673. Between 1400-1600 A. D.

निबन्धराज Vide under समयप्रकाश.

निबन्धशिरोमणि by नृसिंह (Baroda O. I. 4012 and 9212). A huge work on संस्कारs, astrological

- information about धार, नक्षत्र etc., अनुपनीतधर्म, कर्मविधाक.
- निबन्धसर्वस्व by महर्षि, son of श्रीपति. Vide under प्रायश्चित्ताध्याय. A निबन्धसर्वस्व is m. in वृत्तिप्रसाद.
- निबन्धसार by वचिय, son of श्रीनाथ. A huge work in three अध्याय on आचार, व्यवहार and प्रायश्चित्त. D.C. Ms. 123 of 1884-86 is dated संवत् 1632; m. in धर्मप्रवृत्ति.
- निबन्धसिद्धान्तबोध by गङ्गाराम.
- निर्णयकौस्तुभ by विश्वम्भर m. by रघु-नन्दन and छङ्कर in संस्कारभास्कर.
- निर्णयचन्द्रिका by छङ्करभट्ट, son of नारायणभट्ट.
- निर्णयचिन्तामणि by विष्णुशर्मन् महा-याज्ञिक at the instance of श्रीराज-जालमदास, son of विहुर, a वैद्य of the गोविलगोत्र (Stein's cat. p. 308 contains the portion on मलमास).
- निर्णयतत्त्व by नागदेवज्ञ, son of शिव (C. P. cat. No. 2598); he is author of आचारप्रदीप, which is quoted in आचारमयूस. Earlier than 1450 A. D. (Ulwar cat. No. 1256).
- निर्णयतरण.
- निर्णयदर्पण by गणेशाचार्य (C. P. cat. No. 2599).
- निर्णयदर्पण by शिवानन्द, son of तारा-पति ठङ्कर. On आश्रम and other rites.
- निर्णयदीप m. in नि. सि., आचाररत्न of लक्ष्मण.
- निर्णयदीपक by अचल द्विवेद, one of the three sons of वत्सराज and pupil of भट्टविनायक. He was from बुद्धपुर and of मङ्गोष्ठ subsecion of नागर-ब्राह्मण and was also styled भागव-हेतु. He wrote also ऋग्वेदोक्तमहाकव-विधान before this work. The work deals with आश्रम, आशौच, eclipses, तिथिनिर्णय, उपनयन, विवाह, प्रसिद्धा. The work was finished in संवत् 1575 ज्येष्ठकृष्णद्वादशी (i. e. in 1518 A. D.); quotes विश्व-रूपविबन्ध, दीपिकाविचरण, निर्णयामृत, कालार्द्ध, पुराणसमुच्चय, आचारतिलक. Vide Ulwar cat. extract No. 323. He has the verse ये नाम केचिद्विह (मालतीमाधव I) in his introductory verses; pr. at Nadiad, 1897.
- C. देवजानीय m. in निर्णयसिन्धु, विधानपरिज्ञात. Between 1520-1600 A. D.
- निर्णयदीपिका by वत्सराज m. in नि. सि. and आश्रमयूस. Probably same as निर्णयदीपक by अचल.
- निर्णयपीठ्य m. in स्मृतिसारोद्धार of विश्वम्भर.
- निर्णयप्रकाश.
- निर्णयप्रदीपिका m. in आश्रमकल्पता of नन्दपण्डित.
- निर्णयविन्दु by अनन्तदेव son of महादेव, on तिथि.
- निर्णयविन्दु by बुद्धण.
- निर्णयभास्कर by नीलकण्ठ (C. P. cat. No. 2600).
- निर्णयभास्कर ms. dated संवत् 1725 भाद्र (1669 A. D.) in Peterson's 6th Report p. 10.

निर्णयमञ्जरी by गङ्गाधर.

निर्णयरत्नाकर by गोपीनाथभट्ट.

निर्णयशिरोमणि m. by निर्णयदीपक and by अनन्त in स्मृतिकौस्तुभ. Earlier than 1500 A. D.

निर्णयशैली m. by वि. सि.

निर्णयसंग्रह by प्रतापकव.

निर्णयसंग्रह by मधुसूदन.

निर्णयसमुदाय.

निर्णयसार by क्षेमकर.

निर्णयसार by गोस्वामी (C. P. cat. No. 2602).

निर्णयसार by नन्दराममिश्र son of दीप-
चन्द्रमिश्र. In 6 परिच्छेदस on तिथि,
श्राद्ध etc. Composed in विक्रम
1836 (1780 A. D.).

निर्णयसार by भट्टराघव (Baroda O. I.
8670). Later than 1612 A. D.
and earlier than 1700 A. D.

निर्णयसार by रामभट्टाचार्य.

निर्णयसार by लालमणि.

निर्णयसारसंग्रह (Baroda O. I. 4015).

निर्णयसिद्धान्त by महादेव (probably
the same as author of कालनिर्णय-
सिद्धान्त).

निर्णयसिद्धान्त by रघुराम (This work
is probably the same as काल-
निर्णयसिद्धान्त).

निर्णयसिन्धु of कमलाकरभट्ट, compos-
ed in संवत् 1668 (1612 A. D.).
Vide sec. 106; pr. in Ch. S.
series and at Nir. P.

C. रत्नमाला or दीपिका by कृष्णभट्ट
आर्ह.

निर्णयानन्द m. in अहल्याकामधेनु.

निर्णयासुत by अल्लाड (or -ट) नाथसूत्रि,
son of सिद्धलक्ष्मण, at the direc-
tion of prince सूर्यसेन who ruled
एकचक्रपुर on the Jumna. Gives
a genealogy of the शाहुवाण
(चाहुवाण?) kings of एकचक्रपुर.
The introductory verses (which
vary to some extent in different
mss.) enumerate authorities on
which he relies viz. मिताक्षरा,
अपरार्क, अर्णव, स्मृतिचन्द्रिका, धवल,
पुराणसमुच्चय, अनन्तभट्टीयगृह्यपरिशिष्ट,
रामकौतुक, संवत्सरप्रदीप, देवदासीय,
रूपनारायणीय, विद्याभट्टपद्धति, विश्व-
रूपविबन्ध. One verse occurring in
some mss. mentions हेमाद्रि,
कालादर्श, चिन्तामणि. But हेमाद्रि's
कालनिर्णय p. 34 mentions a
निर्णयासुत. The work is mention-
ed in निर्णयदीपक, श्राद्धक्रियाकौस्तुभ.
So the work is earlier than 1500
A. D. and certainly later than
1250. There are four sections on
व्रततिथिनिर्णय, श्राद्ध, द्रव्यशुद्धि and
आशौच (pr. by Ven. P.).

निर्णयासुत of गोपीनारायण, son of
लक्ष्मण, under सूर्यसेन (Calcutta
Sanskrit Col. mss. vol. II. p. 78).
Seems to be the same as निर्णया-
सुत of अल्लाड, though गोपीनारायण
causes some misgiving. The
Bik. cat. p. 426 also refers to
गोपीनारायण and सूर्यसेन.

निर्णयासुत by रामचन्द्र. N. vol XI
preface p. 4.

निर्णयासुत (पाश्चात्य) m. in the शुद्धि-
तत्त्व of रघु०.

निर्णयार्णव by बालकृष्णदीक्षित.

निर्णयार्थप्रदीप m. in अहल्याकामधेनु.

निर्णयोद्धार (also styled तिथिनिर्णयो०) by राघवभट्ट. Mentions निर्णयसिन्धु and रघुतिर्दण. So later than 1650 A. D. (Ulwar cat. extract 326). Vide तिथिनिर्णय of राघवभट्ट.

निर्णयोद्धारखण्डनमण्डन by यज्ञेश (Baroda O. I. 5247). Dilates upon certain doubts raised about the निर्णयोद्धार of राघवभट्ट.

नीतिकमलाकर by कमलाकर.

नीतिकल्पतरु by क्षेमेन्द्र.

नीतिगर्भितशास्त्र by लक्ष्मीपति.

नीतिचिन्तामणि by बाचस्पतिमिश्र.

नीतिदीपिका.

नीतिप्रकाश by कुलधुनि.

नीतिप्रकाश by वैशम्पायन (ed. at Madras by Dr. Oppert, 1882).

Also called नीतिप्रकाशिका. जनमेजय was instructed by वैशम्पायन at तप्त-शिला in eight chapters on राज-धर्मोपदेश, धनुर्वेदविषयक, रघुज्योतिष, युक्तायुधनिरूपण, सेनानयन, सैन्ययोग and राजव्यापार. Enumerates the founders of राजशास्त्र.

C. तत्त्वविहृति by सीताराम, son of नरुणुण्ड of कौण्डिन्यगोत्र.

नीतिप्रदीप ascribed to वेतालभट्ट.

नीतिभाजनभाजन-dedicated to भोज-राज (Mitra's Notices vol. II. p. 33).

नीतिमञ्जरी by बाहिबेदिन, son of लक्ष्मी-धर, son of अञ्जि, son of सुकुन्द द्विवे-दिन of आनन्दपुर. In अष्टक (chap- ters) corresponding to the

eight aṣṭakas of the Rgveda) and 200 verses, illustrating moral maxims by Vedic examples. Vide Ind. Ant. vol. V. p. 116. Composed in संवत् 1550 (1494 A. D.). He was a young man when he composed the work and could repeat the Veda in eleven ways.

C. युवदीपिका by author.

C. वेदार्थप्रकाश by author.

C. by देवराज.

नीतिमञ्जरी by शम्भुराज. A fragment called दण्डनीतिप्रकरण (Burnell's Tanjore cat. p. 141 b).

नीतिमण्डल by नीलकण्ठ (pr. at Bena- res and by J. R. Gharpure and by Gujarati P. Bombay).

नीतिमाला by नारायण.

नीतिरत्न attributed to बरकाचि.

नीतिरत्नाकर of कृष्णबृहस्पतिष्ठितमहापात्र, grandfather of गदाधर, author of कालसार. About 1450 A. D.

नीतिरत्नाकर or राजनीतिरत्नाकर of चण्डेश्वर. Vide sec. 90; pr. by Mr. K. P. Jayasval.

नीतिलता by क्षेमेन्द्र m. in औचित्य-विचारचर्चा of the author. 2nd and 3rd quarters of 11th century.

नीतिबान्धवायुत of सोमदेवद्वरि, pupil of नेमिदेव and younger brother of महेश्वरदेव. Printed with com. in Bombay in the Maneckchand Digambar Jaina granthamālā. In 32 sections on धर्म, अर्थ, काम, अरिपद्धति, विद्यावृद्धि, आत्मीक्षिकी,

ब्रवी, वार्ता, दण्डनीति, मन्त्रिव, पुरो-
हित, सेनापति, दूत, चार, विचार,
व्यसन, सप्ताहाराज्य (स्वामि &c.),
राज्यरक्षा, दिवसानुष्ठान, सदाचार, व्यव-
हार, विवाद, धातुगुण्य, युद्ध, विवाह,
प्रकीर्ण. Aufrecht notes that he is
quoted by मल्लिनाथ on किराता-
क्षुनीय.

C. (anonymons). Very valu-
able as regards quotations from
numerous स्मृतिस and works on
politics.

नीतिविलास by ब्रजराजशुक्ल.

नीतिविवेक by करुणाक्षकृष्ण.

नीतिशास्त्रसमुच्चय.

नीतिसमुच्चय.

नीतिसार attributed to घटकपर्प.

नीतिसार attributed to शुक्राचार्य (pr.
by Jivananda).

नीतिसारसंग्रह by मधुसूदन.

नीतिस्तम्भलि by अप्पा वाजपेयि.

नीराजनप्रकाश by जयनारायण तर्कव्या-
नन.

नीलबुधोत्सर्ग by अनन्तभट्ट.

नीलोत्सर्गपद्धति.

नीलोद्वाहपद्धति on the ceremony of
बुधोत्सर्ग in श्राद्ध. I. O. ms. (cat.
p. 578) is dated संवत् 1648
(1591-92 A. D.).

नूतनप्रतिष्ठाप्रयोग.

नूतनस्मृतिप्रतिष्ठा by नारायणभट्ट (based
on आश्वलायनस्मृत्युपरिशिष्ट). Ba-
roda O. I. 8876 A.

नृसिंहभयस्तीर्णय by गोपालदेवशिक.

नृसिंहपरिचर्या m. in नि. सि. and स्मृति-
कौस्तुभ of अनन्त

नृसिंहपरिचर्या by कृष्णदेव son of रामा-
चार्य. Stein's cat. p. 222.

नृसिंहपूजापद्धति by वृन्दावन.

नृसिंहप्रसाद of दलपतिराज son of वल्लभ.
Vide sec. 99.

नृसिंहाष्टमहोदधि m. in आचाररत्न.

नृसिंहार्चनपद्धति by ब्रह्माण्डानन्दनाथ.

नैमित्तिकप्रयोगरत्नाकर by प्रेमनिधि.

नौकादान.

न्यायदीपिका of अभिनवधर्मभूषणाचार्य.

न्यायरत्नमालिका-or न्यायमातृका. Vide
व्यवहारमातृका of जीमूतवाहन.

न्यासपद्धति by त्रिविक्रम.

पञ्चकविधान.

पञ्चकविधि (rites performed for per-
sons who died when the moon
was in any नक्षत्र from धनिष्ठा to
रेवती).

पञ्चकशान्तिविधि by मधुसूदनभोत्यामी.

पञ्चकालाक्रियादीप on वैष्णव daily duties.

पञ्चकोशसंन्यासाचार.

पञ्चक्रोश्यात्रा by शिवनारायणानन्दतीर्थ.

पञ्चगव्यमेलनप्रकार.

पञ्चगौडब्राह्मणजाति.

पञ्चत्रिंशच्छ्लोकी (श्राद्धपद्धति).

पञ्चदशकर्मन् (according to शौनकका-
रिका) on fifteen of the principal
संस्कार.

पञ्चप्रायश्चित्तजाति.

पञ्चमहायज्ञप्रयोग.

पञ्चमाश्रमविधि-attributed to शाङ्कराचार्य; treats of fifth stage called परमहंस where a संन्यासी gives up even his ऋण्ड and कनण्डलु and wanders about alone like a child or lunatic. N. vol. X. p. 329.

पञ्चमीशानेकाष्टन.

पञ्चलक्षणविधि.

पञ्चविधान (1. 6. संस्कार, अधिवास, उद्वासन, पञ्चाग्निसाधन, जलवासविधि).

पञ्चसंस्कार in 8 अध्याय. (Baroda O. I. 12355).

पञ्चसंस्कारदीपिका by विजयीन्द्रभिष्णु, pupil of सुरेन्द्र; a manual of वैष्णव rites in accordance with the doctrines of सम्प्रदायार्थ (तापः पुण्ड्रं तथा नाम मन्त्रो यागश्च पञ्चमः । क्षमी हि पञ्च संस्काराः परमैकान्यहेतवः ॥).

पञ्चसंस्कारविधि for all श्रीवैष्णव.

पञ्चसूत्रीविधान from जयसिंहकल्पद्रुम.

पञ्चाग्निकारिका m. in प्रयोगचन्द्रिका.

पञ्चायतनपद्धति by दिवाकर, son of भारद्वाज महादेव (on पञ्चायतन of सूर्य, शिव, गणेश, दुर्गा and विष्णु); vide पूर्वोक्ति-पञ्चायतनप्रतिष्ठापद्धति.

पञ्चायतनपूजा.

पञ्चायतनप्रतिष्ठापद्धति by दिवाकर, son of महादेव. Probably same as पञ्चायतनपद्धति.

पञ्चायतनसार m. in पूर्वोक्तिकरोद्घोत.

पण्डितपरितोष m. by हेमाद्रि in चतुर्वर्गचिन्तामणि as refuting गोविन्दराज (III. 2. 481). Vide p. 314 above.

H. D. 73.

पण्डितसर्वस्व of हलायुध m. in ब्राह्मण-सर्वस्व and in प्रायश्चित्तसर्व (Jivānanda, vol. I. p. 531).

पतितत्यागविधि by दिवाकर.

पतितसंसर्गप्रायश्चित्त by an assembly of pandits under king Sarfoji of Tanjore (Hultzsch's Report III. pp. XII and 120).

पतितहमसननिषेधनिरासप्रकाश.

पद्मचन्द्रिका by दशराम.

पदार्थदर्श of रामेश्वरभट्ट m. in नि. सि. and ब्रह्मकमलाकर.

पदतिरन by रूपनारायण (Baroda O. I. 2393).

पद्मनाभनिबन्ध.

पद्यव्यास m. by कालविवेक of जीवत.

परद्वजातिनिर्णय.

परभूषणकरण by नीलकण्ठद्वारि.

परभूषणकरण by बाबदेव आढले.

परभूषणकरण by गोविन्दराय (Mitra's Notices X p. 296). About 1740-49 A. D. during reign of Shahu, grandson of Shivaji; when Balaji Bajirao was Peshwa गोविन्दराय was राजलेश्वर and a favourite of Shahu; refers to बाबदेव आढले as a hypocrite and a Karhāḍa Brāhmaṇa.

परमहंसपरिव्राजकप्रमसंग्रह by विश्वेश्वर-सरस्वती-same as यतिप्रमसंग्रह (pr. by आनन्दाश्रम Press).

परमहंससंन्यासपद्धति.

परमहंससंन्यासपासन by शाङ्कराचार्य; BB-RAS. cat. vol. II. p. 246.

परमहंससंन्यासविधि.

परमेश्वरीयुक्त or रघुविरह by हो-
रिलमिश्र (Bik. cat. p. 431).

परशुरामकारिका m. in रुद्रकल्पसूत्र of
अनन्तदेव.

परशुरामप्रकाश or-निबन्ध by खण्डेराय,
son of नारायणपण्डित, who was
धर्माधिकारी at वाराणसी. This is a
digest in two उल्लास on आचार
and श्राद्ध compiled at यमुनापुरी on
the गोमती by order of परशुराम-
मिश्र (पञ्च), son of होरिलमिश्र (or
होरिलमिश्र), who is styled झाकड़ी-
पीयंकुलावतंस. The work is men-
tioned in आचारार्क and स्युत्यर्थ-
सागर, and mention माधवीय and
मदनपाल. Between 1400-1600
A. D.

परशुरामप्रताप by सावाजी or साम्बाजी
प्रतापराज, son of पण्डित पद्मनाभ of
जामदग्न्यवत्सगोत्र and pupil of भट्ट
कर्म and a protegee of निजामसाह.
Seems to have contained at least
आह्निक, जातिविवेक, दान, प्रायश्चित्त,
संस्कार, राजनीति and श्राद्ध. Vide
Viśrambāg collection (in Deccan
College) II. No. 243-246 and
Burnell's Tanjore cat. p. 131 a.
A huge work. Baroda O. I.
5887 is राजवल्लभकाण्ड which is
like मानसोल्लास in subject matter.

C. श्राद्धकाण्डदीपिका or श्राद्धदीप-
कलिका of बोधदेवपण्डित. Quotes
हेमाद्रि, कालादर्श.

पराशरपद्धति by भार्गवराम (vide वर्ण-
जातिसङ्ग्रहमाला).

पराशरस्मृति-Vide sec. 35 (printed
several times; B. S. series ed.

the best; pr. also in Jivananda
Sm. part II pp. 1-52).

C. by माधवाचार्य vide. sec. 92
(pr. B. S. series).

C. by गोविन्दभट्ट, m. in मलमासतत्त्व
of रघु० (p. 787 of Jivananda).
Earlier than 1500 A. D.

C. विद्वन्मनोहरा by नन्दपण्डित. Vide
sec. 105. (I. O. cat. vol. III. p.
377 No. 1301 gives a summary);
pr. in Benares in 'The Pandit',
New series, vol. 29-32.

C. by वैचनाथ पायद्यण्ड, son of
महादेव and वेणी and pupil of
नागोजि.

C. हितधर्म by कामेश्वरयज्वन्; men-
tions माधवीय; Palmleaf ms. No.
6956 in Baroda O. I.

परिभाषाविवेक by वर्षमान, son of भवेश,
of चित्तपञ्चक family. About 1460-
1500 A. D. On नित्य, नैमित्तिक,
and काम्य कर्म, कर्माधिकारी, प्रवृत्त and
निवृत्त कर्म, आचमन, स्नान, पूजा, श्राद्ध,
मधुपर्क, दान, युग, &c.

परिशिष्टदीपकलिका of सुल्लपाणि m. in
शुद्धितत्त्व of रघु०. This is probably
a commentary on a गृह्यपरिशिष्ट
(such as छन्दोग०).

परिशिष्टप्रकाश m. in शुद्धितत्त्व and
एकादशीतत्त्व of रघुनन्दन. Probably
the same as छन्दोगपरिशिष्टप्रकाश
q. v.

C. by हरिराम.

परिशिष्टसंग्रह.

परिशेषसूत्र-part of चतुर्वर्गचिन्तामणि.

परीक्षातत्त्व-same as दिव्यतत्त्व of रघु०.

रीभापद्धति by बाधुदेव. On ordeals.

Names विश्वरूप, यज्ञपार्थ, मिताक्षर
शूलपाणि. Later than 1450 A. D.

पर्णधुरूप or पर्णधुरूपविधि (cremation of
effigies of persons who died
abroad).

पर्वङ्गाशौचविधि (about resorting to
the order of संन्यास).

पर्वकालनिर्णय.

पर्वतदानपद्धति.

पर्वनिर्णय by गणपति रावल, son of हरि-
शङ्कर and grandson of रामदास,
who was ओदीच गुर्जर and honoured
by गौडापीठा मनोहर. Discourses on
the proper time for new and
full moon sacrifices and corres-
ponding obsequial offerings.
Names कालविचिन, निर्णयसिन्धु,
निर्णयभास्कर, मदन; composed in
संवत् 1742 (नेत्रान्मोधिधराधरदित्ति-
मिति श्रीधिक्रमाके शके) i. e. 1685-
86 A. D.

पर्वनिर्णय by हुरारि.

पर्वनिर्णय by रघुनाथ बाजपेयिन्, son of
माधव. Between 1550-1625 A. D.

पर्वनिर्णय a portion of धर्मसिन्धु.

पर्वसंग्रह.

पलपीद्यपलत्त by मदनमनोहर, son of मधु-
सूदन; in 7 chapters on the cano-
nical use of various kinds of
flesh.

पल्लव—a work on politics m. in the
राजनीतिरत्नाकर of चण्डेश्वर. Ear-
lier than 1300 A. D.

पल्लीपत्तन prognostications derived
from the falling of a house
lizard.

पल्लीपत्तनकल.

पल्लीपत्तनविचार.

पल्लीपत्तनज्ञान्ति.

पल्लीशरटकाकभासादिशकुन.

पल्लीशरटयोः फलाफलाविचार.

पल्लीशरटयोः शान्ति.

पल्लीशरटविधान.

पवित्ररोगपरिहारप्रयोग.

पवित्ररोगपणविधान-rite in भावण of
casting new threads around an
image and hence taking them
to wear.

पशुपतिदीपिका m. in बुद्धिकौमुदी (pp.
206, 210). Probably same as
पशुपति's दशकर्मदीपिका.

पशुपतिनिबन्ध m. in श्राद्धक्रियाकौमुदी (p.
503). Probably the same as the
श्राद्धपद्धति of पशुपति, brother of
हल्लायुध. About 1170-1200 A. D.

पाकयज्ञनिर्णय or -पद्धति by चन्द्रशेखर
alias चन्द्रचूड, son of उमापति
alias उमाशङ्कर or उमणभट्ट, son of
धर्मेश्वर alias धर्माभट्ट. Between
1575-1650 A. D.

पाकयज्ञपद्धति by अनन्तमिश्र.

पाकयज्ञपद्धति by पशुपति.

पाकयज्ञप्रयोग by शम्भुभट्ट, son of बाल-
कृष्ण. Follows आपस्तम्बधर्मसूत्र. I.
O. cat. pp. 99-100 (ms. dated
संवत् 1749 i. e. 1692-93 A. D.).
Flourished between 1660-1710
A. D.

पाश्चात्तज्जातिविवेक.

पाणिग्रहणादिकृत्यविवेक by मधुरानाथतर्क-
वागीश. (N. vol. IX. p. 244 says
that author is रघुनाथ while the

colophon extracted has मधुरा-
नाथ).

पारस्करयज्ञकारिका alias कातीययज्ञसूत्र-
प्रयोगविवृति by रेणुकाचार्य, son of
महेशहरि and grandson of सोमेश्वर
of the शाण्डिल्यगोत्र. Composed in
śake 1188 i. e. 1266 A. D. (I.
O. cat. vol. I p. 67).

पारस्करयज्ञपरिशिष्टपद्धति by कामदेव-
दीक्षित on चाप्यादिप्रतिष्ठा (pr. in
Gujarati P.).

पारस्करयज्ञसूत्र (also called कातीय-
यज्ञसूत्र) in 3 काण्डs (pr. by Sten-
zler in 1876 at Leipzig and in
Kashi S. series with several com-
mentaries and by the Gujarati
Press, Bombay, with several
commentaries and translated in
S. B. E. vol. 29).

C. असुतव्याख्या m. by नन्दपण्डित in
his शुद्धिचन्द्रिका. Earlier than
1550 A. D.

C. अर्थभास्कर by भास्कर, pupil of
राघवेन्द्रारण्य.

C. प्रकाश by वेदमिश्र, son of विश्व-
रूप दीक्षित; used by his son सुरारि-
मिश्र.

C. संस्कारगणपति by रामकृष्ण, son
of केनर, son of प्रयागभट्ट (4 खण्डs
pr. in Ch. S. series). He was of
भारद्वाजगोत्र and was patronised
by विजयसिंह; he compiled it in
विश्वमण्डलपत्तन on the वशिष्ठा river;
mentions कर्क, हरिहर, गदाधर, हला-
दुध, काशिका and दीपिका. He wrote.
आद्यगणपति also. Vide I. O. cat.
p. 562 for his आद्यसंग्रह. *About
1750 A. D.

C. सज्जनवल्लभा by जयशाम, son of
बलभद्र of भारद्वाजगोत्र, residing in
Mewad. Names डबट, कर्क, and
समुत्तर्यसार and is m. by गदाधर.
Uwar cat. extract 39 gives संवत्
1611 (1554-5 A. D.) as the date
(probably of copying). Between
1200-1400 A. D. ; pr. at Gujarati
Press and in Kashi S. series.

C. (भाष्य) by कर्क. m. by त्रिकाण्ड-
मण्डन, हेमाद्रि and हरिहर. Earlier
than 1100 A. D. (pr. in Gujarati
P. ed.).

C. (भाष्य) by कामदेव (on परि-
शिष्टकण्डिका). Pr. at Gujarati P.

C. by गदाधर, son of वामन.
Names कर्क, जयरामभाष्य, भर्तृयज्ञ,
अदनपारिजात, हरिहर. About 1500
A. D. ; pr. in Kashi S. series and
in Gujarati P. edition.

C. by भर्तृयज्ञ m. by जयराम in
his भाष्य.

C. (on पारस्करयज्ञसम्बन्ध) by
सुरारिमिश्र, son of वेदमिश्र ; ms.
(in Stein's cat. p. 252) dated
संवत् 1430 (1373 A. D.).

C. by चागीश्वरीदत्त.

C. by बामुदेवदीक्षित ; m. by हरिहर
and रघुनन्दन in यजुर्वेदिशास्त्रतत्त्व.
Contains पद्धति of all rites. Ear-
lier than 1250 A. D.

C. by विश्वनाथ, son of हृत्सिंह, a
नागरब्राह्मण of the काश्यपगोत्र ;
compiled at Benares by लक्ष्मीधर,
great-grandson of अनन्त, who
was uncle of विश्वनाथ, in संवत्
1692 भाष (i. e. 1635 A. D.).

Names कर्क, हरिहर, कालनिर्णयदीपिका. Therefore विश्वनाथ flourished about 1550 A. D. Vide Ullwar cat. extract 42 (pr. in Gujarati P. ed.).

C. by हरिहर्षमन् m. in प्रायश्चित्ततत्त्व (Jivananda vol. I. p. 531.)

C. (भाष्य and पद्धति) by हरिहर (pr. in Gujarati P. and Kashi S. series). Names कर्क, कल्पतरुकार, रेणु, बासुदेव, विज्ञानेश्वर and is m. in आश्रमक्रियाकोषदी of गोविन्दानन्द (p. 418). Between 1275-1400 A. D. Vide sec. 84. गङ्गुनन्दन in his पञ्चविंशतिशततत्त्व (Jivananda vol. II. p. 488) mentions both हरिहर्षमन् and हरिहर in the same sentence as explaining a passage of काल्याणन-गृह्य.

पारस्करगृह्यसूत्रपद्धति by कामदेव.

पारस्करगृह्यसूत्रपद्धति by भास्कर. Vide above.

पारस्करगृह्यसूत्रपद्धति by बासुदेव. Vide above.

पारस्करमन्त्रभाष्य by सुरारि. Vide above under पारस्करगृह्यसूत्र.

पारस्करशास्त्रसूत्रवृत्त्यर्थसंग्रह by उदयंकर (Stein's cat. p. 17).

पारिजात-numerous works on dharma have this ending, e. g. मदनपारिजात, प्रयोगपारिजात, विधानपारिजात.

पारिजात-vide sec. 75.

पारिजात of मानुस्मृत. B. O. mss. cat. vol. I No. 257 and JBORS. for 1927 parts III-IV p. VII.

पार्थिवलिङ्गपूजा- founded on बौधायन-सूत्र, बृहद्वासिष्ठ, लिङ्गपुराण. (I. O. cat. p. 585).

पार्थिवलिङ्गपूजाविधि (two different works in Stein's cat. p. 95).

पार्वणचटश्राद्धप्रयोग by देवभद्र.

पार्वणचन्द्रिका by रत्नपाणिशर्मा, son of मंगोली सज्जीविश्वरश्मा. On various kinds of श्राद्ध and particularly पार्वणश्राद्ध, according to the छन्दोग school.

पार्वणत्रयश्राद्धविधि (Stein's cat. p. 95).

पार्वणप्रयोग- part of श्राद्धसंहिता.

पार्वणश्राद्ध (आम्बलान्तीय).

C. प्रदीपभाष्य by नारायण.

पार्वणश्राद्धपद्धति.

पार्वणश्राद्धप्रयोग for छन्दोगs.

पार्वणश्राद्धप्रयोग for बाजसनेयियस by देवभद्र.

पार्वणस्थालीपाकप्रयोग (part of प्रयोग-रत्न of नारायणभट्ट).

पार्वणादिश्राद्धतत्त्व-vide श्राद्धतत्त्व of रङ्ग.

पिण्डपितृवज्रप्रयोग (हिरण्यकेशीय) by चन्द्रचूडभट्ट, son of डमापति.

पिण्डपितृवज्रप्रयोग by विश्वेश्वरभट्ट alias गामाभट्ट; vide Bik. cat. 136.

पिण्डपितृवज्रप्रयोग from the प्रयोगरत्न of हरिहर.

पितामहस्तुति vide sec. 44.

पितृदयिता of अनिरुद्ध. Vide sec. 82 (pr. in संस्कृतसाहित्यपरिषद् series, Calcutta).

पितृपद्धति of गोपालाचार्य. Mentions श्रुतपाणि. Later than 1450 A. D.

- पितृभक्ति by अद्वित. Vide sec. 89, p. 364; for students of बभ्रुवैद.
C. by छुरारि. About end of 15th century.
- पितृभक्तिराज्ञिणी alias आश्रकल्प by वाचस्पतिमिश्र. Vide sec. 98 p. 399.
- पितृमेधप्रयोग--by a follower of कपर्दि-कारिका (N. vol. X. p. 271).
- पितृमेधभाष्य (आपस्तम्बीय) by मार्ग्य-गोपाल.
- पितृमेधविवरण by रङ्गनाथ.
- पितृमेधसार by गोपालयज्वन्.
- पितृमेधसार by वेङ्कटनाथ, son of रङ्गनाथ.
- पितृमेधसारसुधीविलोचन (a com.) by a वैदिकसार्वभौम. Probably the same as वेङ्कटनाथ above.
- पितृमेधयज्ञ.
by गौतम.
C. by अनन्तयज्वन्, son of कृष्ण.
by भरद्वाज.
by हिरण्यकेशिन्.
आपस्तम्बीय (प्रश्न 31-32 of कल्प).
C. by कर्पाद्विस्वामिन् (pr. at Kum-
bhakonam, 1905).
- पितृसांवत्सरिकआश्रकल्पप्रयोग.
- पितृहितकरणी m. in पितृभक्ति of अद्वित.
About 1300 A. D.
- पितृपञ्चसूत्रण्डन by टीकाकारशर्मन् N. (new series) vol. III. p. 116.
- पितृपञ्चसूत्रण्डनमीमांसा or पितृपञ्चमीमांसा by नारायणपण्डित, son of विश्वनाथ and pupil of नीलकण्ठ. N. vol. X. p. 312. Recommends पितृपञ्च in sa-
crifices instead of a goat; ras.
dated संवत् 1785 i. e. 1728 A. D.
- पितृपञ्चमण्डन by टीकाकारशर्मन् of गार्ग्यगोत्र (Baroda O. I. No. 2436). This is probably the same as पितृपञ्चसूत्रण्डन above.
C (contained in Baroda Ms.).
- पितृपञ्चमण्डनव्याख्यार्थदीपिका by रक्षपाल.
- पितृपञ्चमीमांसाकारिका by नारायण, son of विश्वनाथ.
- पुंसवनादिकालनिर्णय.
- पुण्याहवाचनप्रयोग by पुरुषोत्तम.
- पुत्रक्रमदीपिका by रामभद्र on the rights of partition and inheritance of the twelve kinds of sons.
- पुत्रप्रतिग्रहप्रयोग-ascribed to शौनक (Pe-
tersen's 6th Report No. 122).
- पुत्रपरिग्रहसंशयोद्ग्रेदपरिच्छेद (Stein's cat.
p. 95).
- पुत्रस्वीकारनिरूपण.
- पुत्रस्वीकारनिर्णय of रामपण्डित, son of विश्वेश्वर, of the बत्सगोत्र. Men-
tions विज्ञानेश्वर, चन्द्रिका, कालादर्श,
वरदराज. Later than 1400 A. D.
- पुत्रीकरणमीमांसा of नन्दपण्डित. Same
as दत्तकमीमांसा above. Vide sec.
105.
- पुत्रोत्पत्तिपद्धति.
- पुनःसन्धान (on rekindling of the
householder's fire).
- पुनरुपनयन Second initiation of a
brāhmaṇa, when first vitiated by
partaking of forbidden food.
- पुनरुपनयनप्रयोग by दिवाकर, son of
महादेव.

पुरविवाहमीमांसा by बालकृष्ण (Baroda O. I. No. 9026).

पुरविवाहविधि.

पुरश्चरणकौमुदी by मुकुन्द, son of माधवाचार्य वज्र.

पुरश्चरणकौस्तुभ of अहोबल, disciple of ईशानेन्द्र and वसिष्ठेन्द्र. Composed in Benares.

पुरश्चरणचन्द्रिका m. in वर्षकृत्यकौमुदी of गोविन्दानन्द and by रघु० in तिथितत्त्व and आह्निकतत्त्व.

पुरश्चरणचन्द्रिका by परमहंस देवेन्द्राश्रम, disciple of विद्युपेन्द्राश्रम. (N. vol. VII p. 163). D. C. Ms. No. 33 of 1898-99 is dated संवत् 1753.

पुरश्चरणचन्द्रिका by माधव पाठक.

पुरश्चरणचन्द्रिका by विद्युपेन्द्राश्रम.

पुरश्चरणदीपिका by काशीनाथ, son of जयरामभट्ट.

पुरश्चरणदीपिका by चन्द्रशेखर.

पुरश्चरणदीपिका by रामचन्द्र.

पुरास्त्रियाचार्या m. in तिथितत्त्व by रघु०.

पुराणसमुच्चय m. by हेमाद्रि, निर्णयासूत, ति. सि., द्वैतनिर्णय. Earlier than 1200 A. D.

पुराणसर्वस्व by गोवर्धनपाठक, compiled under Bengal Zamindar श्रीसत्य in śake 1396 (1474-5 A. D.).

पुराणसर्वस्व by पुरुषोत्तम. (Mitra's Notices vol. I. p. 188).

पुराणसर्वस्व by हलायुध, son of पुरुषोत्तम. On 730 interesting points; composed in 1474 A. D. (Vide Aufrecht's Oxf. cat. pp. 84-87).

पुराणसार m. in पराशरमाधवीय, वृत्तिह-प्रसाद, आह्निकतत्त्व. Earlier than 1300 A. D.

पुराणसार by prince कृष्णार्जुन, son of राघवराय, of नवहृदय. N. vol. X. pp. 62-65.

पुराणसारसंग्रह.

पुराणार्थचिन्तामणि of विष्णुभट्ट आठवले, son of रामकृष्ण. A very large work on काल, संस्कार etc. Relies upon हेमाद्रि and माधव principally; pr. by Nir. P. and by Anan. P.; ms. (Baroda O. I. No. 1666) dated śake 1706 (1784-5 A. D.).

पुराणार्थप्रबोध by ब्रह्मानन्दभारती, pupil of रामराजसरस्वती. Very large work in three parts, each having 4, 5 and 6 chapters respectively on religious efficacy of भस्म, कृष्ण devotion to रुद्र &c. ; composed in 1476 (probably śake) at Malavli village on the river Asanasi. Names विद्यारण्य and is m. in छद्मकमलाकर. Vide BBRAS. cat. pp. 220-222 No. 699. Pr. at Chidambaram, 1907.

पुराणार्थप्रबोधिनी.

पुराणार्थरत्नाकर by रत्ननाथसूरि, pupil of कृष्णानन्दसरस्वती ; in 15 तरङ्ग on पुराणप्रामाण्यविवेक, त्रिवर्गतत्त्वविवेक, मोक्षतत्त्वविवेक, वर्णादिधर्मविवेक, नाम-कीर्तनादि, प्रायश्चित्त, अधिकारि, तत्त्व-पदार्थविवेक, मुक्तमतविवेक.

पुराणार्थसुधानिधि by सायणाचार्य (according to some mss. such as Baroda O. I. No. 7101 and by विद्यारण्य according to others). On धर्म, अर्थ, काम and मोक्ष.

पुराणोत्तमक्षेत्रतत्त्व of रघु०. On the famous shrine of जगन्नाथ in Orissa. Vide sec. 102.

बुरुपोतमप्रतिष्ठाप्रकार Vide Peterson's 6th Report, No. 95.

बुलस्यस्मृति Vide sec. 45 p. 228.

बुलहस्मृति m. in स्मृतिचन्द्रिका and माधवाचार्य.

बुद्धिमार्गीयाह्निक by ज्ञानराज (for बल्लभाचार्य sect).

बुष्पचिन्तामणि.

बुष्पमाला by रुद्रधर. On the flowers and leaves appropriate to the worship of deities.

बुष्पसारसुधानिधि m. in the अहल्याकामधेनु.

बुजनमालिका by भवानीप्रसाद.

बुजापद्धति by आनन्दतीर्थ son of जनार्दन.

बुजापद्धति or पद्ममाला by जयतीर्थ pupil of आनन्दतीर्थ (Baroda O. I. 8685).

बुजापद्धति by रामचन्द्रभट्ट, son of विष्णुभट्ट छजवलकर; Baroda O. I. No. 10471 copied in śake 1735 i. e. 1813-4 A. D.

बुजापाल m. in आह्निकचन्द्रिका.

बुजाप्रकाश by मित्रामिश्र (part of वीरमित्रोदय) Vide sec. 108.

बुजाप्रदीप by गोविन्द m. in दीक्षातत्त्व by रघु.

बुजारत्नाकर by चण्डेश्वर. Vide sec. 90.

बुर्णचन्द्र by रिपुजय. On प्रायश्चित्त.

बूर्तकमलाकर by कमलाकरभट्ट. Vide sec. 106.

बूर्तप्रकाश a section of the प्रतापनारसिंह of रुद्रदेव.

बूर्तमाला by रघुनाथ.

बूर्तोदयोत by विश्वेश्वरभट्ट part of दिनकरोदयोत q. v.

बूर्वाह्नलीला-(daily duties from स्नान to पूजा) for वैष्णवस.

बुधमुद्राह.

बृथ्वीचन्द्र probably same as बृथ्वीचन्द्रोदय; m. in विधानपारिजात.

बृथ्वीचन्द्रोदय m. by हेमाद्रि (चतुर्वर्ग III. 1. 182), द्वैतनिर्णय of शङ्करभट्ट, विधानपारिजात, नि. सि. Earlier than 1250 A. D.

बृथ्वीप्रेमोदय by प्रेमनिधिशर्मन्, son of उमापति of भारद्वाजगोत्र and sur-named पन्त. D. C. Ms. No. 126 of 1884-86 was composed in नन्दपञ्चरूपसंमिताशके (1659 i. e. 1737-38). It deals with श्रवणा-कर्म, प्रायश्चित्त &c.

बृथ्वीरहस्य m. in अहल्याकामधेनु.

बृथ्वीयस्मृति m. in मिताक्षरा (on वा. III. 18).

बृथ्वीनसिस्मृति-vide sec. 24.

बृथ्वीकतिथिनिर्णय by चक्रधर.

बृथ्वीमेधिक by यल्लुजि, son of यल्लुभट्ट of the भारद्वाजगोत्र. According to भारद्वाजीयसूत्र and कपर्दिन. Hultzsch R. I. No. 58.

बृथ्वीमेधिकसूत्र by भारद्वाज in two प्रश्न (each in 12 कण्डिकास).

प्रकाश-several works end in प्रकाश e. g. सर्वधर्मप्रकाश of शङ्करभट्ट, परशुरामप्रकाश, परिशिष्टप्रकाश.

प्रकाश-vide sec. 74.

प्रक्रियाञ्जनटीका by वैद्यनाथदीक्षित.

प्रचेतःस्मृति-vide sec. 46.

प्रजापतिस्मृति- vide sec. 47; pr. Anan.
Sm. pp. 90-98.

प्रजापद्धति on राजनीति.

प्रजापालन.

प्रणवकल्प ascribed to शौनक. On the
nature and mystic import of
ओङ्कार.

C. by हेमाद्रि.

प्रणवकल्प by आनन्दतीर्थ.

प्रणवकल्प (from स्कन्दपुराण).

C. प्रकाश by गङ्गाधरसरस्वती, pupil
of रामचन्द्रसरस्वती.

प्रणवदर्पण by वेङ्कटाचार्य.

प्रणवदर्पण by श्रीनिवासाचार्य.

प्रणवपरिशिष्ट m. by रघु० in आङ्गिक-
तत्त्व.

प्रणवार्चनचन्द्रिका by मुकुन्दलाल.

प्रणवोपासनाविधि by गोपीनाथपाठक, son
of अग्निहोत्रिपाठक and grandson
of काशीपाठक.

प्रतापनारासिंह of रुद्रदेव, son of तोरो
नारायण, of भारद्वाज गोत्र ; compos-
ed at प्रतिष्ठान (modern Paithan
on the Godāvari) in śāke 1632
i. e. 1710-11 A. D. An extensive
digest divided into प्रकाश on
संस्कार, पुर्त, अन्येष्टि, संन्यास, यति,
वास्तुशान्ति, पाकयज्ञ, प्रायश्चित्त, कुण्ड,
उत्सर्ग, जातिविधेय. Vide BBRAS.
cat. p. 222 Nos. 700-703.

प्रतापमार्तण्ड or प्रौढप्रतापमार्तण्ड attri-
buted to प्रतापकृष्ण गजपति, king of
उत्कल, son of पुरुषोत्तम, son of
कपिलेश्वर of the solar race. In 5
प्रकाशs. Vide sec. 100 and N. vol.
H. D. 74.

X. pp. 222-225; m. in समयमय्य
and आद्यमय्य.

प्रशापमार्तण्ड by रामकृष्ण, son of माधव;
composed at the bidding of king
प्रतापरुद्रगजपति (Stein's cat. p. 96).
Probably the same as above.

प्रतापरुद्रनिबन्ध m. in द्वैतनिर्णय by
शङ्करभट्ट (probably the same as
प्रतापमार्तण्ड).

प्रतापार्क by चिन्मेश्वर of the शाङ्ख्य-
गोत्र and surnamed महाशब्द, son
of रामेश्वर, son of गङ्गाराम, son of
रत्नाकर ; based on his ancestor's
जयसिंहकल्पद्रुम and composed by
order of king प्रताप, grandson of
जयसिंह (Ulwar cat. extract 328).

प्रतिग्रहप्रायश्चित्तप्रकार.

प्रतिमादान.

प्रतिमाप्रतिष्ठा by नीलकण्ठ.

प्रतिमासंग्रह m. in दानरत्नाकर of चण्डे-
श्वर.

प्रतिष्ठाकल्पलता by दन्दायन शुक्ल.

प्रतिष्ठाकौस्तुभ by शङ्कर.

प्रतिष्ठाकौस्तुभ.

प्रतिष्ठाचिन्तामणि by गङ्गाधर.

प्रतिष्ठातत्त्व or देवप्रतिष्ठातत्त्व by रघुनन्दन;
vide sec. 102.

प्रतिष्ठादर्पण by पद्मनाभ, son of गोपाल,
son of नारायण (ms. in Bhadkam-
kar collection dated śāke 1706
i. e. 1784-5 A. D.).

प्रतिष्ठादीधिति from the स्मृतिकौस्तुभ of
अनन्तदेव.

प्रतिष्ठादर्पण of गङ्गाधर.

प्रतिष्ठापद्धति by अनन्तभट्ट alias बाधुभट्ट.

प्रतिष्ठापद्धति by त्रिविक्रमभट्ट, son of
रघुहरि; N. vol. V. p. 157, ms.
copied in संवत् 1785).

प्रतिष्ठापद्धति by नीलकण्ठ.

प्रतिष्ठापद्धति by महेश्वरभट्ट हर्षे.

प्रतिष्ठापद्धति by राधाकृष्ण.

प्रतिष्ठापद्धति by शङ्करभट्ट.

प्रतिष्ठाप्रकाश by हरिप्रसादशर्मन्.

प्रतिष्ठाप्रयोग of कमलाकर.

प्रतिष्ठामयूख by नीलकण्ठ; vide sec.
107; (pr. by J. R. Gharpure).
Styled प्रतिष्ठाप्रयोग also (vide
Ulwar cat. extract 330).

प्रतिष्ठारत्न.

प्रतिष्ठार्कपद्धति by दिवाकर.

प्रतिष्ठाविवेक of उमापति.

प्रतिष्ठाविवेक of शूलपाणि (sec. 95).

प्रतिष्ठासंग्रह.

प्रतिष्ठासमुच्चय m. in देवप्रतिष्ठातत्त्व of
रघुनन्दन.

प्रतिष्ठासागर of बल्लालसेन m. in his
दानसागर. Vide sec. 83.

प्रतिष्ठासार by रामचन्द्र m. in ज्ञान्ति-
मयूख.

प्रतिष्ठासारदीपिका by पाण्डुरङ्ग ठकले,
son of चिन्तामणि, in पञ्चवटी;
composed in śake 1702 (1780-81
A. D.); Baroda O. I. No. 333.

प्रतिष्ठासारसंग्रह m. by हेमाद्रि (दानखण्ड
p. 134), कृण्डमण्डपसिद्धि and दान-
मयूख.

प्रतिष्ठेन्दु by ज्यम्बक, son of नारायण
माटे. (Baroda O. I. 11089 b).

प्रतिष्ठोद्योत् (part of दिनकरोद्योत्) by
दिनकर and his son, विश्वेश्वर alias
ग्रासभट्ट.

प्रतिसरबन्धप्रयोग (rules for tying of
a string as a charm on the wrist
at weddings and other festive
occasions).

प्रतीताक्षरा com. of तन्दपाण्डित on the
मिताक्षरा; sec. 105.

प्रत्यवरोहणप्रयोग, part of प्रयोगरत्न of
नारायणभट्ट.

प्रथिततिथिनिर्णय by नागदैवज्ञ.

प्रदीप occurs as the last part of the
names of several works such as
आचारप्रदीप, कृत्यप्रदीप, समयप्रदीप,
संवत्सरप्रदीप.

प्रदीप vide sec. 80.

प्रदीपदानपद्धति vide महाप्रदीप०.

प्रदीपिका m. in गणेश's दण्डविवेक and
in सरस्वतीविलास. Earlier than
1450 A. D.

प्रदीपनिर्णय by विष्णुभट्ट (from दुरुपार्थ-
चिन्तामणि).

प्रदीपपूजापद्धति by बल्लभेन्द्र, pupil of
बासुदेवेन्द्र.

प्रपञ्चसार m. by वर्षाक्रियाकौस्तुभ, आह्निक-
तत्त्व of रघु०. Seems to be a work
of the तन्त्र class, earlier than
1450 A. D.

C. व्याख्यान, quoted by देवनाथ
in तन्त्रकौस्तुभ. Earlier than 1550
A. D.

C. by गीर्वाणयोगीन्द्र.

C. by ज्ञानस्वरूप.

प्रपञ्चसारविवेक or भवसारविवेक by
गङ्गाधर महाडकर, son of सदाशिव.
In 8 उल्लास; ms. dated संवत् 1840
(1783-4 A. D.); vide N. vol. X.
162. On आह्निक, भगवत्पूजा,
भाषवतर्ष, moral maxims.

प्रश्नचतुस्र by एकराज (or Ekoji) of Tanjore, who reigned from 1676 to 1684 A. D. Some fragments on नीति and पुजा are recovered (Burnell's Tanjore cat. p. 141 b).

प्रपञ्चगतिदीपिका by तातादास; mentions विज्ञानेश्वर, चन्द्रिका, हेमाद्रि, माधव, सार्वभौम, वैद्यनाथदीक्षित.

प्रपञ्चदिनचर्या (according to रामाहुज school).

प्रपञ्चलक्षण.

प्रपञ्चौध्वेदिकविधि.

प्रभाकराह्निक by प्रभाकरभट्ट.

प्रमाणदर्पण.

प्रमाणपल्लव of नृसिंह or नरसिंह ठक्कर, divided into परिच्छेद on आचार &c.

प्रमाणसंग्रह.

प्रमाणसारप्रकाशिका.

प्रमेयमाला.

प्रयागकृत्य (part of विस्थलीसिंह).

प्रयागप्रकरण or प्रयागप्रचट्टक (from विस्थलीसिंह).

प्रयागसेतु m. in सृष्टिकौस्तुभ of अनन्तदेव (same as part of विस्थलीसिंह).

प्रयोगकौस्तुभ by गणेशपाठक.

प्रयोगचन्द्रिका by वीरराघव.

प्रयोगचन्द्रिका by श्रीनिवासशिष्य, brother of सीताराम.

प्रयोगचन्द्रिका in 18 खण्ड. From पुंस्वन 10 आश्रद; follows आपस्तम्बग्रन्थ. mentions कण्ठशुषण, पञ्चाग्निकारिका, जयन्तकारिका, कपर्दिकारिका, दशनिर्णय, वामनकारिका, छपीविलो-

चन, सृष्टिरत्नाकर. (Madras Govt. Sanskrit russ. cat. vol. VII. p. 2798 No. 3713).

प्रयोगचिन्तामणि (part of रामकल्पद्रुम) by अनन्तभट्ट.

प्रयोगचूडामणि (ms. in Bhadkamkar collection) on स्वस्तिक, पुण्याहवाचन, ग्रहयज्ञ, स्थालीपाक, दुष्टरजोदर्शन-ज्ञान्ति, गर्भाधान, सीमन्तोन्नयन, पत्नी-पूजा, नामकरण, चौल and other संस्कारऽ, उपनयन, विवाह.

प्रयोगचूडामणि (Mitra's Notices, vol. IV. p. 22).

प्रयोगचूडामणि m. by रघुनन्दन.

प्रयोगतत्त्व of रघुनाथ, son of भाहुजि of शाण्डिल्यगोत्र, composed at Benares in 25 तत्त्व on ordinary religious rites (संस्कारऽ), परिभाषा, स्वस्तिवाचन, ग्रहमन्त्र &c.; composed in Śaka 1577 (1656 A. D.).

प्रयोगतिलक by वीरराघव (Baroda O. I. 9806).

प्रयोगदर्पण by नारायण, son of चायम्भट्ट. Deals with domestic rites according to R̥gveda ritual. Names उज्ज्वला of हरदत्त, हेमाद्रि, चण्डेश्वर, श्रीधर, सृष्टिरत्नाकर. Later than 1400 A. D.

प्रयोगदर्पण by पद्मनाभदीक्षित, son of गोपाल, son of नारायण; deals with देवप्रतिष्ठा, मण्डपपूजा, तोरणपूजा &c.

प्रयोगदर्पण by रघुनाथदुरि.

प्रयोगदर्पण by रमानाथविद्यावाचस्पति on daily religious duties of householders; quotes हेमाद्रि.

प्रयोगदर्पण by वीरराघव.

प्रयोगदर्पण by वैदिकसार्वभौम.

प्रयोगदर्पण AnO.N. (new series) vol.

II p. 190. On the last rites of a man, his cremation and श्राद्ध. Mentions श्रीधर (author of स्मृत्यर्थसार) as much removed from him.

प्रयोगदीप (to शाङ्खायनगृह्य) by दयाशङ्कर.

प्रयोगदीपिका by मन्थनाचार्य.

प्रयोगदीपिका by रामकृष्णभट्ट.

प्रयोगदीपिकावृत्ति.

प्रयोगपञ्चरत्न m. in चातुर्मास्यप्रयोग.

प्रयोगपद्धति

of गङ्गाधर (बौधायनीय).

of शिंग्यकृषिद, son of .पेजल्ल मन्थनाचार्य (for आपस्तम्बीय). This is called शिङ्गाभट्टीय.

of दामोदरगार्ग्य; based on ककौ-पाध्याय, गङ्गाधर, हरिहर and follows पारस्करगृह्य. Also styled संस्कारपद्धति.

of रघुनाथ, son of कद्रभट्ट अयाचित (आश्वलायनीय).

of हरिहर (in 2 काण्डs on domestic religious rites); attached to com. on पारस्करगृह्य.

प्रयोगपद्धति to कात्यायनश्राद्धसूत्र.

प्रयोगपद्धतिबोधिनी by शिवराम.

प्रयोगपारिजात by नरसिंह (vide I. O. cat. p. 415 No. 1396). Mentions हेमाद्रि, विशारण्व, प्रसाद (which the editor of I. O. cat. takes to be नृसिंहप्रसाद). This is most probably the same as the next below and प्रसाद means probably no more than

the commentary प्रसाद of विट्ठल on the प्रक्रियाकौस्तुभ of रामचन्द्र. Vide I. O. cat. p. 166 for प्रसाद com. and Bhandarkar Report 1883-84 p. 59 for pedigree.

प्रयोगपारिजात by नृसिंह a native of कर्णाटक, of the कौण्डिन्यगोत्र. Has five काण्डs on संस्कार, पाकयज्ञ, आधान, आह्निक, गोत्रप्रवरनिर्णय. Portion on संस्कार printed at Nir. Press (1916). Speaks of 25 संस्कारs; mentions कालदीप and कालप्रदीप (on same page), कालदीपभाष्य, क्रियासार, कलप्रदीप, विश्वादर्श, विधिरत्न, श्रीधरीय, स्मृतिमास्कर; criticizes हेमाद्रि and माधव; composed between 1360 and 1435 A. D. It is this work probably that is mentioned in नृसिंहप्रसाद (दानसार), धर्मप्रवृत्ति (संस्कार portion) and प्रयोगरत्न of नारायणभट्ट ms. (Bik. cat. p. 439) is dated संवत् 1495 (1438-39 A. D.).

प्रयोगपारिजात by पुरुषोत्तमभट्ट son of देवराजार्य.

प्रयोगपारिजात by रघुनाथ बाजपेयिन्.

प्रयोगपारिजातसारावलि m. in धर्मप्रवृत्ति.

प्रयोगप्रदीप by शिवप्रसाद.

प्रयोगमञ्जरीसंहिता by श्रीकण्ठ (Baroda O. I. No. 12959).

प्रयोगमणि by केशवभट्ट, son of अभय-कर नारायण.

प्रयोगसूक्तावलि by मिमिक्षर (?) तिर्पिलि; D. C. ms. No. 102 of 1871-72. Quotes विश्वानेश्वर, प्रयोगपारिजात, नृसिंह, आचारमयूख. Later than 1650 A..D.

प्रयोगमुक्तावलि by वीरराय.

प्रयोगरत्न or स्मार्तविमुक्तपद्धति by अनन्त,
son of विश्वनाथ; deals with 25
संस्कार according to आश्वलायन,
and स्वस्तिवाचन, उष्णाहवाचन,
स्थालीपाक, परिभाषा, प्रायश्चित्त. (I.O.
cat. vol. III. p. 515).

प्रयोगरत्न (हिरण्यकेशीय) by अनन्तदेव,
son of विश्वनाथ; vide Peterson's
5th Report No. 126. Probably
same as above.

प्रयोगरत्न by काशीदीक्षित, son of
सदाशिव.

प्रयोगरत्न by केशवदीक्षित, son of
सदाशिव.

प्रयोगरत्न by नारायणभट्ट, son of रास-
श्वरभट्ट (pr. by Nil. P.) for आश्व-
लायनीय. Vide sec. 103.

प्रयोगरत्न by प्रेमनिधि.

प्रयोगरत्न by सुसिंहभट्ट, son of नारा-
यणभट्ट, according to आश्वलायन
and शौनक; quoted in चतुर्विंशति-
सतश्रावण of भट्टोजि; between
1500-1600 A. D.

प्रयोगरत्न by भट्टोजि (C. P. cat.
No. 3131).

प्रयोगरत्न or स्मार्तप्रयोगरत्न of महेश, son
of महादेव वैशाखायन; composed at
Kāśī on संस्कार, शान्ति and श्राद्ध;
pr. in śāke 1798; eulogises मातृ-
वृत्त; ms. (Baroda O. I. No. 1626)
dated 1844 संवत् i.e. 1787-8
A. D..

प्रयोगरत्न by महादेव (हिरण्यकेशीय).

प्रयोगरत्न by बाह्यदेवदीक्षित, son of
आपदेव.

प्रयोगरत्न by हरिहर.

प्रयोगरत्न by रघुनाथ नवहस्त (BBR-
AS. cat. vol. II p. 185).

प्रयोगरत्नमाला by चौण्डण्णाचार्य.

प्रयोगरत्नमाला by बासुदेव, son of आप-
देवभट्ट, व चित्तपावन ब्राह्मण; on
विष्णुवादिसर्वदेवप्रतिष्ठा, mentions
निर्णयसिन्धु. Between 1620 and
1760 A. D. Also called बासुदेवी
and प्रतिष्ठास्नमाला.

प्रयोगरत्नमाला by उरुचोत्तम विद्यावागीश.

प्रयोगरत्नसंस्कार by प्रेमनिधि.

प्रयोगरत्नसंग्रह m. by संस्कारमयूख.

प्रयोगरत्नाकर -vide प्रयोगदीप of दया-
शङ्कर above.

प्रयोगरत्नाकर by यज्ञवन्तभट्ट (for मैत्रा-
यणीय). Baroda O. I. 8365.

प्रयोगरत्नावली by परमानन्दपुत्र, pupil of
चिदानन्दब्रह्मन्धसरस्वती (probably
on śrauta rites only).

प्रयोगलाघव by विठ्ठल, son of महादेव.

प्रयोगसंग्रह by रामनाथ.

प्रयोगसागर by नारायण आरड. Later
than 1650 A.D.; called also सुहृत्-
प्रसागर.

प्रयोगसार (W. and K. cat. II p. 97)
in 8 काण्ड.

प्रयोगसार by कृष्णदेव स्मार्तवागीश, son
of नारायण. This is also called
कृत्यतरण or संवत्सरप्रयोगसार.

प्रयोगसार by केशवशामिन् (बौधायनीय).
On Vaidic sacrifices. Names नारा-
यण and भवस्वामी and is m. by त्रि-
काण्डमण्डन. About 1100 A. D.

प्रयोगसार by गङ्गाभट्ट (आपस्तम्बीय).

प्रयोगसार by देवभद्र पाठक, son of बल-
भद्र (कात्यायनीय). Refers to गङ्गा-

- धरपाठक, भर्तृयज्ञ, वासुदेव, रेणु, कर्क, हरिस्वामी, माधव, पञ्चनाभ, मदाधर, हरिहर, रामपद्धति of अनन्त. Deals with श्रौत matters.
- प्रयोगसार by नारायण, son of लक्ष्मीधर. Same as सहाशिसागर or प्रयोगसागर.
- प्रयोगसार by निजानन्द.
- प्रयोगसार by बालकृष्ण, a दाक्षिणात्य, residing in गोकुलग्राम.
- प्रयोगसार by विश्वेश्वरभट्ट alias गागाभट्ट, son of दिनकर. On पुण्याहवाचन, गणपतिपूजन &c.
- प्रयोगसार by शिवप्रसाद.
- प्रयोगसारावलि m. in धर्मप्रवृत्ति.
- प्रयोगसारपीठ्य of कुमारस्वामि विश्व; on परिभाषा, संस्कार, आह्निक, प्रायश्चित्त.
- प्रयोगसारसमुच्चय.
- प्रयोगदर्श by कनकसभापति, son of वैद्यनाथ, of मौडूलगोच. It is a com. on his own कारिकामञ्जरी.
- प्रवरकाण्ड (आश्वलायनीय) pr. by P. Chentsalrao in गोत्रप्रवरनिबन्ध-कदम्बक (Mysore, 1900).
- C. by नारायण (pr. in the above).
- प्रवरखण्ड (आपस्तम्बीय).
- C. by कपर्दिस्वामिन् (pr. by Chentsalrao in गोत्रप्रवरनिबन्धकदम्बक, Mysore, 1900, pr. at Kumbhakonam, 1914).
- प्रवरखण्ड (वैश्वानस in one प्रश्न).
- प्रवरगण- a work on प्रवर in शार्ङ्गल-विक्रीडित verses. Vide BBRAS cat. p. 225 No. 707; breaks off in verse 25).
- प्रवरदर्पण by कमलाकर; also called गोत्रप्रवरनिर्णय (pr. in गोत्रप्रवरनिबन्ध-कदम्बक edited by P. Chentsalrao, Mysore 1900).
- प्रवरदीप or प्रवरप्रदीप m. in प्रवरदीपिका प्रवरदीपिका by कृष्णशैव; mentions प्रवरमञ्जरी, स्मृतिचन्द्रिका. Later than 1250 A. D.
- प्रवरनिर्णय- from the विश्वादर्श.
- प्रवरनिर्णय of भास्करात्रिकाण्डमण्डन. Calcutta S. College mss. cat. vol. II p. 69 No. 65.
- C. रामनन्दिन.
- प्रवरनिर्णय by भट्टोजि. Also called गोत्रप्रवरनिर्णय.
- प्रवरनिर्णयवाक्सुधान्व of विश्वनाथदेव.
- प्रवरमञ्जरी- vide गोत्रप्रवरमञ्जरी; m. in वृत्तिप्रसाद.
- प्रवरविवरण m. in the प्रवरदीपिका.
- प्रवराध्याय (there is a section on प्रवर in most of the श्रौतसूत्रs).
- प्रवराध्याय of the मानवश्रौत BBRAS. cat. vol. II. p. 177.
- प्रवराध्याय ascribed to अगस्त्य. On गोत्रs and प्रवरs.
- प्रवराध्याय by वसुपति, minister of लक्ष्मणसेन; about 1170-1200 A. D.
- प्रवराध्याय ascribed to भृगुदेव.
- प्रवराध्याय ascribed to लौगाक्षि, the eleventh परिक्षिप्त of कान्यायन.
- प्रवराध्याय by विश्वनाथकवि.
- प्रवराध्याय from विष्णुधर्मोत्तर.
- प्रवराध्याय from स्मृतिदर्पण.
- प्रवासकृत्य by गङ्गाधर son of रामचन्द्र; composed at सप्तमतीर्थ (modern Kharabayat or Cambay) in संवत्

- 1663(1606-7 A.D.). Deals with duties of सामिनक ब्राह्मणस driven to foreign lands for livelihood.
- प्रस्तावपारिजात.
- प्रस्तावरत्नाकर of हरिदास son of पुरुषोत्तम, under श्रीरसिंह, in रत्नापत्तन in संवत् 1614 (1557-8 A. D.). A work in verse on various subjects including नीति, ज्योतिः-शास्त्र.
- प्रह्लादविरहित m. in आचाररत्न of लक्ष्मण (follows बहुमत).
- प्राचीनषडशीति (as opposed to अभिनवषडशीति) vide under षडशीति.
- प्रातःकृत्य.
- प्रातःपूजाविधि by नरोत्तमदास (for the followers of चैतन्य).
- प्रायश्चित्तकदम्ब or निर्णय by गोपाल-न्यायपञ्चानन. Points out differences between रघुनाथ, नारायण, अगन्नाथतर्कपञ्चानन. N. vol. X, p. 119.
- प्रायश्चित्तकदम्बसारसंग्रह by काशीनाथ-तर्कालङ्कार. Mentions views of शूलपाणि, मदनपारिजात, नव्यद्वैतनिर्णय-कृष्णचन्द्रशेखर. N. (new series) I. pp. 233-35.
- प्रायश्चित्तकमलाकर by कमलाकरभट्ट.
- प्रायश्चित्तकम्पतरु- portion of कम्पतरु.
- प्रायश्चित्तकाण्ड- 2nd part of वैद्यनाथ's स्मृतिमुक्ताफल.
- प्रायश्चित्तकारिका by गोपाल; based on the बौधायनसूत्र; flourished before सायण.
- प्रायश्चित्तकुतूहल by कृष्णराम.
- प्रायश्चित्तकुतूहल by मुकुन्दलाल.
- प्रायश्चित्तकुतूहल by रघुनाथ, son of गणेशभट्ट and pupil of अनन्तदेव. Stein's cat. p. 96, Hultzsch's Report III p. 56. On both श्रौत and स्मार्त प्रायश्चित्त. About 1660-1700.
- प्रायश्चित्तकुतूहल by रामचन्द्र; modelled on प्रायश्चित्तविवेक of शूलपाणि. N. X. p. 197.
- प्रायश्चित्तकौमुदी alias प्रायश्चित्तविवेक of कृष्णदेव स्मार्तवागीश.
- प्रायश्चित्तकौमुदी alias प्रायश्चित्तविवेक-दिप्पनी of रामकृष्ण.
- प्रायश्चित्तचन्द्रिका by दिवाकर, son of महादेव, son of रामेश्वर surnamed काल.
- प्रायश्चित्तचन्द्रिका by मुकुन्दलाल.
- प्रायश्चित्तचन्द्रिका by रमापति of the भैयल race.
- प्रायश्चित्तचन्द्रिका by राधाकान्तदेव.
- प्रायश्चित्तचन्द्रिका by विश्वनाथभट्ट; m. by दिवाकर in his प्रायश्चित्तचन्द्रिका and in स्मार्तप्रायश्चित्तोद्धार.
- प्रायश्चित्तचिन्तामणि by वाचस्पतिमिश्र. Vide sec. 98.
- प्रायश्चित्ततत्त्व of रघुनन्दन. Vide sec. 102; pr. by Jivananda.
- C. by काशीनाथ तर्कालङ्कार (pr. at Calcutta in 1900).
- C. by राधाधामोहनगोस्वामी (pr. at Calcutta 1885 in Bengali characters). He was a friend of Colebrooke and a descendant of अद्वैत, an associate of चैतन्य.
- C. आदर्श by विश्वराम सिद्धान्तवागीश.

प्रायश्चित्तदीप m. in प्रतापनारासिंह of रुद्र-
देव. Earlier than 1700 A. D.

प्रायश्चित्तदीपिका by भास्कर.

प्रायश्चित्तदीपिका by राम.

प्रायश्चित्तदीपिका by लोकनाथ, son of
वैयनाथ (from his सफलपत्रसंग्रह).

प्रायश्चित्तदीपिका by बाहिनीपति.

प्रायश्चित्तनिरूपण by भवदेवभट्ट. Vide
sec. 73. Also called-प्रकरण.

प्रायश्चित्तनिरूपण by रिपुञ्जय (pr. in
Bengali characters at Calcutta
1883).

प्रायश्चित्तनिर्णय by अनन्तदेव.

प्रायश्चित्तनिर्णय by गोपालन्यायपञ्चानन.
Summary of रघुनन्दन's work.

प्रायश्चित्तपटल.

प्रायश्चित्तपद्धति by कामदेव. Ms. copi-
ed in 1669 A. D. (Aufrecht's
Oxf. cat. 293 a).

प्रायश्चित्तपद्धति by जम्बूनाथसभाषीश,
son of हेमाद्रि; in four पटलs.

प्रायश्चित्तपद्धति by रामचन्द्र, son of
सूर्यदास.

प्रायश्चित्तपारिजात by गणेशमिश्र महामहो-
पाध्याय.

प्रायश्चित्तपारिजात by रत्नपाणि. Men-
tions कामधेनु. (N. vol. VI. p.
300).

प्रायश्चित्तप्रकरण (Stein's cat. pp. 96,
310).

प्रायश्चित्तप्रकरण by भट्टोजि.

प्रायश्चित्तप्रकरण by भवदेव बालबलभी-
भुजङ्ग. Sec. 73.

प्रायश्चित्तप्रकरण by रामकृष्ण.

प्रायश्चित्तप्रकाश of प्रद्योतनभट्टाचार्य, son
of बलभद्र.

प्रायश्चित्तप्रदीप m. by स्मृतिकौस्तुभ (on
तिथि).

प्रायश्चित्तप्रदीप by केशवभट्ट.

प्रायश्चित्तप्रदीप by गोपालसूरि. (Bik cat.
p. 137 says so, but it appears
that गोपालसूरि is a भाष्यकार on
बौधायनश्रौत, whom the author
follows on श्रौतप्रायश्चित्त.

प्रायश्चित्तप्रदीप by प्रेमानिधि of पन्थवंश,
composed in śaka 1675 (Baro-
da O. I. 1490).

प्रायश्चित्तप्रदीप by राजचूडामणि, son of
रत्नखेट श्रीनिवासदीक्षित.

प्रायश्चित्तप्रदीप by रामशर्मन.

प्रायश्चित्तप्रदीप by बरदाशीशयज्वन, pu-
pil of वैष्णवाधीश.

प्रायश्चित्तप्रदीप by बाहिनीपति.

प्रायश्चित्तप्रदीप by शाङ्करमिश्र, son of
भवनाथ. He was शुरु of वर्धमान,
flourished in 2nd and 3rd quar-
ters of 15th century).

प्रायश्चित्तप्रदीपिका by अनन्तदेव, son of
आपदेव. Vide sec. 109.

प्रायश्चित्तप्रदीपिका by भास्कर (Same as
प्रायश्चित्तशास्त्रदीपिका) on प्रायश्चित्त in
श्रौत rites.

प्रायश्चित्तप्रयोग by अनन्तदीक्षित.

प्रायश्चित्तप्रयोग by चम्बक (N. vol. X.
164), based on आश्वलायन.

प्रायश्चित्तप्रयोग by दिवाकर. Vide un-
der स्मार्त प्रायश्चित्तप्रयोग.

प्रायश्चित्तप्रयोग by बालशास्त्री कागलकर.

प्रायश्चित्तप्रयोगरत्नमाला-n.entions स्मृत्य-
र्थसरि, त्रिकाण्डमण्डन, प्रदीप, केशवी-
कार.

- प्रायश्चित्तमञ्जरी of बापुसङ्ग, son of महा-
देव केरळकर. Stein's cat. p. 96,
gives विश्वनाथ as śāke 1736.
- प्रायश्चित्तमोहक of सुराभिर्मिश्र, son of
कृष्णमिश्र, and pupil of राममह and
केशवमिश्र.
- प्रायश्चित्तमयूख of नीलकण्ठ ; vide sec.
107. Pr. by Mr. J. R. Gharpure.
- प्रायश्चित्तमार्तण्ड of मार्तण्डमिश्र (Mitra's
Notices vol. VII, p. 7, No. 2252
dated śāke 1544 i. e. 1622-23
A. D.).
- प्रायश्चित्तसुकावली by शिवाकर, son of
महादेव (part of his धर्मशास्त्रसुधा-
निधि).
अनुक्रमणी to above by वैद्यनाथ,
son of author.
- प्रायश्चित्तसुकावली by रामचन्द्रभट्ट.
- प्रायश्चित्तरत्न by कमलाकरभट्ट m. in सूत्र-
कमलाकर.
- प्रायश्चित्तरत्नमाला by रामचन्द्रदीक्षित.
- प्रायश्चित्तरत्नाकर by रत्नाकरमिश्र.
- प्रायश्चित्तरहस्य by दितकर m. in स्मृति-
रत्नावली.
- प्रायश्चित्तवारिधि by भवानन्द.
- प्रायश्चित्तविधि by भास्कर.
- प्रायश्चित्तविधि by माध्व अप्ययदीक्षित ;
mentions हेमाद्रि and माधव.
- प्रायश्चित्तविधि from बसिष्ठस्मृति.
- प्रायश्चित्तविधि attributed to शौनक.
- प्रायश्चित्तविधिनिर्णय by अनन्तदेव.
- प्रायश्चित्तविधिनिर्णय by भट्टोजि.
- प्रायश्चित्तविधिनिर्णय by यक्षोपरभट्ट.
H. D. 75.
- प्रायश्चित्तविधेयक of कल्लपाणि. Vide sec.
95 (Baroda O. I. 10849 dated
संवत् 1501 i. e. 1444-45 A. D.);
pr. by Jivananda.
- C. तत्त्वार्थकौस्तुभ by गोविन्दानन्द
son of गणपतिभट्ट. Vide sec. 101
(pr. by Jivananda).
- C. कौस्तुभ or-टिप्पणी by रामकृष्ण.
- C. निशुद्धार्थप्रकाशिका. N. (new
series) vol. II. p. 114.
- प्रायश्चित्तविधेयक of श्रीनाथ. About 1475-
1525 A. D.
- प्रायश्चित्तविधेयकौस्तुभेयक (part of मद्ग-
रत्न). Sec. 94.
- प्रायश्चित्तव्यवस्थासंक्षेप by चिन्तामणि-
न्यायालङ्कारभट्टाचार्य (N. vol. IV
No. 1580). He wrote also व्यव-
स्थासंक्षेप on तिथि, उद्वाह, आहुत,
दाय, छुद्दि. Ms. dated śāke 1611.
- प्रायश्चित्तव्यवस्थासंग्रह by मोहनचण्ड.
- प्रायश्चित्तव्यवस्थासार by अश्वतथ.
- प्रायश्चित्तशतद्वयी by भास्कर in 4 प्रकरण
m. in नि. सि., प्रायश्चित्तकुतूहल of
रघुनाथ, भाष्यप्रकाशितप्रायश्चित्तप्रकरण.
Earlier than 1550 A. D.
- C. by वेङ्कटेश वाजपेययाजी ; ms.
dated संवत् 1641 (1584-5 A. D.)
in Stein's cat. p. 311.
- प्रायश्चित्तशतद्वयीकारिका by गोपाल-
स्वामिन् (बौधायनीय).
- प्रायश्चित्तश्लोकप्रवृत्ति by गोविन्द.
- प्रायश्चित्तसंक्षेप by चिन्तामणिन्यायालङ्कार.
Probably the same as प्रायश्चित्त-
व्यवस्थासंक्षेप above.
- प्रायश्चित्तसंग्रह by कृष्णदेव स्मार्तवागीश
N. (new series) I p. 239.

- प्रायश्चित्तसंग्रह by देवराज (This is in Hindi, prepared for महाराज जेत-सिंग of Benares). 1770-1781 A.D.
- प्रायश्चित्तसंग्रह by नारायणभट्ट; mentions शूलपाणि, रघुनन्दन, स्मृतिसागरसार. So later than 1600 A. D. Defines प्रायश्चित्त as 'पापक्षयमात्रकाम-नाजन्यकृतिविषयः पापक्षयसाधनं कर्म प्रायश्चित्तम्'.
- प्रायश्चित्तसदोदय of सदाराम, son of देशेश्वर.
- प्रायश्चित्तसमुच्चय by त्रिलोचनशिर्य.
- प्रायश्चित्तसमुच्चय by भास्कर.
- प्रायश्चित्तसार by ज्यम्भकभट्ट भोलह.
- प्रायश्चित्तसार by दलपति (part of सुसिंहप्रसाद). Vide sec. 99.
- प्रायश्चित्तसार by (भट्टोजि ?) दीक्षित m. in जयसिंहकल्पद्रुम.
- प्रायश्चित्तसार by श्रीमदाडवाष्टकदीक्षित m, in प्रतापनारसिंह (vide BBRAS. cat. p.224).
- प्रायश्चित्तसार by हरिराम.
- प्रायश्चित्तसार from स्मृतिसार of याद-वेन्द्रविद्याभूषण. N. (new series) l. p. 240, Ms. dated 1613 (1691 A.D.).
- प्रायश्चित्तसारकौस्तुभ of वनमालिन् (N. vol. IX p. 58).
- प्रायश्चित्तसारसंग्रह by आनन्दचन्द्र N. (new series) vol. III. p. 126.
- प्रायश्चित्तसारसंग्रह by नागोजिभट्ट. Vide sec. 110.
- प्रायश्चित्तसारसंग्रह by रत्नाकरमिश्र.
- प्रायश्चित्तसारावलि (portion of बृह-स्मारदीयपुराण).
- प्रायश्चित्तसुधानिधि of सायण, son of मायण and brother of साधवाचार्य. Vide sec. 92.
- प्रायश्चित्तसुबोधिनी by श्रीनिवासमासिन् (आपस्तम्बीय).
- प्रायश्चित्तसेतु by सदाशङ्कर.
- प्रायश्चित्ताध्याय 3rd chap. of निबन्ध-सर्वस्व of महादेव. son of महाज-सहस्रमल्लभीपति: (I: O. cat. vol. III p. 555.).
- प्रायश्चित्तानुक्रमणिका by वैद्यनाथदीक्षित.
- प्रायश्चित्तेन्दुशेखर by काशीनाथ, son of अनन्त, (also called प्रायश्चित्तप्रयोग-सारसंग्रह) composed for बालकृष्ण ; pr. in Bombay in 1863 and 1882. Vide sec. 112.
- प्रायश्चित्तेन्दुशेखर by नागोजिभट्ट, son of शिवभट्ट and सती. Vide sec. 110; ms. (N. vol. V p. 23) is dated संवत् 1848 i. e. 1781-82 A. D.
- प्रायश्चित्तेन्दुशेखरसारसंग्रह by नागोजि, son of शिवभट्ट and सती. (I. O. cat. vol. III p. 555).
- प्रायश्चित्तोद्घोत by दिनकर (part of दिनकरोद्घोत).
- प्रायश्चित्तोद्घोत by मदनसिंहदेव (part of मदनरत्न). Vide sec. 94.
- प्रायश्चित्तोद्धार by दिवाकर, son of महा-देव, surnamed काल. Also called स्मार्तप्रायश्चित्त and स्मार्तनिष्कृतिपद्धति (vide Baroda O. I. 1334, 1543, 1663).
- प्रायश्चित्तौघसार by आनन्दचन्द्र. Of- fences classified under 4 heads, heinous, gross, venial and slight, and their expiation.

प्रासादपीपिका m. by जटमल्लविलास.
Earlier than 1500 A. D.

प्रासादप्रतिष्ठा by बृहति, surnamed
पण्डरपुर. Based on the प्रतिष्ठाग्रन्थ
and मन्व्यवतारण; ms. in Bhadkam-
kar collection copied in Śake
1714 (1792-3 A. D.); names
नि. सि., रामबाजपेय.

प्रासादप्रतिष्ठा by भायुणिमिश्र.

प्रासादप्रतिष्ठादीधिति (part of राजधर्म-
कोस्तुभ) by अनन्तदेव. Vide sec. 109.

प्रासादशिवप्रतिष्ठाविधि by कमलाकर.
Sec. 106.

प्रेतकृत्यनिर्णय.

प्रेतकृत्यादिनिर्णय Ano.

प्रेतदीपिका by गोपीनाथ अग्निहोत्रि.

प्रेतप्रदीप by कृष्णमित्राचार्य.

प्रेतमञ्जरी- vide Hp. cat. XVII (ms.
dated 1707 A. D.).

प्रेतमञ्जरी or प्रेतपद्धति by यादुमिश्र. Ul-
war cat. No. 1403.

प्रेतमुक्तिदा by क्षेमराम.

प्रेतश्राद्धव्यवस्थाकारिका by स्मार्तवागीश.

प्रौढप्रतापमार्तण्ड or कालनिर्णयसंग्रह by
प्रतापकन्ददेव. Vide प्रतापमार्तण्ड.

फलप्रदीप m. in प्रयोगपारिजात of वृत्तिह.
(probably a purely astrological
work).

फलभिषेक.

बभ्रुस्मृति m. in परा. मा.

बलदेवाज्ञात्मक compiled from the महा-
भारत.

बहिर्याससूत्र.

बहिर्भाषा.

बहिर्यामपूजा.

बह्वचकारिका m. in नि. सि.

बह्वचकर्मप्रयोग (according to शाकल)
N. vol. X. p. 5.

बह्वचयुक्ताकारिका by शाकलाचार्य. Vide
Burnell's Tanjore cat. p. 14 b.
This is the same as the above;
m. in समयमधुसू.

बह्वचयुक्तपरिशिष्ट m. in हेमाद्रि, २७०,
नि. सि.

बह्वचश्राद्धप्रयोग.

बह्वचपौडशकर्ममन्त्रविवरण.

बह्वचसन्ध्यापद्धतिभाष्य.

बह्वचार्हिक by कमलाकर, son of राम-
कृष्ण. Refers to his प्रायश्चित्तरत्न.

बादरायणस्मृति m. in प्रायश्चित्तमधुसू and
in com. on नीतिवाक्यामृत.

बाह्यस्मृत्यसंग्रहविधान.

बाह्यस्मृत्यसंग्रह m. by हेमाद्रि.

बाह्यस्मृत्यसंहिता on छदुर्तस for गर्भाधान,
पुंसवन, उपनयन and other संस्कारs
and on portentous phenomena.
The बार्हस्पत्योदय (लक्षणप्रकाश p.
356) quotes बाह्यस्मृत्यसंहिता on
elephants in prose and verse.

बाह्यस्मृत्यसूत्र (pr. in Punjab S.
series). Also called नीतिस्मृत्यसूत्र.

बालबोधक of आनन्दचन्द्र. In 46 श्लोकs
on प्रायश्चित्त.

बालमरणविधिकर्तव्यता.

बालमृद्भूति by लक्ष्मीदेवी; pr. (आचार, न्यव-
हार and प्रायश्चित्त) by J. R. Ghar-
pure and vyavahāra portion is

translated by him. Vide sec. III.

बालाकद्वय m. in बुद्धिप्रसाद (दानसार).

बालाचयोधयद्वयति on शाङ्खयनयुद्धसूत्र.

बाष्कलस्मृति m. by भित्तार (on या. III. 58.).

बुद्धिप्रकाश m. by रघुनन्दन.

बुधभूषण by शम्भुराज (son of the great Shivaji). 1680-1689 A. D. On politics &c, pr. in Govt. Oriental series, Poona, 1926.

बुधस्मृति a small treatise of about one page in print in prose. D. C. mss. No. 207 of A 1881-82 and 145 of 1895-1902. Defines धर्म as श्रेयोसुदयसाधन; and summarises rules on उपनयन, विवाह, गर्भाधान and other संस्कारs, पञ्चमहायज्ञ, पाकयज्ञ, हविर्यज्ञ, सामयाग, rules common to all, duties of the four वर्णs, दानप्रस्थ and यति, राजधर्म. हेमाद्रि in चतुर्वर्ग (III. 2. 746) quotes some sūtras on उपनयन and it is m. in प्रायश्चित्तमण्डल. I. O. cat. vol. III p. 386 (No. 1323) sets out the whole स्मृति. Vide sec. 25.

C. by हरिराम.

बुधाष्टमी.

बुधाष्टमीव्रतकालनिर्णय.

बुधाष्टमीव्रतोपायन Stein's cat. p. 96.

बुधज्जातिविधेय by गोपीनाथकवि (Baroda O. I. 9705).

बुधत्यागशस्त्रस्मृति (pr. Jivananda Sm. part II, pp. 53-309).

बृहत्संहिता by व्यास.

बृहद्यम pr. in Ānan. Sm. pp. 99-107.

बृहद्रत्नाकर of वामनभट्ट.

बृहद्राजमार्तण्ड m. by रघु० in मलमास-तत्त्व and संस्कारतत्त्व.

बृहद्वसिष्ठस्मृति m. by भित्तार, हलायुध, मद्. पा.

बृहद्विष्णुस्मृति.

बृहद्व्यास m. by भित्तार.

बृहस्पतिशान्ति (from संस्कारकौस्तुभ of अनन्तदेव).

बृहस्पतिस्मृति-vide sec. 37; pr. Jivananda Sm. part I pp. 644-651 and Ānan. Sm. pp. 108-111.

C. m. by हेमाद्रि (परिशेषसङ्घः, काल० p. 309).

वैजवाप (or-वि) सूत्र m. by कुमारिलभट्ट in तन्त्रवार्तिक on मीमांसासूत्र (I. 3. 11) in the words 'आश्वलायनकं सूत्रं वैजवापिकृतं तथा'.

वैजवापस्मृति m. by अपरार्क (in verse about शुभशुनिका and सविण्डन).

वैजवापायन m. by हेमाद्रि.

वैष्णवभट्टीय.

C. by माधवभट्टि.

वैष्णवयनसूत्र Pr. in Mysore G. O. L. series, ed. by Dr. Shamaśāstri; divided into 4 प्रश्नs of सूत्र, two प्रश्नs of सूत्राद्वयपरिभाषा, 5 प्रश्नs of सूत्राशेष, 3 of पितृमेवसूत्र and one of पितृमेवसूत्रसूत्र. It is the वैष्णवयनसूत्राशेषसूत्र (II. 6) that contains a passage about पुत्रप्राप्तिप्रह (adoption) that resembles closely a passage of वसिष्ठधर्मसूत्र.

C. पूरणन्याख्या by अष्टावक्र.

- C. भाव्य (called कैटिभाव्य). Hultzsch II No. 668.
- बौधायनयज्ञकारिका by कनकसमापति.
- बौधायनयज्ञपद्धति by केशवस्वामिन्.
- बौधायनयज्ञपरिशिष्ट (ed. by Harting).
- बौधायनयज्ञप्रयोगसूत्र by राम. son of चोण्ड or चाण्ड. Ulwar cat. extract 21; refers to प्रयोगसार.
- बौधायनयज्ञप्रश्नोत्तरसूत्र.
- बौधायनतति on यज्ञ ritual.
- बौधायनधर्मसूत्र- vide sec. 6: pr. Ānan. Sm. pp. 425-484 and Mysore C. O. L. series
- C. by मोहिन्दस्वामिन् (Mysore C. O. L. series).
- C. अमल by परमेश्वरपरिज्ञानक.
- बौधायनसंज्ञक.
- बौधायनस्मार्तप्रयोग by कनकसमापति. Hultzsch R. II. No. 672.
- बौधायनपद्धति.
- बौधायनसंहिता by निधादतिभट्ट.
- बौधायनीयपरिशिष्ट m. in अश्विकतस्व by रघु.
- ब्रह्मधर्मसूत्र m. in मिताक्षरा (on या. III. 268), अथर्वार्क, सूत्रिच.
- ब्रह्मचारिव्रतलोपधायश्रियमयो BBRAS. cat. vol. II. p. 246.
- ब्रह्मदत्तभाष्य m. in छुदितस्व by रघु. as quoted by कल्पतरु. So earlier than 1100 A. D. It appears to be a com. on शाङ्गयनयज्ञ.
- ब्रह्मप्रकाशिका com. on सप्रधानसूत्र of वनवालिमित्र son of मण्डोदरमित्र.
- ब्रह्मयज्ञशिरोरत्न by नरसिंह
- ब्रह्मसंस्कारमन्त्र by नारायणभट्टकुर. Refers to मुरारिभाष्य, उवटभाष्य, धार-मन्त्रयुग्मभाष्य. N. (new series) p. 250.
- ब्रह्मसूत्रभाष्य by श्रीनिवासदीक्षित (Baroda O. I. 6789 d).
- ब्राह्मणपद्धति.
- ब्राह्मणसर्वस्व by हलायुध; (sec. 72). pr. at Calcutta in 1893 and at Benares.
- ब्राह्मणपद्धति m. in मिताक्षरा (या. III. 257).
- भक्तिजयार्णव by रघुनन्दन. Probably different from the famous रघु-नन्दनभट्टाचार्य. N. (new series) I. p. 251.
- भक्तिप्रकाश by वैद्यरघुनन्दन in 8 उदयोत्त.
- भक्तिरामसर्वाङ्गा by विठ्ठलेश्वर.
- भक्तिरामसिंह (for बाल्यम्).
- भक्तिरामाक्षर by a son of शिवदास.
- भक्तिरामायणसिन्धु by सनातन; composed in śake 1463 (1511-42 A.D.); m. in भक्तिजयार्णव.
- C. कुर्यात्तमनी by जीव.
- भक्तिरत्नार्णव by कृष्णदास.
- भक्तिरहस्य by सोमनाथ.
- भक्तिवर्णिनी by बल्लभाचार्य.
- भक्तिविवेक by श्रीनिवास (for रामायण).
- भक्तिहंस by विठ्ठलेश.
- भक्तिहेतुनिर्णय by विठ्ठलेश.
- C. by रघुनाथ.

भगवत्सुति m. in स्मृतिचन्द्रिका and आचारमयूख.

भगवद्दर्शनविधि by रघुनाथ.

भगवद्भक्तिनिर्णय OR भगवद्भक्तिविधेय by अनन्तदेव, son of आपदेव. Vide sec. 109.

भगवद्भक्तिरत्नावली by विष्णुपुरी composed at Benares. The author was a मैथिल.

C. कान्तिमाला by author. Composed in Śaka 1555 Phalgunā (1634) A.D. Bhandarkar's Report for 1887-91 p. LXXX.

भगवद्भक्तिरसायन by मधुसूदनसरस्वती.

भगवद्भक्तिविलास by गोपालभट्ट, pupil of प्रद्योतानन्द, in 20 विलास on religious ceremonies of वैष्णवस; m. in कालसार of गदाधर.

C. (with text pr. at Calcutta in 1845).

भगवन्तभास्कर OR स्मृतिभास्कर by नीलकण्ठ, divided into twelve मयूखस. Vide sec. 107 (the whole published at Benares in 1879-80).

भट्टकारिका m. in निर्णयसिन्धु.

भट्टाजस्मृति-Vide sec. 27.

C. by बालम्भट्ट.

भर्तृसहस्रमनविधि.

भलावसंग्रह m. in नि. सि. (on जन्म-नक्षत्रफल). Probably a purely astrological work.

भवदेवनिबन्ध m. in प्रायश्चित्तमयूख. Probably the प्रायश्चित्तनिरूपण of भवदेवभट्ट. Vide p. 303 above.

भस्मकरोमप्रकाश.

भस्मवादावली.

भागवितेय OR धनभागवितेय by भट्टराम-लित, son of श्रीनाथ.

C. भित्वादिनी by author. Relies on मिताक्षरा.

भारद्वाजगार्ग्यपरिणयप्रतिषेधवादार्थ on the prohibition of intermarriage between persons of the भारद्वाज and गार्ग्य gotras.

भारद्वाजयुह्य ed. by Dr. J. W. Salomons at Leyden.

C. by कपर्दिश्वामिन्.

C. युह्यप्रयोगवृत्ति by भट्टरङ्ग.

भारद्वाजश्राद्धकाण्डव्याख्या.

भारद्वाजसंहिता vide भारद्वाजस्मृति.

भारद्वाजस्मृति.

C. by वैद्यनाथ पाययुह्य, son of महादेव and वेणी and pupil of नागोजि. Vide sec. 111.

भारद्वाजीयभाष्य m. by भास्कर in त्रिकाण्डमण्डन (it is probably कपर्दिभाष्य on भारद्वाजयुह्य) and by हरिहर in पारस्करयुह्यसूत्रभाष्य.

भार्गवाचनचन्द्रिका m. by भट्टोजि in तिथिनिर्णय.

भार्गवाचनदीपिका m. in नि. सि. and रामकण्ठम.

भार्गवाचनदीपिका by ताबाजी (OR-म्बा) alias प्रतापराज. Ulwar cat. extract 648.

भाविप्रायश्चित्त OR भाविप्रकाशितप्रायश्चित्त-प्रकरण. Ano.; mentioned माधवाचार्य. BBRAS. cat. vol. II. p. 197.

भाष्यसंग्रह m. in निर्णयदीपक.

भाष्यार्थसंग्रह m. by हेमाद्रि (III. 1. 1360, where a verse in उपजाति metre is quoted in which कप-दिन् is named), स्मृतिचन्द्रिका (on आशीच), कालनिर्णय of माधव. Between 1000-1200 A. D.

भास्कराह्निक.

भिद्युतत्त्व by श्रीकण्ठतीर्थ, pupil of महा-देवतीर्थ, on the duties of ascetics, and on those entitled to take to संन्यास. N. (new series) vol. I. p. 260.

भीमपराक्रम m. in शुद्धिकौमुदी of गोविन्दानन्द, in श्राद्धसौख्य (दोडरानन्द), in तिथितत्त्व (seems to be an astrological work).

भुक्तिदीपिका (on the question, when food may be taken before an eclipse).

भुक्तिप्रकरण by कमलाकर.

भुजबलभीम of भोजराज. Vide pp. 278-279 above ; m. in श्राद्धविवेक of शूलपाणि, दोडरानन्द. An astrological work.

भुतशुद्धि Aufrecht's Leipzig cat. No. 538.

भुतशुद्ध्यादिप्राणप्रतिष्ठा Aufrecht's Leipzig cat. 537.

भूपालकृत्यसमुच्चय m. in कृत्यरत्नाकर (p. 499) of चण्डेश्वर. Probably a work of भोज धरेश्वर.

भूपालपद्धति m. in कुण्डाकृति.

भूपालवल्लभ by परशुराम. An encyclopaedia of Dharma, astrology, poetics &c. m. in नि. सि. ; निर्णय-दीपक, कालनिर्णयसिद्धान्तस्थाख्या.

भूप्रतिमादान.

भृगुस्मृति m. by विश्वरूप, कालविवेक of जीवत, मिताक्षरा, अपराक.

भैरवार्चापारिजात by जैत्रसिंह.

भैरवार्चापारिजात by श्रीनिवासभट्ट, pupil of सुन्दरराज, and son of श्रीनिकेतन.

भ्रष्टवैष्णवसण्डन by श्रीधर.

मकरन्दप्रकाश by हरिकृष्ण सिद्धान्त. On आह्निक, संस्कार ; ms. (Bik. cat. p. 416) is dated संवत् 1725 (1668-9 A. D.).

मङ्गलनिर्णय by गणेश, son of केशव देवज्ञ. On the rites to be performed at उपनयन, विवाह &c.

मञ्जरी- Occurs as the last component of many works, e. g. गोत्र-प्रवरमञ्जरी, स्मृतिमञ्जरी (of गोविन्दराज).

मठप्रतिष्ठातत्त्व of रघुनन्दन. Vide sec. 102.

मठान्मायदिविचार (on religious practices in the seven principal mathas of the शंकराचार्य school). N. vol. X. 256 and Stein's cat. p. 312.

मठोत्सर्ग of कमलाकर (C. P. cat. Nos. 3771-72).

मठोत्सर्ग of माध्वेश्वर (C. P. cat. No. 3770).

मणिमञ्जरीच्छेदिनी.

मण्डपकर्तव्यतायुजापद्धति by शिवरामशुद्ध.

मण्डपकुण्डमण्डन of नरहरिभट्ट सप्तर्षि.

C. प्रकाशिका (by author).

मण्डपकुण्डसिद्धि by विठ्ठल दीक्षित, son of वरशर्मा ; composed at काशी in Śaka 1541 (1619-20 A. D.).

- C. विद्वत् by author : mentions
कुण्डलीयुद्ध. कुण्डरत्नाकर, प्रतिज्ञासार-
संग्रह, प्रयोगज्ञान, रामनाजदेयी.
- मण्डपनिर्णय m. in उत्सवमेससूत्र.
- मण्डपप्रकरण.
- मण्डपोद्घातनप्रयोग by a son of परणीधर.
- मण्डलकारिका (Aufrecht's Leipzig
cat. No. 647).
- मण्डलदेवतास्थापन (Aufrecht's Leip-
zig cat. No. 648).
- मतपरीक्षा.
- मतोद्धार by शङ्कराण्डित.
- मधुरासेतु by अनन्तदेव, son of आपदेव ;
m. in स्मृतिकौस्तुभ. Sec. 109.
- मदनपारिजात attributed to मदनमाल
(composed by दिग्भेश्वरभट्ट).
Vide sec. 93.
- मदनमहार्णव Vide महार्णव.
- मदनरत्न or मदनरत्नप्रदीप attributed to
मदनसिंहदेव. Vide sec. 94. Ulwar
cat. extract 336 for समयोद्घोत ;
Baroda O. I. No. 4035 on छात्रि
is dated संचत् 1551 (1494-5 A.D.).
This last refers to मधुविश्वनाथ
श्रीमालिङ्गर्जर as the author.
- मधुपर्कनिर्णय.
- मधुपर्कपद्धति.
- मध्यमाङ्गिरसस्मृति m. in मिताक्षरा (या.
III. 243, 247, 257, 260).
- मध्वाङ्गिक.
- मनुस्मृति or मानवधर्मशास्त्र. Vide sec.
31 (vide p. 157 for editions of
commentaries).
- C. मन्वर्थसुक्तावली by कुल्लुकभट्ट.
Vide sec. 88. He was a native
of वारेन्त्री i. e. Rajshahi in Bengal.
- C. मन्वाङ्गावली by गोविन्दराज
(pr. by V. N. Mandlik). Vide
sec. 76.
- C. मन्दिनी by मन्वाचार्य. A late
writer. (pr. by V. N. Mandlik).
- C. मन्वर्थविवृति by नागयजनवर्ज.
Between 1100-1300 A. D. (pr.
by V. N. Mandlik).
- C. मन्वर्थशास्त्रिका by राजधानन्द-
सरस्वती. Later than 1400 (pr. by
V. N. Mandlik).
- C. सुखबोधिनी by मणिरामदीक्षित
son of मधुराम (vide Stein's cat.
p. 98).
- C. by अतहाय. Vide sec. 58.
- C. by उद्दकर m. in वि. र. Ear-
lier than 1300 A. D.
- C. by उषादाय, m. in मेधातिथि
भाष्य.
- C. by शङ्ख m. in मेधातिथिभाष्य.
- C. by कुल्लुकाय.
- C. by परणीधर m. by कुल्लुकभट्ट.
Between 950-1200 A. D.
- C. by भागुरि m. by वि. र. ; vide
p. 157.
- C. (भाष्य) by मेधातिथि ; vide sec.
63 (pr. by V. N. Mandlik and
by J. R. Gharpure).
- C. by यज्जव, m. by मेधातिथि.
- C. by रामचन्द्र (pr. by V. N.
Mandlik).
- C. by रुचिदत्त.
- C. anonymous (Kashmirian) ;
portions pr. by Dr. Jolly.
- मन्त्रकमलाकर by कमलाकर.

मन्त्रकोश m. in आचारमयूख.

मन्त्रकोश by आशादित्यत्रिपाठिय in 20 परिच्छेद. Ulwar cat. extract 651.

मन्त्रकौमुदी by अतिकृद्भट्ट महामहोपाध्याय, said to be a द्वाक्षिणात्य. In four काण्डs explains मन्त्रs of सामवेदग्रन्थसूत्र; ms. (N. vol. X. p. 122) dated śake 1717 i. e. 1795 A. D.

मन्त्रतन्त्रप्रकाश m. by रघु० in एक-दशीतत्त्व.

मन्त्रप्रकाश m. by रघु० in दीक्षातत्त्व.

मन्त्रप्रश्नभाष्य by हरदत्त. Vide under एकाग्रिकाण्डमन्त्रव्याख्या.

मन्त्रमुक्तावली m. in छुद्धितत्त्व and मलमासतत्त्व by रघु०.

मन्त्ररत्नदीपिका m. in अहल्याकास्येष्ट.

मन्त्रसारसंग्रह m. in सदाचारचन्द्रिका.

मन्त्रसारसंग्रह of शिखराम.

मयूरचित्रक or मेघमाला or रत्नमाला attributed to नारद. Deals with indications of prospective rain, famine etc, from the appearance of the atmosphere &c.; m. in अद्भुतसागर of बृह्मालसेन.

मयूरचित्रक by भट्टगुरु in 7 kāṇḍas. (Tri. cat. Madras Govt. mss. 1919-22 p. 4404).

मरणकर्मपद्धति (ascribed to the यक्ष-धेदुग्रन्थसूत्र).

मरणसामयिकनिर्णय on rites and expiations to be performed at time of death (Bik. cat. p. 420).

मरीचिसूक्ति- vjide sec. 48.

मर्यादासिन्धु m. in द्रव्यसूक्तिदीपिका of पुरुषोत्तम.

H. D. 76.

मलमासकार्यकार्यनिर्णय.

मलमासतत्त्व or मल्लिखलतत्त्व of रघु-नन्दन; pr. by Jivananda.

C. by काशीराम वाचस्पति, son of राधाबल्लभ and grandson of राम-कृष्ण.

C. by मधुरानाथ.

C. डिप्पती by राधामोहन.

C. by हुन्दावन.

C. by हरिराम.

मलमासनिरूपण.

मलमासनिर्णय by दशगुप्त.

मलमासनिर्णय by बृहस्पति, son of भव-देव (Baroda O. I. No. 12851).

मलमासनिर्णय by चक्षेम्बर, son of नर-सिंह.

मलमासनिर्णयतन्त्रसार by बाहुदेव.

मलमासतत्त्व by बृहस्पति, son of भवदेव, composed in śake 1603 (1681-2 A. D.).

मलमासचित्राचर Ano.; composed in 1579 A. D. (Bik. cat. p. 417). The date seems to be rather 1679 (1600 शके).

मलमासाचमवर्णी Ano.

मलमासार्थसंग्रह by गुरुप्रसादशर्मन्; N. (new series) vol. I. p. 279.

महागणपतिपूजापद्धति.

महादाननिर्णय by king भैरवेन्द्र of मिथिला, with the help of वाचस्पतिमिश्र; ms. (Hp. cat. pp. XII, 36 and 122) dated ल. सं 392 (i. e. 1511 A. D.). The pedigree is given as भवेश, his son हरसिंहदेव, his son भैरवेन्द्र,

styled रूपनारायण here, though हरिनारायण elsewhere; vide also Ulwar cat. No. 1413 where this work appears to be styled महादानप्रयोगपद्धति.

महादानपद्धति by रूपनारायण (I. O. cat. p. 550. No. 1715 must be taken as dated in śake 1452, i. e. 1530 A. D., as the cyclic year विक्रति agrees). Also called महादानप्रयोगपद्धति; m. by वाचस्पति in द्वैतनिर्णय, by कमलाकर, in दानमयूख.

महादानपद्धति by विश्वेश्वर.

महादानवाक्यावली of रत्नपाणिमिश्र, son of गंगोलीसर्जविश्वरामिश्र; mentions a work called इतिहाससङ्ग्रहचय.

महादानाहुक्रमणिका.

महादीपदानविधि.

महादेवपरिचर्याप्रयोग (वैधावनीय) by हरेश्वरस्वामिन, pupil of रघुरामतीर्थ. N. vol. X. p. 239.

महादेवीय m. by निर्णयाशुत.

महाप्रदीपपरत्नपद्धति N. (new series) I. p. 280.

महाप्रयोगसार m. by रघु० in आह्निक-तत्त्व.

महाप्रथरनिर्णय.

महाप्रवरभाष्य by पुरुषोत्तम m. in his गोत्रप्रवरमञ्जरी.

महाक्रमकर्मकलापपद्धति.

महाक्रमपहोमपूजापद्धति.

महाक्रमन्यासपद्धति by बलभद्र.

महाक्रमपद्धति- see क्रमकल्पद्रुम.

महाक्रमपद्धति by अचलदेव द्विवेदिन्, son of बत्सराज (acc. to शांसायन). About 1518 A. D.

महाक्रमपद्धति by अनन्तदीक्षित, son of विश्वनाथ, surnamed यज्ञोपवीत; quotes प्रयोगरत्न of नारायणभट्ट. So later than 1575 A. D. (also called महाक्रमप्रयोगपद्धति).

महाक्रमपद्धति by काशीदीक्षित m. in क्रमकल्पद्रुम.

महाक्रमपद्धति by नारायण (acc. to आश्वलायन).

महाक्रमपद्धति by परछुराम, son of कर्ण (acc. to सामवेद); m. by झरकमलकर. Composed in 1459 A. D.

महाक्रमपद्धति by बलभद्र.

महाक्रमपद्धति by मालजित् (or मालजी) son of तिगलाभट्ट, son of रत्नभट्ट; of श्रीरथल, in गुर्जरदेश. The work is also called रुद्रार्चनमञ्जरी and the author was also called वेदाङ्गराय. About 1627-1655 A. D. (Ulwar cat. No. 1415).

महाक्रमपद्धति by रामचन्द्राचार्य (for गोभिलीय). Baroda O. I. 1250.

महाक्रमपद्धति by विष्णुशर्मन्.

महाक्रमपद्धति by वेदाङ्गराय, son of तिगलाभट्ट. Same as the work of मालजी.

महाक्रमयज्ञपद्धति.

महार्णव or महार्णवप्रकाश m. by हेमाद्रि (vol. III. part 1, pp. 183, 1440) and by आश्वविष्णु of झूलपाणि. This is also called स्मृतिमहार्णव or प्रकाश. Vide p. 308 above.

महार्णव (कर्मविपाक) attributed to मार्यादु, a son of मदनपाल. Vide sec. 93 pp. 382-83.

महर्षण by विश्वेश्वरभट्ट, son of पोद्ग-
भट्ट (? पद्मिन्दु). Vide sec. 93.
(N. vol. VII p. 121). Same as
महर्षण by मतान्तात्.

महर्षणप्रतापः.

महालयप्रयोग.

महालयश्राद्धपद्धति.

महाविष्णुपूजापद्धति by असण्डानन्द,
disciple of असण्डानन्द.

महाविष्णुपूजापद्धति by चेतन्यगिरि.

महाशान्ति in two अध्यायस (of 18 and
25 sections) on expiatory and
propitiatory rites.

महाशिवरात्रिनिर्णय.

महाशिवरात्रिनिर्णय by कृष्णराम of
काश्मीर.

महाष्टमीनिर्णय.

महिषीदान.

महिषीदानमन्त्र.

महेश्वरधर्माधर्म.

मांसनिर्णय by दृण्ढि.

मांसपीयूषलता by रामभद्रशिष्य (C. P.
cat. No. 4143).

मांसभक्षणदीपिका by वेणीराम शाकद्दी-
पिक.

मांसमीमांसा by नारायणभट्ट, son of
रामेश्वरभट्ट m. in नि. सि.

मांसविवेक by भट्टदामोदर. Tries to
prove that the directions about
offering of flesh do not apply to
the present age.

मांसविवेक or मांसतत्त्वविवेक by विश्व-
नाथन्यायप्रधान. Composed about
1634 A. D.; pr. in सरस्वतीभवन se-
ries. Styled also मांसतत्त्वविचार.

माघोपायन.

माण्डूयस्मृति m. in कालविवेक ०
जीयत् ०, हेमाद्रि, दानमूल.

मातुलुखतापरिणय.

मातृगोत्रनिर्णय by नारायण.

मातृगोत्रनिर्णय by लौगाक्षि भास्कर, son
of सुब्रह्म, son of रुद्रकवीन्द्र. (Ba-
roda O. I. No. 1461). On the
question of मातृगोत्र being prohi-
bited in marriage to माध्यन्दिनीय
ब्राह्मणः.

मातृवृत्तीय com. on हिरण्यकेशिसूत्र m.
in नि. सि.

मातृसौवत्सरिकश्राद्धप्रयोग.

मातृस्थापनाप्रयोग.

मातादिश्राद्धनिर्णय by कोकिल.

माघप्रकाश or सदाचारचन्द्रोदय. Vide
आचारचन्द्रोदय above.

माघवीपकालनिर्णय. Vide कालनिर्णय of
माघ above.

माघवीसाराद्धार by रामकृष्णदीक्षित, son
of नारायण. An abstract of परा-
क्षरमाधवीय for महाराजाधिराज लक्ष्म-
णचन्द्र. Vide Stein's cat. p. 309
for extract. About 1575-1600
A. D.

माघबोद्धास m. by रघु ० in द्वेचप्रतिष्ठा-
तत्त्व (p. 509).

माध्यन्दिनीयाचारसंग्रहदीपिका by पद्मनाभ.

मानवयुद्धसूत्र (ed. by Knauer and
and in the G. O. series with
com.) in two parts called
पुरुषः.

C. (भाष्य) by अष्टावक्र; mentions
याज्ञवल्क्य, गौतम, पराशर, बैलवाय,

शवरस्वामी, भट्टकुमार, and भट्टअष्टा-
वक्र himself. In the Intro. to
2nd युग he says he composed
when 100 years (of what era ?)
were completed.

मानवयुगपरिशिष्ट (BBRAS cat. p.206
No. 657).

मानवधर्मशास्त्र- vide under मनुस्मृति.

मानवधर्मशास्त्रकल्प m. by हेमाद्रि.

मानसागरीपद्धति of मानसिंह (C. P.
cat. No. 4116).

मानसोल्लास of सोमेश्वर. Vide अभिल-
पितार्थचिन्तामणि above.

मार्कण्डेयस्मृति m. by मिताक्षरा (on या.
III. 19) and स्मृतिचन्द्रिका.

मार्तण्डदीपिका m. in अहल्याकामवेवु.

मार्तण्डाचंगचन्द्रिका by मुकुन्दलाल.

मालवदर्शन m. in हानरत्नाकर of चण्डे-
श्वर. It is probably only a refe-
rence to some view of भोज and
not to a work of that name.

मासकल्प.

मासतत्त्वविवेचन Ano. On the months
and appropriate feasts, fasts
and religious rites in each,
(Bik. cat. p. 421).

मासवर्णन.

मासनिर्णय by भट्टोजि.

मासमीमांसा by गोकुलनाथ महामहो-
पाध्याय. On 4 kinds of months,
चान्द्र, सौर, सावन and नाक्षत्र, and
on the various religious rites
and festivals of each of the
twelve months of the year.

मासादिनिर्णय by दुषिह.

मासिकश्राद्धनिर्णय by रामकृष्ण father
of कमलाकर ; m. in नि. सि.

मासिकश्राद्धपद्धति by गोपीनाथभट्ट.

मासिकश्राद्धप्रयोग (आपस्तम्बीय) by
रघुनाथभट्टसलादस्थपति.

मासिकश्राद्धसानोपन्यास by मौनि मल्लारि-
दीक्षित.

मिताक्षरा com. on गौतमधर्मसूत्र by
हरदत्त. Vide sec. 86.

मिताक्षरा com. on याज्ञवल्क्यस्मृति by
मथुरानाथ.

मिताक्षरा com. on याज्ञवल्क्यस्मृति by
विज्ञानेश्वर; also called ऋजुमिताक्षरा.
Vide sec. 70.

C. प्रमिताक्षरा or प्रतीताक्षरा by
नन्दपण्डित. Vide sec. 105.

C. सालम्भदी alias लक्ष्मीव्याख्यान
by लक्ष्मीदेवी. Vide sec.
111 ; pr. in Ch. S. series
(स्पष्टहार) and by J. R. Gharpure
(शास्त्रार, प्रायश्चित्त and स्पष्टहार).

C. बुधोपिनी .by विष्णेश्वरभट्ट.
Vide sec. 93 p. 285. (स्पष्टहार
text pr. by Mr. Gharpure and
w. by him).

C. मिताक्षरासार by मधुसूदन गो-
स्वामी.

C. by मुकुन्दलाल.

C. by रघुनाथ बाजपेयी (vide
Peterson's 6th Report p. 11).

C. सिद्धान्तसंग्रह by राधामोहन-
शर्मा.

C. by हलायुधभट्ट.

C. व्याख्यानदीपिका by निर्द्वि-
वसवोपाध्याय, son of देवराजभट्ट,
on स्पष्टहार.

मिताक्षरासार (summary of विश्वनाथ
शर्मा's work) by सयासाम.

मिथिलेशाहिक by रमयाणिशर्मा, son of
गंगोलीसजीदेवरशर्मा; composed
under prince छत्रसिंह of मिथिल.
Speaks of the daily religious
duties according to सामवेद such
as शौचविधि, दन्तधावन, स्नान,
सन्ध्याविधि, तर्पण, जपयज्ञ, देवपूजा,
भोजन, मांसभक्षण, द्रव्यशुद्धि, गार्हस्थ्य-
धर्म. N. vol. VI. pp. 30-32.
He wrote also मिथिलेशाहिकरित
describing महेशाहिकर and his nine
descendants, महेश having got
slain by Delhi king. N. vol.
VI. p. 48.

मीमांसापल्लव by हनूपति, son of रुचि-
पति and रुचिमणी; applies rules
of मीमांसा to धर्मशास्त्र matters
such as एकादशीव्रत, श्राद्ध, उत्सर्ग.
N. vol. V. p. 281-82. His
teacher was गोपालभट्ट.

शक्तिक्षेत्रप्रकाश by भास्कर son of
आपाजिभट्ट; divided into प्रकाश
on seven holy places अयोध्या,
मथुरा, माया &c. (Baroda
O. I. 12386). He quotes
Vedic passages like सितसिते ससिते
(for प्रयाग), अष्टचक्रा नवद्वारा देवानां
पुरयोध्या (तीर्थरियारण्यक), बागधरं
प्रथमना (जे. ब्रा.) for अवन्तिका and
गोपालतापिनी, सुसिंहपुरीतापनीय and
रामतापनीय for मथुरा, माया and
काशी respectively.

शक्तिचिन्तामणि by गजपति पुरुषोत्तमदेव.
On religious duties on a pil-
grimage to जगन्नाथपुरी. About
1500 A. D.

सुद्वलस्मृति (Palm-leaf Ms. No.
11950 Baroda O. I.) on मोनादि-
विधि, दाय, अशौच, प्रायश्चित्त.

सुद्राचिवरण.

सुनिमतमणिमाला by वामदेव.

सुसुसुतकल्यादिपद्धति by राज्ञरशमं.
Quotes सुद्वितरव. N. (new se-
ries) vol. III. p. 152.

सुहृत्कण्ठाभरण.

सुहृत्कलीङ्ग by कीर्तलदीक्षित.

सुहृत्कल्पद्रुम m. by महादेव in सुहृत्-
दीपक (Earlier than 1650 A. D.).

सुहृत्कल्पद्रुम by केशव.

सुहृत्कल्पद्रुम by विद्वलदीक्षित, son of
बृहशमन, of कृष्णाग्निगोत्र; composed
in 1628 A. D.

C. मञ्जरी by author.

सुहृत्कल्पाकर by दुःखभजन.

सुहृत्गणपति by गणपतिरावल, son of
हरिशङ्कर, composed in 1685 A. D.

C. by परमहंस, son of सीताराम.

C. by परशुराममिश्र.

सुहृत्चक्रावलि.

सुहृत्चन्द्रकला by हरजीभट्ट. About
1610 A. D.

सुहृत्चिन्तामणि by रामदेवज्ञ, son of
अनन्त and younger brother of
नीलकण्ठ, composed at Benares
in 1600-01 A.D.; m. in संस्कारमहत्त्व
of सिद्धेश्वर; pr. at Bombay in
1902; (vide Ulwar cat. extract
543 which shows that नीलकण्ठ
was a Papdit in Akbar's court).
His ancestors came from बिदर्भ.

- C. प्रमिताक्षरा by author ; pr. at Benares 1848.
- C. कामधेनु.
- C. by नीलकण्ठ.
- C. पीयूषकर्णिका.
- C. पीयूषधारा by गोविन्द, son of नीलकण्ठ, composed in 1603 A.D. Pr. at Bombay in 1873. गोविन्द was nephew of author.
- CC. by रघुदेवज्ञ.
- C. षट्साहस्री.
- सहस्रतन्त्रिन्तामणि by वेङ्कटेशभट्ट.
- सहस्रतन्त्रिन्तामणिसार.
- सहस्रतन्त्रिन्तामणिसारिणी.
- सहस्रतृडामणि by केशवदेवज्ञ, son of श्री-कृष्णदेवज्ञ of भारद्वाजगोत्र.
- सहस्रतत्त्व by केशव देवज्ञ, son of कमलाकर ; m. in संस्कारकोस्तुभ.
- C. by author.
- C. by कृपाराम.
- C. by गणेशदेवज्ञ, son of केशवदेवज्ञ ; composed about 1540 A.D.
- C. by महादेव m. in सहस्रदीपक.
- सहस्रदर्पण m. in मार्तण्डबल्लभा.
- C. दीपिका (Madras Govt. mss. cat. No. 1870, 1874).
- सहस्रदर्पण by लालमणि, son of जगन्नाथ, son of गङ्गाराम of अलकपुर to the south of प्रयाग. Ulwar cat. extract 544.
- सहस्रदर्पण by विद्यासाधव.
- C. by साधवभट्ट.
- सहस्रदीप by जयानन्द.
- सहस्रदीप by a son of शिवदेवज्ञ.
- सहस्रदीपक by नागदेव.
- सहस्रदीपक by महादेव, son of काहुनि (कान्हजित् ?). Vide Aufrecht's Oxf. cat. p. 336a.
- C. by author composed in śake 1583 (1661 A. D.). Mentions टोडरानन्द.
- सहस्रदीपक by रामसेवक, son of द्वेदीवन्.
- सहस्रदीपिका m. in कालविधान acc. to नि. सि.
- सहस्रदीपिका attributed to सादरायण.
- सहस्रनिर्णय.
- सहस्रपदवी.
- सहस्रपरीक्षा by देवराज.
- सहस्रभूषण or मञ्जरी by रामसेवक त्रिवेदिव् (N. vol. XI preface p. 4).
- सहस्रभूषणटीका by रामदत्त.
- सहस्रभैरव by गङ्गाधर, son of भैरवदेवज्ञ.
- सहस्रभैरव by दीनदयालु पाठक.
- सहस्रमञ्जरी by यदुनन्दनपण्डित in 4 मुच्छस and 101 verses. Vide Ulwar cat. extract No. 545; composed in संवत् 1726 (1670 A.D.).
- सहस्रमञ्जरी by हरिनारायण.
- सहस्रमञ्जूषा.
- सहस्रमणि by विश्वनाथ.
- सहस्रमाधवीय ascribed to सायण or साधवाचार्य.
- सहस्रमार्तण्ड by केशव.
- सहस्रमार्तण्ड by नारायणभट्ट, son of अनन्त. Composed in śake 1493 Phalgunā (i.e. about March 1572 A. D.) near Devagiri in 160 verses.

List of works on Dharma

C. मातृण्डबल्लभा by author ; pr.
(with text) in Bombay, 1861.

सुहर्षमाला by रघुनाथ, son of सरस्, of
the शाण्डिल्यगोत्र and क्षत्रिपावन
subcaste; pr. at Ratnagiri in
1878.

सुहृत्सुक्तामाणि.

सुहृत्सुक्तावली by काशीनाथ.

सुहृत्सुक्तावली by देवराम.

सुहृत्सुक्तावली by भास्कर.

सुहृत्सुक्तावली by योगीन्द्र (vide Ul-
war cat. extract 546).

सुहृत्सुक्तावली by लक्ष्मीदास, son of गोपाल; composed in 1618 A. D.

मुद्रतमुक्तावली by श्रीकण्ठ.

सुहृत्सुक्तावली by हरिभट्ट.

सुहृत्तरचना by दुर्गासहाय.

सुहृत्तरत्न by ईश्वरदास, son of ज्योतिष-
राय (also called सुहृत्तरत्नाकर).

सुदुर्लभ by गोविन्द.

महर्षिर्त्तन by रघुनाथ.

महर्षिभ्यः by शिरोमणिभट्ट.

सुदुर्लभतमाला by श्रीपति ; m. by राष्ट्र०.

C. by author.

सुहृत्तरत्नाकर by हरिनन्दन.

C, by author.

महर्षिराज by विश्वनाथ.

सम्वत्तराज्यीय.

सहस्रलक्षणपटल.

सहर्षविधानसार m. in कालमाधव.

सहस्रविंशतिरणा.

सुश्रुताचिन्तन.
महर्षिचरितम्.

सुहृत्पाशिरोमणि by धर्मेश्वर, son of राम-
चन्द्र.

मुद्रितसंग्रह m. in संस्कारमयूख of सिद्धेश्वर and सं.कौ. Earlier than 1650 A. D.

C. by लक्ष्मीपति.

सुदृढसंचय by क्षेमराम.

सुहृत्सर्वस्व by रघुनाथाचार्य (?). Is it not the same as the next ?

सुहृत्सर्वस्व by रघुवीर, son of विठ्ठल
दीक्षित, son of बृज, at Benares;
composed in śake 1557 i. e.
1635-36 (vide N. vol. I. p.
109).

सुदृढसार (vide Burnell's Tanjore
cat. p. 79 a).

सुवर्तसार by भानुदत्त.

महर्षिसारिणी.

सुहृत्सिद्धिः.

सुवर्तसिद्धि by नागदेव.

सुहृत्सिद्धि by महादेव.

मुहूर्तसिन्धु by मधुसूदनमिश्र pr. at
Lahore.

सुहृत्स्कन्ध by बृहस्पति.

सहस्रांशत m. in ज्योतिस्तत्त्व by रघ०.

महर्षार्क by सत्यशाय कोकिल.

C. प्रभा by author.

सुहृत्कालिका by गङ्गाधर, son of शैरव.
Composed in śaka 1554 माघ 15
(1633 A. D.). Vide Stein's cat.
p. 343 for extract.

समर्थनित्वात् by अयमात्म

सुमृतालिङ्गना
मदनां वलि

सूर्यशास्त्रम् - a treatise on सूर्यज्योतिषशास्त्रम्, ना-
न्दीश्वरः, तिथिव्यवस्था, एकोद्दिष्टकाल-
व्यवस्था, आश्विनव्यवस्था, गोवधविप्राय-
श्चित्तम्, व्यवहारदायादिव्यवस्था, विषाद-

नक्षत्रादि. Vide N. vol. II p. 49 and N. (new series) vol. II pp. 146-7.

मूर्तिप्रतिष्ठा- N. (new series) I. p. 293.

मूर्तिप्रतिष्ठापन.

मूलनक्षत्रशान्ति (rites for averting the evil effects of birth on a day when the moon is in the Mula constellation).

मूलनक्षत्रशान्तिप्रयोग attributed to शौनक.

मूलभट्टप्रयोग by मूलभट्ट.

मूलशान्ति attributed to शौनक.

मूलशान्तिनिर्णय Vide Stein's cat. p. 99.

मूलशान्तिविधान.

मूलशान्तिविधि by मधुसूदन गोस्वामी.

मूलादिशान्ति.

मूल्यनिरूपण of गोपाल (C. P. cat. No. 4321).

मूल्यसंग्रह or मूल्याध्याय by बापुभट्ट; contains summary of fines ordained in lieu of various gifts at various ceremonial rites, when one is unable to give the gifts. Names गोपालभाष्य. Ms. dated šake 1756 (N. vol. X. p. 238).

मूल्याध्याय (in 5 1/2 verses) attributed to कात्यायन. Deals with substitution of money for gifts of cows and other property. Vide BBRAS. cat. vol. II p. 171 for text.

C. by कामदेवदीक्षित. N. (new series) vol. III preface p. IV.

C. by गोपालजी.

C. by विट्ठल, son of बालकृष्ण, surnamed वैष्णव and resident of श्रीपुर. Mentions नीलकण्ठ and his son. Later than 1670 A. D.

मुक्तिकास्तान.

मुस्तुअयस्सुति m. in हेमाद्रि दानखण्ड pp. 764-65, 784 and in दानमयूख.

मुस्तुमहिषीदानविधि (gift of a she-buffalo at the time of death of a person).

मैत्रायणीययज्ञपदार्थशुक्रम.

मैत्रायणयज्ञपद्धति (on 16 संस्कारs according to मैत्रायण school). The chap. called प्रथमपुस्तक.

मैत्रायणीययज्ञपरिशिष्ट m. by हलायुध, हेमाद्रि, म. पा.

मैत्रायणीयौर्ध्वदेहिकपद्धति- Vide क्रियापद्धति.

मोक्षकल्पतरु (a part of कृत्यकल्पतरु or कल्पतरु) by लक्ष्मीधर. Sec. 77.

मोक्षेश्वरनिबन्ध m. by गदाधर in com. on पारस्करयज्ञपरिशिष्ट. This is probably the same as the ब्रह्मज्ञानदीप-वृच्छापकरण of ब्रह्मार्क, son of मोक्षेश्वर (Bik. cat. pp. 325-326).

मोहचूडोत्तर or मोहल्लोत्तर; m. in हेमाद्रि (III. 2. 883 as मोहचौत्तर), नि. सि.

यजुर्वेदभा or कर्मसंराग by विट्ठलदीक्षित or विट्ठलेश, son of बल्लभाचार्य and younger brother of गोपीनाथ, in 3 काण्डs on आह्निक, संस्कार, आवसथ्याधान (consecration of यज्ञ fire) according to यजुर्वेद. Vide Ulwar cat. No. 4280.

यजुर्विवाहपद्धति.

यजुर्वेदविष्णुपोस्तर्गतस्व of रघु०. Vide sec. 102.

यजुर्वेदश्राद्धतत्त्व of रघु०. Vide sec. 102.

यजुर्वेदीयश्राद्धविधि of होण्डू. Vide under श्राद्धविधि.

यजुःशाखाभेदतत्त्वनिर्णय by पाण्डुरङ्ग टकले (Baroda O. I. 374). His सिद्धान्त is that wherever the word यजुर्वेद occurs by itself तैत्तिरीयशाखा is to be understood and not शुक्लयजु०.

यज्ञपार्थ्वसंग्रहकारिका m. in गदाधरभाष्य on पारस्कर.

यज्ञसिद्धान्तविग्रह by रामसेवक.

यज्ञसिद्धान्तसंग्रह by रामप्रसाद.

यज्ञोपवीतनिर्णय.

यज्ञोपवीतपद्धति by रामदत्त, son of गणेश्वर (for वाजसनेयिशाखा).

यतिशौरविधि by मधुसूदनानन्द (Baroda O. I. 5015).

यतिखननादिप्रयोग by श्रीशैलवेदकोटीरलक्ष्मण ; mentions यतिधर्मसमुच्चय.

यतिधर्म by पुरुषोत्तमानन्दसरस्वती, pupil of पूर्णानन्द.

यतिधर्म Ano.

यतिधर्मप्रकाश by बाह्यदेवाश्रम (Baroda O. I. 12289).

यतिधर्मप्रकाश by विश्वेश्वर. Same as संग्रह below.

यतिधर्मप्रबोधिनी by नीलकण्ठवतीन्द्र.

यतिधर्मसंग्रह Ano (N. vol. IX. p. 278). First speaks of आचार्यपरम्परा from शाङ्कराचार्य, of मठाभ्याय and then of यतिधर्म.

N. D. 77.

यतिधर्मसंग्रह by विश्वेश्वरसरस्वती, pupil of सर्वज्ञ विश्वेश (pr. by आनन्दाश्रम, Poona).

यतिधर्मसमुच्चय by यादवप्रकाश in 11 parvans for वैष्णवस.

यतिधर्मसमुच्चय by रघुनाथभट्टाचार्य.

यतिधर्मसमुच्चय by विश्वेश्वरसरस्वती, pupil of सर्वज्ञ विश्वेश ; ms. (N. vol. VIII. p. 293) dated संवत् 1668 (1611-12 A. D.). Also called यतिधर्मसंग्रह (same as above).

यतिनित्यपद्धति by आनन्दानन्द (Baroda O. I. 5017).

यतिपत्नीधर्मनिरूपण by पुरुषोत्तमानन्द-सरस्वती, pupil of पूर्णानन्द.

यतिमरणोपयुक्तोक्तसंग्रह.

यतिलिङ्गसमर्थन in 3 स्कन्धस.

यतिवन्दननिषेध.

यतिवन्दनशतदूषणी.

यतिवन्दनसमर्थन.

यतिवल्गुभा or संन्यासपद्धति of विश्वकर्मन्. On संन्यास, the four kinds of यतिः, viz. कुटीचक, बह्दक, हंस, परमहंस and their duties. N. vol. X. 175. Mentions विधानमाला.

यतिसंस्कार (a part of प्रतापनारसिंह).

यतिसंस्कार (on the funeral rites and श्राद्ध for यति performed by his son). N. vol. X. p. 10.

यतिसंस्कारप्रयोग by रायम्भट्ट.

यतिसंस्कारप्रयोग by विश्वेश्वर. N. vol. I p. 173.

यतिसंस्कारविधि (two different works) Vide Stein's cat. p. 99.

यतिसंस्कारविधिनिर्णय (I. O. cat.
p. 523 No. 1647).

यतिसंस्कारोपयोगिनिर्णय.

यतिसन्ध्यावार्तिक by छुरेश्वर, pupil of
शङ्कर. N. vol. X. p. 9.

यतिसिद्धान्तनिर्णय by सच्चिदानन्द-
सरस्वती.

यत्यनुष्ठान.

यत्यनुष्ठानपद्धति by शङ्करानन्द.

यत्यन्तकर्मपद्धति by रघुनाथ.

यत्याचारसंग्रहीययतिसंस्कारप्रयोग by वि-
श्वेश्वरसरस्वती (N. vol. I p. 174).

यत्याचारसप्तविंशति.

यत्याराधनप्रयोग.

यत्याह्निक (Baroda O. I. 8563).

यमस्मृति. Vide sec. 49; pr. Jiva-
nanda Sm. part I pp. 560-567
and Ānan. Sm. pp. 112-116.

यल्लाजीय by यल्लाजि son of यल्लुभट्ट.

On funeral rites, सपिण्डीकरण
etc. Relies on आश्वलायनसूत्र, भार-
द्वाजसूत्र, भाष्य thereon and on
शौनक.

यशवन्तभास्कर by भास्कर or हरिभास्कर,
son of आपाजिभट्ट, son of हरिभट्ट,
son of गुरुपोत्तम; patronised by
यशवन्तदेव, son of इन्द्रमणि, king
of Bundelkhand, Bik. cat.
p. 508 contains संवत्सरकृत्यप्रकाश
out of this work. N. vol. IV
p. 269 has same. हरिभट्ट hailed
from अम्बिकेश्वरपुरी and was of
काश्यपगोत्र and आपाजिभट्ट, dwelt
in काशी. About 1676.

याज्ञवल्क्यस्मृति- vide sec. 34.

C. by अपराक; vide sec. 79.

C. by कुलमणि शुक्ल.

C. by देवबोध m. in शुद्धितत्त्व of
रघु.

C. by धर्मेश्वर m. in शूलपाणि's
प्रायश्चित्तविवेक (p. 529).

C. बालक्रीडा by विश्वरूप. Vide
sec. 60.

CC. विभावना.

CC. अश्वत्थान्दनी of सोमयाजिन्.

CC. वचनमाला by pupil's pu-
pil of सोमयाजिन्.

CC. ano.

C. मिताक्षरा by मथुरानाथ.

C. मिताक्षरा by विश्वानेश्वर. Vide
sec. 70. For com. on मिताक्षरा,
vide under मिताक्षरा above.

C. by रघुनाथभट्ट.

C. दीपकलिका of शूलपाणि. Vide
sec. 95.

C. वीरमित्रोदय by मित्रमिश्र. Sec.
108 (portion printed in Ch. S.
series).

याज्ञिककर्मलोकरी (C. P. cat. No.
4414).

यात्राप्रयोगतत्त्व by हरिशङ्कर.

यात्राविवाहाद्युपाय (auspicious times
for marriage, journey &c.) N.
(new series) vol. II p. 149.

युक्तिकल्पतरु of भोजदेव. Deals with
state administration and topics
of राजनीति, such as दूत, कोष, कृषि-
कर्म, बल, यात्रा, सन्निध, विग्रह, नगर-
निर्माण, वास्तुप्रवेश, छत्र, ध्वज, पद्म-
रागादिपरीक्षा, अंश, शङ्खपरीक्षा, नौका-

लक्षण &c. Names भोज himself as authority and उद्धानन्द, भर्ग, बुद्धस्पति, पद्महास, वात्स्य, लोहप्रदीप, शार्ङ्गधर and several others. (pr. in Cal. O. series No. 1).

युगार्णव (C. P. cat. No. 4418).

युद्धकुटुम्बहल.

युद्धकौशल by रुद्र.

युद्धचिन्तामणि by रामसेवक त्रिपाठि.

युद्धजयप्रकाश by दुःसप्तजन.

युद्धजयार्णव m. by रघु० in ज्योतिस्तत्त्व.

युद्धजयार्णव (from अग्निपुराण chap. 123-125).

युद्धजयोत्सव.

C. ano.

C. by मथुरानाथ शुक्ल.

C. by रामदत्त.

युद्धजयोत्सव by गङ्गाराम in five प्रकाशs. Ulwar cat. extract 551.

युद्धयात्रा m. in ज्योतिस्तत्त्व by रघु०.

युद्धरत्नावली.

रङ्गनाथदेशिकाद्विक by रङ्गनाथदेशिक.

रजतदानप्रयोग by कमलाकर.

रत्नकरणिका by द्रोण. (Hp. cat. pp. X-XI ms. copied in संवत् 1189 i. e. 1132-33 A. D.); treats of rites for Vajasaneyins. D. C. Ms. No. 273 of 1886-92 is incomplete and contains the following topics, viz. प्रायश्चित्त, सुष्टासुष्टप्रकरण, शावाशौच, भ्रातृ, यद्वैश्याभ्रमधर्म, दाय, कण, व्यवहार, दिव्य, कृच्छ्र &c.

रत्नकोश m. by हेमाद्रि (III. 2. 750), in मलमासतत्त्व of रघु०, टोडरानन्द.

रत्नदीपविश्वप्रकाश.

रत्नमाला by क्षतानन्द; m. in ज्योतिस्तत्त्व (vol. I. p. 596).

रत्नमाला m. in बुद्धितत्त्व of रघु०, गोविन्दार्णव, निर्णयदीपक; probably श्रीपति's work or क्षतानन्द's work.

रत्नसंग्रह m. in ति. सि.

रत्नसागर m. in ति. सि.

रत्नाकर- vide under चण्डेश्वर sec. 90.

रत्नाकर by गोपाल.

रत्नाकर by रामप्रसाद. Stein's cat. p. 100 has the portion on प्रायश्चित्त.

रत्नार्णव m. by रघु०.

रत्नावली m. in हेमाद्रि (III. 2. 857), by रघु० in मलमासतत्त्व.

रथसप्तमीकालनिर्णय.

रथसंक्रान्तिनिर्णय by रघुनाथ son of माधव.

रसायुतसिन्धु m. in सदाचारचन्द्रिका (probably on भाँक).

राधवभट्टीय m. by ति. सि.

राजकौस्तुभ or राजधर्मकौस्तुभ (part of स्थितिकौस्तुभ) by अनन्तदेव. Vide sec. 109.

राजधर्मसारसंग्रह attributed to तलजि-राज of Tanjore (1765-1788).

राजनीति ano.

राजनीति by देवीदास.

राजनीति by भोज.

राजनीति by वरकवि (?). Begins with the well-known verse about nine gems 'पञ्चतरी' etc. (vide Burnell's Tanj. cat. p. 141 b).

राजनीति by हरिसेन of Benares.

राजनीतिकामधेय m. by राजनीतिरत्नाकर of चण्डेश्वर.

राजनीतिप्रकाश by मित्रमिश्र (part of वीरमित्रोदय) pr. in Ch. S. series.

राजनीतिप्रकाश by रामचन्द्र अड्डावांर.

राजनीतिमयूख— same as नीतिमयूख of नीलकण्ठ.

राजनीतिशास्त्र by चाणक्य in 8 chapters and about 566 verses.
W. and K. cat. II. p. 182.

राजधुषणी or दृषधुषणी (on politics) by रामानन्दतीर्थ. Names कुल्लूक's टीका on मनुस्मृति..

राजमार्तण्ड of भोज. Vide p. 278 above. D. C. Ms. No. 342 of 1879-80 is a work called राजमार्तण्ड of भोज on astrology in relation to धर्मशास्त्र and contains such topics as धर्मवन्धकाल, विवाह-छुमकाल, विवाहाराधियोजनविधि, संक्रान्तिनिर्णय, दिनक्षय, पुरुषलक्षण, मेपादिलक्षणफल. The Ms. is dated संवत् 1655 चैत्र (i. e. about April 1598).

C. by गणपति.

राजलासक m. in सरस्वतीविलास (Mysore ed. p. 21).

राजवल्लभ (by सूत्रधारमण्डन ?) m. in सुहृत्दीपक of महादेव.

राजाभिषेक by अनन्त.

राजाभिषेकप्रयोग (from नीतिमयूख of नीलकण्ठ).

राज्याभिषेक (from टोडरानन्द).

राज्याभिषेकपद्धति (part of दिनकरोदयोत).

राज्याभिषेकपद्धति by अनन्तदेव.

राज्याभिषेकपद्धति by शिव, son of विश्वकर्म्म.

राज्याभिषेकप्रयोग by कमलाकर, son of रामकृष्ण. Sec. 106.

राज्याभिषेकप्रयोग by रघुनाथ सद्भादस्थपति, son of माधवभट्ट.

रामकल्पद्रुम by अनन्तभट्ट, son of कमलाकरभट्ट. Divided into ten kandas, which were in order काल, आश्व, व्रत, संस्कार, प्रायश्चित्त, शान्ति, दान, आचार, राजनीति and (gap, probably उत्सर्ग). Aufrecht says that there were seven कण्डs, but a ms. in Bhadkamkar collection gives ten and names them as above except the last. Flourished about 1640-1670 A. D. (Vide Bik. cat. pp. 445-447 for some of these kandas).

रामकौतुक m. in निर्णयासुत and नि. सि.

रामतत्त्वप्रकाश attributed to सायण.

रामदेवप्रसाद alias गोवर्धनरनिर्णय by विश्वनाथ or विश्वेश्वर, son of शम्भुदेव; composed in śaka 1506 (1584 A. D.).

रामनवमीनिर्णय by गोपालदेशिकार्य. Quotes नि. सि.

रामनवमीनिर्णय by विठ्ठलदीक्षित.

रामनाथपद्धति by रामनाथ.

रामनित्यार्चनपद्धति by चतुर्भुज.

रामनिबन्ध by क्षेमराम, son of श्रीभव-नन्द, son of दीक्षितबाबू. Composed in 1720 A. D. (Ulwar cat. No. 1431).

रामधुजापद्धति by क्षेमराज. (Ulwar cat. No. 1432 and extract 341).

रामधुजापद्धति by रामोपाध्याय. Stein's cat. p. 101.

रामप्रकाश.

(1) com. on कालतत्त्वाणव by रामदेव.

(2) a digest of religious observances compiled in the name of कृपाराम (described as गौड-क्षत्रकुलोद्भव), son of यादवराज and descendant of the royal family of माणिक्यचन्द्र. कृपाराम was himself a feudatory of Jehangir and Shah Jehan. The I. O. cat. (vol. III. p. 502) says that the real author was राघवेन्द्र, son of काशीनाथ and father of रामदेव चिरञ्जीव. Relies on हेमाद्रि, माधव, and गौड writers. Latter half of 17th century. Peterson (in Ulwar cat. No. 1433) says that this is a com. on the कालतत्त्वविवेचन. But from the description in the I. O. cat. this does not appear likely.

रामप्रसाद- vide तीर्थरत्नाकर.

रामानुजानित्यकर्मपद्धति Vide Peterson's 6th Report p. 107.

रामार्चनचन्द्रिका m. in तिथितत्त्व and शुद्धितत्त्व of रघु०, नि. सि.

रामार्चनचन्द्रिका by अच्युताश्रम.

रामार्चनचन्द्रिका by आनन्दवनयति, pupil of परमहंसपरिव्राजकाचार्यश्रीमन्हुकुन्दवन in 5 पटल. (D. C. ms. 440 of 1891-95 is dated śaka 1607

i. e. 1685 A. D.). Traces छु-परम्परा from वसिष्ठ to गौडपाद, गोविन्द, ब्रह्मराचार्य, विश्वरूप, डुरेश्वर; in four पटल.

C. लघुदीपिका by गदाधर.

रामार्चनचन्द्रिका by कुलमणिशुक्ल.

रामार्चनदर्पण (Ulwar cat. No. 1435).

रामार्चनदीपिका.

रामार्चनपद्धति by रामानन्द.

रामार्चनरत्नाकर by कैशवदास m. in अहल्याकामधेनु.

रामार्चापद्धति by रामानुज.

रायसुकुटपद्धति m. by रघुनन्दन in शुद्धितत्त्व, आद्धतत्त्व (p. 213).

रायसिंहप्रकाश of गदाधर.

रासयानापद्धति by रघु०. Vide p. 417 above.

रासयानाविशेक of छूलपाणि. Vide sec. 95.

रुद्रकलशस्थापनविधि by रामकृष्ण, son of नारायण.

रुद्रकल्प.

रुद्रकल्पतक.

(1) ano. (Burnell's Tanj. cat. p. 138a); ms. dated संवत् 1714 (1657-8 A. D.).

(2) by a son of विश्वेश्वर.

रुद्रकल्पद्रुम or महारुद्रपद्धति by अनन्तदेव, son of उद्धव द्विवेदी, resident of Benares. Mentions हेमाद्रि, दोडरानन्द, प्रयोगपरिज्ञात रुद्रकारिका of परशुराम, नि. सि. Later than 1640 A. D.

रुद्रचिन्तामणि or रुद्रपद्धति by शिवराम, son of विआस; for रुद्रयोग (Baroda O. I. 8018).

रुद्रजपसिद्धान्तशिरोमणि by रामचन्द्र-पाठक. A very large work. Baroda O. I. 10946 has 13 प्रकरण and probably there were more.

रुद्रपद्धति.

(1) by परशुराम, son of कर्ण, an उदीच्यब्राह्मण. Describes the rites connected with Śiva worship in the form of महा-रुद्र. There are in all 1028 verses on रुद्रजपप्रशंसा, कुण्डसण्डप-लक्षण, पीठपूजाविधि, न्यासविधि. Composed in संवत् 1515 (1458 A. D.). Also called रुद्रकारिका.

(2) another shorter treatise on same subject; introduction being partly identical. Composed between 1578-1643 A.D. (vide I. O. cat. p. 584).

(3) by अनन्तदीक्षित, son of विश्वनाथ. Baroda ms. 8030 is dated संवत् 1809 (1752-3 A.D.).

(4) Describes रुद्रप्रयोग following तैत्तिरीयशाखा, though रुद्र is recited in all śākhās; says 'स्मार्तरुद्रप्रयोगस्य बोधायनसूत्रमूल-कथेत बहुचादीनां च तत्र बोधायनं शा-ह्वय। रुद्रः पञ्चधा रूपं रुद्री लघुरुद्रो महारुद्रोतिरुद्रश्चेति एकादशगुणवृ-द्ध्या। सर्वश्च त्रेधा जपरुद्रो होमरुद्रो-भिषेकरुद्रश्चेति।' I. O. ms. dated संवत् 1587 i. e. 1530-31 A. D. (vide cat. p. 580 No. 1783); quotes रूपनाथ often.

रुद्रपद्धति (मैत्रायणीय) Baroda O. I. 2452.

रुद्रपद्धति by आपदेव.

रुद्रपद्धति by काशीदीक्षित, son of सदा-शिव. Also called रुद्राष्टानपद्धति and महारुद्रपद्धति.

रुद्रपद्धति by नारायणभट्ट, son of रामेश्वरभट्ट. 'यद्यप्यनेकास्तु शाखास्तु रुद्रः पठ्यते तथापि तैत्तिरीयशाखानुसारेण रुद्रः पठ्यते.'

रुद्रपद्धति by भास्करदीक्षित, son of राम-कृष्ण (according to शाङ्खायनगृह्य).

रुद्रपद्धति by रेणुक; ms. (Bik. cat. p. 601) dated śaka 1604 (1682 A. D.).

रुद्रपद्धति by विश्वनाथ, son of शम्भुदेव and younger brother of रामदेव (for माध्यन्दिनीय).

रुद्रपूजापद्धति- Peterson's 6th Report p. 109.

रुद्रविधानपद्धति by काशीदीक्षित, son of सदाशिवदीक्षित.

रुद्रविधानपद्धति by चन्द्रचूड.

रुद्रविलासनिबन्ध by नन्दनमिश्र.

रुद्रस्तानविधि or रुद्रस्तानपद्धति by राम-कृष्ण, son of नारायणभट्ट; m. iii शान्तिरत्न of कमलाकर. About 1570-1600.

रुद्रप्रतिष्ठा.

रुद्रलघुन्यास- manual of formula intended for रुद्र worship.

रुद्रसूत्र or -योग by अनन्तदेव, son of उद्धव, residing at Benares, also called त्रैविध्यमौढ for वाजसनेयशाखा; Peterson's 5th Report p. 175.

रुद्राक्षधारण.

रुद्राक्षपरीक्षा.

रुद्रावुष्टानपद्धति by नारायण, son of रामेश्वर (D. C. No. 283 of 1886-92). Seems to be same as रुद्रपद्धति (4) above.

रुद्रावुष्टाटपद्धति by मेङ्गनाथ, of the family of सर्वज्ञ. Relies on महार्णव as the principal authority.

रुद्रावुष्टानपद्धति by शङ्कर, son of बल्लालहर m. in व्रतौपापनपद्धति ; q. v. About 1750 A. D.

रुद्रावुष्टानपद्धति or -श्रीषिका. Vide रुद्रपद्धति above.

रुद्रावुष्टानप्रयोग by सण्डभट्ट, son of मयूरेश्वर, surnamed अयाचित.

रुद्रार्चनचन्द्रिका of शिवराम.

रुद्रार्चनमञ्जरी by वेदाङ्गराय ; vide महा-रुद्रपद्धति.

रूपनारायणीय (पद्धति) by उदयसिंह रूपनारायण, son of शक्तिसिंह. In the D. C. ms. No. 240 of A 1881-82 (428 folios) a pedigree is given, which starts with भास्करकेसरी, in whose family was born सुम्भसिंह who conquered भोगिराज; his son was मयूनसिंह. उदयसिंह was 13th from मयूनसिंह and king of उत्तरकोसल. The work deals with षोडशमहादानस such as तुलापुरुष (upto folio 210), and with रूपवापीतडागादिविधि, नवग्रहहोम, अयुतहोम, लक्षहोम, दुर्गोत्सव. Relies upon भोजराज, लक्ष्मीधर (कल्पतरु), हेमाद्रि, चण्डेश्वर, पारिजात, हरिहर, भोमपराक्रम, विद्याधर, चिन्तामणि, वर्षदीप. महादानपद्धति of रूपनारायण ; described above, seems to be a part of

this; m. in जलाशयारामोत्सर्गपद्धति of नारायणभट्ट. Between 1450-1525 A. D.

रेणुकारिका or रेणुककारिका- vide वार-स्करयह्यकारिका above. In 1266-67 A. D.

लक्षणप्रकाश by मित्रमित्र ; part of वीरमित्रोदय (on politics) ; pr. in Chowkhamba S. series.

लक्षणरत्नमालिका by नारोजिपण्डित, son of विश्वनाथ; in five पद्धतिस on वर्णाश्रमाचार, दैव, राज, उद्योग, शरीर ; seems to be a com. on his लक्षणशतक (in one hundred verses). Vide Burnell's Tanj. cat. pp. 132 b and 164 b.

लक्षणशतक by नारोजिपण्डित.

लक्षणसंग्रह m. by हेमाद्रि in दानखण्ड p. 328, कुण्डमण्डपसिद्धि.

लक्षणसमुच्चय by हेमाद्रि. On the indications and predictions from bodily signs and on Prakrits. Vide Bik. cat. p. 411.

लक्षणसमुच्चय m. by हेमाद्रि in दानखण्ड p. 823, by वि. सि.

लक्षणसारसमुच्चय- rules for the construction of शिचलिङ्ग in 32 sections.

लक्षहोमपद्धति.

(1) by काशीदीक्षित, son of सदाशिवदीक्षित.

(2) by गोविन्द, son of उरुपोत्तम.

(3) by नारायणभट्ट, son of रामेश्वर. Sec. 103.

लक्ष्मणसमुच्चय m. in सूर्यवर्तदीपक or महादेव.

लक्ष्मीनारायणार्चाकौमुदी by शिवानन्द गोस्वामी in five प्रकाशः.

लक्ष्मीसर्पासार by श्रीनिवास.

लघुकारिका by विष्णुशर्मन्, son of देव-
दत्त (for माध्यन्दिनशास्त्रा). Baroda
O. I. 12072 dated संवत् 1552
and No. 4055 dated 1507 संवत्.

लघुकालनिर्णय by माधवाचार्य. The
first verse is व्याख्याय माधवा-
चार्यो धर्मान्पाराशरानथ and the last
verse is व्यतिपाते च वैधव्यां तत्कालव्या-
पिनी तिथिः । (vide Bik. cat.
pp. 408-409).

लघुचाणक्य.

लघुचिन्तामणि by वीरेश्वरभट्ट गोडघोले.

लघुजातिविवेक m. in सूत्रकमलाकर.

लघुनारदस्मृति m. by नि. सि., सं. कौ.

लघुनिर्णय by शिवनिधि (Baroda O. I.
12854).

लघुपद्धति or कर्मतत्त्वप्रदीपिका by कृष्ण-
भट्ट, son of गुरुबोत्तम, son of रघु-
नाथ ; based on कारिका and वृत्ति,
वामनभाष्य and जयन्त. Deals with
leading topics of आचार, व्यवहार.
N. vol. X. p. 248 ; Baroda O. I.
No. 1422 is dated संवत् 1592
(1535-6 A. D.). It mentions
चन्द्रिका, स्मृतिसार, स्मृत्यर्थसार.
Between 1300-1500 A. D.

लघुपाराशरस्मृति.

लघुबृहस्पतिस्मृति.

लघुयमस्मृति m. by अपरार्क (on य.
I. 238) and by हलायुध in ब्राह्मण-
सर्वस्व.

लघुयसिष्ठस्मृति.

लघुविष्णुस्मृति m. in अपरार्क and ब्राह्मण-
सर्वस्व of हलायुध ; pr. Ānan. Sm.
pp. 117-123.

लघुव्यास (pr. Jivananda Sm. part II
pp. 310-320) m. in संस्कारमयूख.

लघुशङ्खस्मृति pr. in Ānan. Sm. pp.
124-127.

लघुशातातपस्मृति pr. Ānan. Sm. pp.
128-135.

लघुशौनकस्मृति in 114 verses (Baroda
O. I. 11863).

लघुहारीतस्मृति m. in अपरार्क (pr. in
Ānan. Sm. pp. 136-141 and
Jivananda Sm. part I. pp. 177-
193).

लघुवृद्धिस्मृति (pr. Jivananda Sm. part
I pp. 1-12) vide p. 109 above.

लघुवाश्वलायनस्मृति pr. Ānan. Sm.
(pp. 142-181).

लघुवाह्निक.

ललितार्चनचन्द्रिका by सच्चिदानन्दनाथ,
guru of विद्यानन्दनाथ.

ललितार्चनदीपिका.

ललितार्चनपद्धति by चिदानन्दनाथ, pu-
pil of स्वयंप्रकाशानन्दनाथ. Prob-
ably same as ललितार्चनचन्द्रिका.

लवणश्राद्ध (on offerings of salt cakes
to the deceased on 4th day after
death).

लिखितस्मृति- vide sec. 13, p. 76 ; pr.
Jivananda Sm. part II. pp. 375-
382 and Ānan. Sm. pp. 182-
186 D. C. ms. 44 of 1866-68
contains a लिखितस्मृति in 6 अध्यायः
where वसिष्ठ and other sages are
represented as asking लिखित
about चातुर्वर्ण्यधर्म and प्रायश्चित्तः.

लिङ्गसोमध.

लिङ्गसोमधकारिका.

लिङ्गधारणचन्द्रिका.

लिङ्गधारणदीपिका.

लिङ्गप्रतिष्ठा by अनन्त.

लिङ्गप्रतिष्ठापनाविधि by अनन्त (according to बौधायन). I. O. cat. vol. III. pp. 584-585.

लिङ्गादिप्रतिष्ठाविधि by नारायणभट्ट, son of रामेश्वरभट्ट.

लिङ्गाचनचन्द्रिका by सदाशिवदशपुत्र, son of गदाधर, son of विष्णु, composed for pleasing king जयसिंह. He wrote आशौचस्मृतिचन्द्रिका also. First quarter of the 18th century.

लेखपञ्चाशिका on fifty forms of deeds, bonds and letters, composed in 1232 A. D. Vide Bhandarkar's Report for 1882-83, No. 410; ms. dated संवत् 1536, i. e. 1479-80 A. D.

लेखपद्धति contains forms of mortgage-deeds, sale-deeds, treaties, cited from actual documents in the royal secretariat from 9th to 16th century of Vikrama era, published in G. O. series (1925).

लेखसुक्तामणि by हरिदास, son of वत्सरान् in 464 verses and four सर्ग on उद्भव (origin of writing), गणित, लिखन (the art of the scribe) and लुपनीति; ms. copied in 1625 A.D. (Aufrecht's Oxf. cat.).

लोकपालाष्टद्वय.

H. D. 78.

लोकप्रकाश by क्षेमेन्द्र. Latter half of 11th century; gives specimens of letters, bonds, deeds &c.

लोकसागर m. in अहल्याकामधेय.

लोहितस्मृति.

लौगाक्षिस्मृति sec. 50.

वह्निपुरेश्वरकारिका by वह्निपुरेश्वर.

वचनसंग्रह (Baroda O. I. No. 5507).

वचनसमुच्चय (Bik. cat. p. 489).

वचनसारसंग्रह by श्रीशैलताताचार्य, son of छन्दारचार्य; mentions मद्. पा.

वटेश्वरसिद्धान्त m. in कालसार of गदाधर.

वत्सस्मृति m. in कालमाधव and by मस्करिन् on गौतमधर्मसूत्र.

वपननिर्णय.

वरदराजीय (Hultzscher R. I. No. 448).

वर्णहारविवेक by वेङ्कटनाथ.

वर्णकाचार.

वर्णशासन.

वर्णतङ्कुरजतिसाला by भार्गवराम. On mixed castes. N. (new series) I. p. 332.

वर्णसारमाधि by वैद्यनाथ दीक्षित.

वर्णाश्रमधर्म by वैद्यनाथदीक्षित. Probably the same as above.

वर्णाश्रमधर्मदीप or -दीपिका by कृष्ण, son of गोविन्द, son of राघव of the भारद्वाजगोत्र; composed at Benares on संस्कारः, गोत्रप्रवरनिर्णय, स्थालीपाक, लक्षहोम, कोटिहोम, तुलापुरुष, वास्तुविधि, आह्निकविधि, सर्वप्रायश्चित्त, स्मृतिप्रतिष्ठा &c.

वर्णाश्रमधर्मदीप by king कृष्ण who ruled over महाराष्ट्र on the banks

वास्तुत्पावलि by जीवनाथदेवज्ञ, pr. at Benares, 1883 and Calcutta, 1885.

वास्तुशान्ति by रामकृष्ण, son of नारायणभट्ट. According to आश्वलायन-ग्रन्थ; m. in शान्तिरत्न Of क्रमलाकर-भट्ट.

वास्तुशान्तिप्रयोग- शाकलोक.

वास्तुशान्तिप्रयोग- extracted from शान्तिसार of दिनकर.

वास्तुशास्त्र by मय; m. in नि. सि.

वास्तुशिरोमणि by शङ्कर at the bidding of त्यामसाह son of माननेन्द्र. Ulwar cat. extract 576.

वास्तुसर्वस्वसंग्रह pr. at Bangalore, 1884.

विचारनिर्णय by गोपालन्यायपञ्चानन-भट्टाचार्य.

विजयदशमीनिर्णय.

विजयदशमीपद्धति (Ulwar cat. No. 1444 and extract 344).

विजयविलास by रामकृष्ण on शौच, स्नान, सन्ध्या, ब्रह्मयज्ञ, तिथिनिर्णय. Relies upon भाष्य of कर्क, हरिहर, and गदाधर.

विज्ञानमार्कण्ड m. in नृसिंहप्रसाद.

विज्ञानललिन m. by हेमाद्रि (दानखण्ड p. 109), in दानसार (part of नृसिंहप्रसाद).

विह्वलीय m. in श्राद्धसंग्रह of रामकृष्ण.

विह्वलीति- (from the उद्योगपर्व of महाभारत chapters 33-40 of the Bombay edition); pr. at Gujarati Press, Bombay.

विधाकरपद्धति m. in नित्यान्तरप्रदीप pp. 566, 571.

विधाचरीविलास m. in ज्योतिस्तत्त्व by रघु०.

विधारण्यसंग्रह- vide स्मृतिसंग्रह.

विधाविनोद् m. in नि. सि. (may also be the name of an author).

विद्वन्मनोहरा- com. on पराशरस्मृति by नन्दपण्डित. Vide sec. 105.

विधवाधर्म.

विधवाविवाहखण्डन.

विधवाविवाहविचार by हरिमिश्र.

विधानखण्ड m. in नि. सि.

विधानखण्ड m. in विधानपारिजात of अनन्त.

विधानपारिजात of अनन्तभट्ट, son of नागदेव. Composed at Benares in 1625 A. D. He styles himself काण्वशास्त्राधिपतिः. In five स्तवकः on स्वतिवाचन, शान्तिकर्म, आह्निक, संस्कार, तीर्थ, दान, प्रकीर्णविधान and funeral ceremonies, the third dealing with आह्निक, संस्कार and काल, the fifth with श्राद्ध, आशौच, व्यवहार and प्रायः. Mentions देव-जानीय, दिवोदासीय, त्रिस्थलीसेतु (pr. B. I. series).

विधानमाला or शुद्धार्थविधानमाला by नृसिंहभट्ट of अत्रिगोत्र. Resided on the वसुमती near चन्द्रनगिरि in वैराट-देश; m. in संस्कारकौस्तुभ and विधान-पारिजात. Earlier than 1550 A. D. There are 240 प्रकरण in the I. O. ms. (cat. p. 575 No. 1769) which was copied in संवत् 1732; pr. in Anan. P. series, 1920. (1765-6 A. D.). Baroda O. I. No. 10449 copied in संवत् 1622 (1565-6 A. D.).

- C. by विश्वनाथ, son of हरि.
विधानमाला by लल्लु.
विधानमाला by विश्वकर्मन्.
विधानरत्न by नारायणभट्ट.
विधानरहस्य m. in अहल्याकामधेय.
विधानसारसंग्रह Ano. Vide Bik. cat.
P. 494.
विधिपुष्पमाला (पद्धति) m. in पितृभक्ति
of श्रीदत्त. Earlier than 1300
A. D.
विधिरत्न by गङ्गाधर.
विधिरत्न m. in चिकण्डमण्डन, हेमाद्रि,
प्रयोगपाणिजित.
विनायकपुत्र by रामकृष्ण, son of योगी-
श्वर, surnamed झोच (झोचे ?).
Composed in 1702 A. D.
विनायकशान्तिपद्धति.
C. by श्रीचाराचार्य. Baroda O. I.
No. 5491 dated संवत् 1607
(1550-I A. D.).
विजुषकण्ठसंपन्न- com. on गृह्यारण्य by
देवकटमाध.
विभक्ताविभक्तिनिर्णय.
विभागतत्त्व or-तत्त्वविचार by रामकृष्ण,
son of नारायणभट्ट. Relies on मिता-
क्षर. About 1575-1600 A. D. Deals
with अयतिवन्ध and सप्रतिबन्ध दाय,
मुख्यगौणपुत्रा; विभागकाल, अश्वदाया-
दक्रम, माता preferred to पिता as
heir. The Bhadkamkar collec-
tion ms. comes up to only
अर्धतरः.
विभागनिर्णय.
विभागसार of विद्यापति; composed un-
der orders of दुर्वातारायण, son of
हरिसिंह, son of भवेश. On दाय-

लक्षण, विभागस्वरूप, दायानर्ह, अवि-
भाज्य, स्त्रीधन, द्वादशविधपुत्र, अश्व-
धनाधिकार, संमृष्टविभाग. N. vol. VI.
p. 67.

विधुतिधारण.

विमलोदयमाला or विमलोदयजयन्तमाला-
a com. on आश्वलायनगृह्यसूत्र.

विरुद्धविधिविध्वंस by लक्ष्मीधर, son of
मल्लदेव and श्रीदेवी and pupil of
भगवद्गोचभारती. His gotra was
काश्यप and his grandfather was
वामन and grand-uncle स्कन्द
and great-grand-father was सोह, who
was a minister of सोमेश्वर of
शाकम्भरी (Sainbhar). स्कन्द was
commander-in-chief and वामन
was सामन्तिविग्रहिक of पुष्पविराज, who
was killed by गुरुकड. स्कन्द crown-
ed हरिराज in शाकम्भरी and वामन
went to अणहिलुपाटक. The family
originally came from आनन्दनगर.
Work is divided into seven अधि-
करणस; ms. (I. O. cat. p. 489
No. 1577) is dated संवत् 1582
चैत्र (1526 A. D.). Deals with
disputed points of sacred law,
such as the persons entitled to
offer श्राद्ध to the deceased, श्राद्ध-
प्रायश्चित्त etc.

विलक्षणजननप्रकाशिका.

विलाससंग्रहकारिका m. by कालसार of
गदाधर.

विषयस्वच्छुति m. by स्मृतिचन्द्रिका, हेमाद्रि.

विवादकल्पतरु (a portion of the
कल्पतरु of लक्ष्मीधर) vide sec. 77.

विवादकौमुदी by पीताम्बर सिद्धान्तवागीश
composed in Śaka 1529 (1604

A. D.). He was patronised by the Rājā of Assam.

विवादचन्द्र by मिसरुमिश्र. Vide sec. 97.

विवादचन्द्रिका by अनन्तराम ; quotes छलपाणि and स्मार्तमहाचार्य. Later than 1600 A. D.

विवादचन्द्रिका by रुद्रधर महामहोपाध्याय, pupil of चण्डेश्वर. In his श्राद्धचन्द्रिका quotes वर्धमान. On the 18 titles of law. About 1450 A. D.

विवादचिन्तामणि by बाचस्पतिमिश्र. Sec. 98 ; pr. at Bombay.

विवादाण्डव by दमनाकरभट्ट. Sec. 106.

विवादिर्णय by गोपाल.

विवादिर्णय by श्रीकर.

विवादभङ्गर्णव by जगन्नाथतर्कपञ्चानन. Sec. 113. Colebrooke translated two out of the several principal topics of this work. Vide N. (new series) vol. I. preface pp. XIII-XIV.

विवादरत्नाकर by चण्डेश्वर. Vide sec. 90.

विवादवारिपि by रमापतिउपाध्याय सन्मिश्र, on the 18 titles of law.

विवादव्यवहार by गोपालसिद्धान्तवर्माश.

विवादसार of कुल्लूक, m. in his श्राद्धसागर. Vide sec. 88.

विवादसारार्णव compiled by सर्वोत्कर्षार्मा त्रिवेदी at the instance of Sir William Jones in 1789 in nine तरङ्गs. The colophon has the rather picturesque words 'सर्विल्यं मिल्लरश्रीजोन्समहीपाज्ञत etc.'

(cat. of Madras Govt. mss. vol. VI. p. 2407, No. 3203).

विवादसिन्धु.

विवादाण्वभञ्जन or -भङ्ग compiled by गौरीकान्त and several other Pandits. (D. C. ms. No. 364 of 1875-76, N. vol. IX p. 244 No. 3165).

विवादाण्वसेतु compiled in 1773 for Warren Hastings by बाणेश्वर and several other Pandits and translated into English by Halhed (which translation was published in 1774 A. D.). Divided into 21 कूर्मिस (waves, sections) on ऋषादान and the other titles of law (व्यवहारपदs). Pr. by the Venk. Press, Bombay. This edition shows that the work was composed at the court of Ranjit Singh of Lahore. Towards the end the names of the Pandits who compiled it are given. Vide N. vol. X p. 115-116 and N. (new series) I pp. 339-341 where the verses about the names of the collaborating Pandits are given, but the reference to Ranjit Singh does not occur.

विवादार्थसंग्रह.

विवाहकर्म by अभिनवोत्रि विष्णु of मथुरा.

विवाहकर्मपद्धति. Vide विवाहपद्धति.

विवाहकर्ममन्त्रव्याख्या छुबोधिनी (Ulwār cat. No. 1452 and extract). Relies on हरिहर.

विवाहकर्मसंस्कृतम् ms. copied in 1113

A. D. (Hp. cat. p. XI).

विवाहकौस्तुभे (C. P. cat. No. 5140-41).

विवाहचतुर्थीकर्म.

विवाहस्तव or उद्गाहस्तव by रघुनन्दन
Sec. 102.

C. by काङ्गिराम.

विवाहस्तवार्णव m. in उद्गाहस्तव (vol.
II. p. 117) of रघु०.

विवाहद्विरागमनपद्धति.

विवाहनिरूपण by नन्दभट्ट.

विवाहनिरूपण by वैद्यनाथ.

विवाहपटल m. in ज्योतिस्तव of रघु०.

Probably an astrological work
of बराहमिहिर or of शार्ङ्गधर.

विवाहपटल by सारङ्गपाणि (शार्ङ्गपाणि?),
son of सुकुन्द.

विवाहपटल by हरिदेवद्वि.

विवाहपटलस्तवक by सोमसुन्दरशिष्य.
Baroda O. I. No. 133.

विवाहपद्धति or विवाहादिपद्धति गोमिलीय.

विवाहपद्धति by गौरीशङ्कर.

विवाहपद्धति by चतुर्भुज.

विवाहपद्धति by जगन्नाथ.

विवाहपद्धति by नरहरि.

विवाहपद्धति by साराधनभट्ट.

विवाहपद्धति by रामचन्द्र.

विवाहपद्धति or विवाहादिकर्मपद्धति by
रामदत्त राजपण्डित, son of गणेश्वर,
son of देवाक्षिप्त. He was paternal
first cousin of जगन्नेश्वर and so
flourished about 1320-1360
A. D. On आम्बुदयिकश्राद्ध, विवाह,

चतुर्थीकर्म, एतवन and the other
संस्कारs up to समावर्तन. He wrote
for वाजसनेय students.

विवाहपद्धति from the अल्पविलास.

विवाहपद्धतिव्याख्या by सुद्धमल.

विवाहप्रकरण from the लघुकारिका of
कर्क.

विवाहस्तव by हरिभट्ट. An elaborate
treatise on marriage in 122
chapters.

विवाहस्तवसंक्षेप by क्षेमेकर.

विवाहसुन्दावन by केशवाचार्य, son of
राणिम or राजन, in 17 chapters on
auspicious times for marriage.
One ms. is dated śake 1326 i. e.
1398-99 A. D. (BBRAS. cat. part
I p. 109 No. 322); m. in छद्म-
दीपक of महादेव, in दोडरानन्द.

C. दीपिका by गणेशदेवज्ञ, son of
केशव, in śake 1476 i. e. 1554-5
A. D. (BBRAS. cat. part I p.
110 No. 334). See Bhandarkar's
Report for 1883-84 pp. 372-373;
where we read that गणेश first
composed उद्गाहस्तव, then आम्बु-
विधि, then a com. on लीलावती,
a com. on छद्मस्तव.

C. by कल्याणवर्मन्.

विवाहसौख्य by शीलकण्ठ (seems to be
a portion of दोडरानन्द).

विवाहाग्निद्विप्रायश्चित्त.

विवाहादिकर्मोद्घाटनपद्धति by भवेदेव.

विवाहादिप्रयोगस्तव ascribed to रघुनन्दन
(N. vol. XI Preface p. 14).

विवाहकन्यास्थिरूपतिर्णय by अनन्तराम-
शास्त्रि.

विधिधियाविचारचतुरा of भोज on propitiation of angry deities and consecration of tanks and wells &c. Ms. (Hp. cat. pp. XIII and 65) dated छ. सं. 372 i. e. 1490-91. This is different from धारे-श्वरभोज.

विवेककौमुदी by रामकृष्ण. Discussion about wearing the शिखा and यज्ञोपवीत, विधि, नियम, परिसंख्या, स्नान, तिलकधारण, तर्पण, शिवपूजा, त्रिपुण्ड्र, प्रतिष्ठोत्सर्गभेद. N. vol. X. pp. 105-107.

विवेकदीपक by दामोदर. Treats of महादान; compiled under auspices of संज्ञात्मसाह; ms. (I. O. cat. p. 551 No. 1716) copied in संवत् 1638 (1582 A. D.).

विवेकमञ्जरी.

विवेकसारवर्णन.

विवेकार्णव by श्रीनाथ m. in his कृत्य-तत्त्वारणव. 1475-1525 A. D.

विष्णुविदर्पण by रघुनन्दन. On आशौच of two kinds, जननाशौच and झावा-शौच.

विश्वदीप m. in आचारार्क.

विश्वदेवदीक्षितय.

विश्वनाथभट्टी (C. P. cat. No. 5197.

विश्वप्रकाश D. C. ms. No. 144 of 1884-86. For वाजसनेय followers on daily duties like सन्ध्यावन्दन, कृष्णजन्माष्टमीनिर्णय, ग्रहणनिर्णय, and आशु.

विश्वप्रकाशिकापद्धति of विश्वनाथ of थे-पराहारगोत्र, son of पुरुषोत्तम, son of त्रिविक्रम, son of नारायणाचार्य.

On various ceremonies and expiations; based on आपस्तम्ब. Composed in 1514 A. D. Vide N. vol. X. pp. 233-235.

विश्वम्बरशास्त्र m. in बृद्धकमलाकर.

विश्वरूपनिबन्ध m. in कृत्यचिन्तामणि, नि. सि. Vide pp. 263-364 above. Bik. cat. p. 497 No. 1967 is विश्वरूपनिबन्ध which deals with सपिण्ड relationship in marriage, particularly about the girl being beyond the fifth and the seventh from the mother and father respectively.

विश्वरूपसमुच्चय m. in उद्गाहतात्त्व by रङ्ग (vol. II p. 116).

विश्वार्द्र by कविकान्तसरस्वती, son of आचार्यदित्य, who styles himself गीतार्थप्रवीण. Author was devotee of विश्वेश्वर in Benares. Divided into 4 काण्ड on आचार, व्यवहार, प्रायश्चित्त and ज्ञान. 1st काण्ड has 42 सगंधरा verses and one अनुष्टुभ on daily religious duties such as शौच, दन्तधावन, कुशाविधि, स्नान, सन्ध्या, होम, देवतार्चन, दान; 2nd काण्ड (on व्यवहार) has 44 verses in various metres (मालिनी, अनुष्टुभ, मन्दाक्रान्ता, &c.); 3rd (प्रायश्चित्त) has 53 verses (all सगंधरा except last which is मालिनी); 4th ज्ञानकाण्ड has 53 verses in शार्दूलविक्रीडित, शिखरिणी, अनुष्टुभ, and other metres on वानप्रस्थ, संन्यास, त्वंपदार्थ, काशीभाषात्म. Author's patron seems to have been धन्य or धन्यराज, son of नागार्जुन, at

- काशी. Refers to सुअ, धरेश्वर, मेधातिथि and विज्ञानेश्वर. M. by हेमाद्रि (III 2. p. 102, which occurs in com. on विश्वादर्श III. 37) and by स्मृतिचन्द्रिका (आशौच, Mysore ed. p. 164) पतिव्रता त्वन्य-दिनेनुगच्छेया स्त्री पतिं चित्वाधिरोगेन । दशाहते भर्तृरस्य शुद्धिः श्राद्धद्वयं स्यात्पुण्येककाले ॥). Later than 1100 A. D. and earlier than 1200 A.D. (This information is based on two mss. in the Bhadrakamkar collection).
- C. by author (Vide BBRAS. cat. part 2 pp. 229-231 for fuller details).
- विश्वामित्रकल्प- on the daily ceremonies performed by ब्राह्मणः.
- विश्वामित्रकल्पतरु.
- विश्वामित्रसंहिता by श्रीधर.
- विश्वामित्रस्मृति- vide sec. 57 p. 236.
- विश्वेश्वरनिबन्ध m. in संस्कारमयूख. Probably the मदनपारिजात or सुबोधिनीटीका of विश्वेश्वर.
- विश्वेश्वरपद्धति by विश्वेश्वर on संन्यास m. in संस्कारमयूख.
- विश्वेश्वरस्मृति (Hultzsch R. I. No. 69).
- विश्वेश्वरस्मृतिभास्कर (Hultzsch R. I. No. 144).
- विश्वेश्वरीयपद्धति (Or यतिधर्मसंग्रह) by अच्युताश्रम, pupil of चिदानन्दाश्रम. Mentions ज्ञानार्णव.
- विश्वेश्वरीस्मृति by अच्युताश्रम.
- विषयटिकाजननशास्त्र or विषयनडीजनन शास्त्र (from ब्रह्मगार्ग्यसंहिता) on H. D. 79.
- rites for averting evil consequences of being born at one of the four periods called विषय-टिका.
- विष्णुतत्त्वप्रकाश by वनमालिन. Digest of स्मार्त rites for माध्व followers.
- विष्णुतत्त्वचिनिर्णय by आनन्दतीर्थ.
- विष्णुतीर्थीयव्याख्यान by छुरीसमाचार्य.
- विष्णुधर्ममीमांसा by नृसिंहभट्ट, son of सोमभट्ट. Ulwar cat. 1457.
- विष्णुधर्मसूत्र. Vide sec. 10. Pr. Jivanda Sm. part I pp. 60-176.
- C. वैजयन्ती by नन्दपण्डित. Vide sec. 105.
- विष्णुधर्मसूत्र m. in लटमल्लविलास.
- विष्णुधर्मोत्तरासूत्र m. in कालविवेक of जीमूतबाहन.
- विष्णुपूजाक्रमदीपिका by शिवशङ्कर.
- C. by सदानन्द.
- विष्णुपूजापद्धति.
- विष्णुपूजाविधि by छकदेव (Baroda O. I. No. 5487 said to be author's copy is dated संवत् 1692 i. e. 1635-6 A. D.).
- विष्णुप्रतिष्ठापद्धति.
- विष्णुप्रतिष्ठाविधिदर्पण of नरसिंहसोमयाजी, son of माधवाचार्य.
- विष्णुभक्तिचन्द्र m. in निर्णयदीपक.
- विष्णुभक्तिचन्द्रोदय by नृसिंहारण्य or नृसिंहाचार्य in 19 kalās; m. by पुरुषोत्तम in ब्रह्मसुद्धिदीपिका. Deals with principal वैष्णव fasts, festivals, and ceremonies; m. dated संवत् 1496 (1440 A. D.). Bhandarkar's Report 1883-84 p. 76.

विष्णुभक्तिरहस्य m. by रामानन्द.

विष्णुसूक्तिप्रतिष्ठाविधि by कृष्णदेव, son of रामाचार्य (part of a larger work called वैष्णवधर्मानुष्ठानपद्धति or नृसिंहपश्चर्यापद्धति). Ms. copied in संवत् 1675.

विष्णुयामपद्धति by अनन्तदेव, son of आपदेव. Sec. 109. Deals with rites in honour of Viṣṇu to be performed by one who desires a son. Ulwar cat. No. 1458; Baroda I. O. 2264 dated संवत् 1604 which seems to be śake.

विष्णुरहस्य m. by अपरार्क, दानसागर, कालविवेक of जीसह०.

विष्णुश्राद्ध (part of नारायणबलि in गोभिलशृङ्ग).

विष्णुश्राद्धपद्धति alias वीरघुजापद्धति.

विष्णुश्राद्धपद्धति by नारायण son of रामेश्वर (Baroda O. I. 8171).

विष्णुसहस्रचय m. in अपरार्क, मद. ११. (p. 291).

विष्णुसूक्ति- vide विष्णुधर्मसूत्र, above.

वीरनारसिंहावलोकन- vide वीरसिंहावलोकन.

वीरमित्रोदय, com. on याज्ञवल्क्यसूक्ति by मित्रमिश्र (4 parts on आचार pr. in Chowkhamba S. series). Vide sec. 108.

वीरमित्रोदय by मित्रमिश्र. A digest divided into प्रकाशाः on व्यवहार (pr. by Jivananda), परिभाषा, आह्निक, तीर्थ, पूजा, राजनीति, लक्षण, शुद्धि, समय (the first six pr. in Ch. S. series). Vide sec. 108.

वीरद्वैधधर्मनिर्णय.

वीरसिंहमित्रोदय (संस्कारप्रकरण) by रामज्योतिर्विद्.

वीरसिंहावलोकन or -विलोकन by king वीरसिंह, son of देववर्मन, son of कमलसिंह of तोमरवंश. On expiations for lapses committed in this life; composed in संवत् 1439 (1383 A. D.). Stein's cat. p. 189. D. C. Ms. No. 85 of 1869-70 is dated संवत् 1572. It says that the work (which is ever 400 folios) is a compendium of आयुर्वेद, ज्योतिःशास्त्र and धर्मशास्त्र. It borrows from गर्ग, गौतम, शालिहोत्र, मह्य, व्यास, पुराण. The work is also styled सूर्योत्पत्ति.

वृक्षोद्यापन.

वृक्षरत्नप्रदीपिका by वास्यवेदान्तदास on proper time for breaking fast on द्वादशी.

वृक्षशतसंग्रह or वृक्षशतक by महेश्वर, son of मनोरथ and father of भास्कराचार्य; m. in नि. सि., गोविन्दार्णव. An astrological work. About 1100-1150 A. D. In 11 प्रकरण on यागविधि, महर्षिप्रतिष्ठा, संस्कार, विवाह, अग्निधान, धृपाविधि, धृपामिषिक, यात्रा, गोचरविधि, संक्रान्ति, देवप्रतिष्ठा. Baroda O. I. No. 8173.

वृद्धगौतमसंहिता pr. in Jivananda Sm. part II pp. 497-638.

वृद्धपाराशरीसंहिता (in 12 chap.). Vide बृहत्पाराशरसंहिता pp. 195-96 above.

वृद्धशातातपसूक्ति- pr. in Ānan. Sm. pp. 232-235.

बृहदारणिकसंहिता (pr. Jivananda Sm. part I pp. 194-409 and Anan. Sm. pp. 236-356).

बृहदारणिकसंहिता pr. in Jivananda Sm. part I. pp. 47-59.

बृहद्विश्वम्.

बृहद्विश्वदीपिका by अनन्तदेव, son of उद्धव.

बृहद्विश्वदीपिका by अनन्तदेव, son of उद्धवद्विषेदिन at Benares.

बृहद्विश्वदीपिका by नारायणभट्ट (part of प्रयोगरत्न).

बृहद्विश्वदीपिका by करुणाचन्द्र.

बृहद्विश्वदीपिका (भाष्यान्दिनीय) by अनन्तदेव, son of उद्धव (Baroda O. I. 10464.).

बृहद्विश्वदीपिका for followers of the वल्लभाचार्य sect.

बृहद्विश्वम्.

बृहद्विश्वम्.

बृहद्विश्वम्कौस्तुभ by रामकृष्ण.

बृहद्विश्वम्तत्त्व by रघु०. He wrote one for each of ऋग्वेद, यजुर्वेद, सामवेद.

बृहद्विश्वम्पद्धति ascribed to होत्रक with reference to कर्त्तव्यशास्त्र.

बृहद्विश्वम्पद्धति by नारायण, son of रामेश्वर.

बृहद्विश्वम्परिशिष्ट.

बृहद्विश्वम्प्रयोग (वाचस्पतिसंमत) for यजुर्वेद students (जौषायनीय).

बृहद्विश्वम्प्रयोग by अनन्तभट्ट, son of नामदेव. Also called नीलवृ०.

बृहद्विश्वम्प्रयोग (छन्दोग) attributed to रघु०.

बृहद्विश्वम्भाष्य Stein's cat. p. 104.

बृहद्विश्वम्विधि by मधुसूदन गोस्वामी.

बृहद्विश्वम्विधि of कात्यायन in 307 verses. Baroda O. I. ms. 9470 is dated संवत् 1592.

बृहद्विश्वसंहिता by वेगराज in 1559 संवत् (रन्ध्रेषुवाणशाशि) i. e. 1503 A. D.

वेणी Directions for worshipping वरुण before starting on a journey. Bik. cat. p. 492.

वेणुगोपालप्रतिष्ठा.

वेदव्याससंहिता- pr. Anan. Sm. pp. 357-371.

वेदव्रत.

वेदान्तध्याय On the holidays as to Vedic studies.

वैखानसधर्मप्रश्न Vide sec. 15.

C. by वृत्तिहाराजपेयी, son of माधवाचार्य (on 2 out of 3 प्रश्न only found yet).

वैखानसधर्मग्रन्थ (containing the मन्त्र required in the वैखानसस्मार्तसूत्र). in 8 प्रश्न 4 प्रश्न pr. at Kumbhakonam in 1910).

वैखानससंहिता m. by कामाधारीव, नि. ति., समयमयुख.

वैखानससूत्रार्चण by वृत्तिह, son of माधवाचार्य वाजपेययाजिन. Hand-book of domestic rites according to वैखानससूत्र; pr. at Ellore 1915.

वैखानससूत्राख्यकर्मदीपिका of वेङ्कटयोगिन, son of कोण्डपाचार्य.

वैखानसस्मार्तसूत्र in 10 प्रश्न (7 of सूत्र and 3 of धर्म) pr. at Kumbhakonam 1914 and by Dr. Caland in B. I. series with English translation (1927 text, 1929).

- C. by वृत्तिह वाजपेयी, son of माधवाचार्य.
- वैजयन्ती, com. on विष्णुधर्मसूत्र by नन्द-पण्डित composed in 1623 A. D. Vide sec. 105.
- वैतरणीदान (on gift of a black cow to secure for the soul of a deceased person a safe passage over the Vaitarani river in hell).
- वैतरणीदानप्रयोग-Stein's cat. p. 104.
- वैदिकप्रक्रिया.
- वैदिकविजयध्वज.
- वैदिकाचारनिर्णय by स^१ 1 नन्द.
- वैचनाथसंग्रह.
- वैचनाथीय. Vide स्मृतिमुक्ताफल.
- वैशम्पायननीतिसंग्रह- vide under नीति-प्रकाश or- प्रकाशिका.
- वैशम्पायनस्मृति m. by मिताक्षरा (या. III. 326), अपराकं.
- वैष्णवचन्द्रिका by रामानन्द न्यायबागीश.
- वैष्णवदीक्षापद्धति.
- वैष्णवधर्मखण्डन (Baroda O. I. 1741) against गुणधारण &c.
- वैष्णवधर्मपद्धति of कृष्णदेव.
- वैष्णवधर्ममीमांसा by अनन्तराम.
- वैष्णवधर्मशास्त्र in 109 verses divided into five chapters on संस्कार, युधि-धर्म, आश्रमस, पारिव्राज्य, राजधर्म.
- वैष्णवधर्मसंस्कारमञ्जरी by सङ्कर्षणशरण, a follower of केशवकाश्मीरी, who was a follower of निम्बार्क.
- वैष्णवधर्मस्तुष्टानपद्धति by कृष्णदेव, son of रामाचार्य.
- वैष्णवनिर्णय Ulwar cat. No. 1466.
- वैष्णवप्रक्रिया by वेदचूडालक्ष्मण. Men-
- tions विज्ञानेश्वर, नि. सि., सुधीवि-लोचन.
- वैष्णवलक्षण by कृष्णताताचार्य.
- वैष्णववर्षकृत्य (Baroda O. I. 8133).
- वैष्णवसदाचारनिर्णय.
- वैष्णवसर्वस्व of हलायुध m. in his ब्राह्म-णसर्वस्व.
- वैष्णवसिद्धान्तदीपिका by रामचन्द्र, son of कृष्ण, son of गृहरि.
- C. by विठ्ठल, son of वृत्तिह, son of रामचन्द्र (the author).
- वैष्णवाचारसंग्रह.
- वैष्णवाद्युत m. in आह्निकतत्त्व by रघु० and in नि. सि.
- वैष्णवाद्युत by भोलानाथ. N. vol. VI. p. 185-6.
- वैष्णवाह्निक (Baroda O. I. 10543).
- वैष्णवोपयोगिनिर्णय. D. C. Ms. No. 160 of 1884-86 is dated संवत् 1732 (1675-6 A. D.). It mentions प्रह्लादसंहिता, रामार्चनचन्द्रिका. It supports the marking of the body with चक्र by citing verses from कठशास्त्र and अथर्ववेद (एमि-र्वयमुक्तमस्य चिह्नैरङ्किता लोके सुभगा भवेत्).
- व्यतिषङ्गनिर्णय by रघुनाथभट्ट.
- व्यतीपातजननशान्ति by कमलाकरभट्ट.
- व्यतीपातप्रकरण.
- व्यतीपातव्रतकल्प.
- व्यवस्थादर्पण by आनन्दशर्मा, son of रामशर्मा. On points of स्मृति rites and rules, such as तिथिस्वरूप, मल-मास, संक्रान्ति, आशौच, आहु, दायानधिकार, दायविभाग. N. vol. VIII p. 211.

व्यवस्थादीपिका by राधानाथशर्मा. N. vol. X p. 84 is confined only to आशौच.

व्यवस्थानिर्णय Anon. on तिथि, संक्रान्ति, आशौच, द्रव्यसुद्धि, प्रायश्चित्त, विवाह, दाय.

व्यवस्थाप्रकाश.

व्यवस्थारत्नमाला by लक्ष्मीनारायणन्यायालङ्कार, son of गदाधर. In ten मुच्छड on दायभाग, क्रीडनं, दत्तकव्यवस्था; mentions मिताक्षरा and विधानमाला.

व्यवस्थाणव Anon.

व्यवस्थाणव of रघुनन्दन (on pre-emption).

व्यवस्थाणव of रघुनाथ, at order of king रायराघव.

व्यवस्थाणव of रामभद्र. Vide under रघुनन्दनविविधनिर्णय.

व्यवस्थासंक्षेप by गणेशभट्ट.

व्यवस्थासंग्रह by गणेशभट्ट. Gives decisions on प्रायश्चित्त, inheritance etc.

व्यवस्थासंग्रह by महेश. On definite conclusions about आशौच, सपिण्डीकरण, संक्रान्तिविधि, हुणोत्सव, जन्माष्टमी, आह्निक, देवपतिष्ठा, दिव्य, दायभाग, प्रायश्चित्त. Based on रघु०.

व्यवस्थासार by नारायणशर्मन् (I. O. cat. p. 452) on आह्निक, आशौच, तिथि, दत्तपत्र, विवाह, श्राद्ध. Different from next.

व्यवस्थासारसंग्रह by नारायणशर्मन्. On law of inheritance. This is also called व्यवस्थासारसंक्षेप. Vide N. vol. III pp. 126-127 and I. O.

cat. p. 453 which shows that the work embraced आशौच, दायभाग and श्राद्ध.

व्यवस्थासारसंग्रह by महेश. Probably same as व्यवस्थासंग्रह.

व्यवस्थासारसंग्रह by रामगोविन्दचक्रवर्ती, son of सुकुन्द, on तिथि, संक्रान्ति, अन्त्येष्टि, आशौच etc. Vide N. vol. IV pp. 289-291; N. (new series) I. p. 349 describes him as the son of रामगोपाल of चटुवंश.

व्यवस्थासिद्ध by ईश्वरचन्द्रशर्मन्; ms. copied in śake 1741 (1819-20 A. D.).

व्यवहारकमलाकर by कमलाकर, son of रामकृष्ण (7th section of धर्मतरङ्ग).

व्यवहारकल्पतरु by लक्ष्मीधर (portion of कल्पतरु). Vide sec. 77.

व्यवहारकोश by वर्षमान. A part of his तत्त्वाद्युतसारोद्धार on judicial procedure and civil and criminal law composed under राम, king of मिथिला. Latter half of 15th century.

व्यवहारकौमुदी by सिद्धान्तवागीशभट्टाचार्य (Baroda O. I. 10105 dated śake 1535).

व्यवहारचण्डेश्वर m. in संस्कारमयूख.

व्यवहारचन्द्रोदय (part of कीर्तिचन्द्रोदय, on judicial procedure and the विवादपद).

व्यवहारचमत्कार by रूपनारायण, son of भवानीदास, son of नाथभट्ट; composed in संवत् 1637 (1580-81) in 13 प्रकरणस (in D. C. ms. No. 199 of A 1883-85 and 14 in Mitra's Notices vol. V. p. 91, which

splits विवाह into two); on astrology in connection with गर्भाधान, पुंसवन, सीमन्तोन्नयन and the other संस्कारs, विवाह, यात्रा, मलमासनिर्णय.

व्यवहारचिन्तामणि by वाचस्पति. Vide above p. 400; on भाषा, उत्तर, क्रिया and निर्णय. N. III. p. 34.

व्यवहारतत्त्व by नीलकण्ठ, son of शङ्करभट्ट. Sec. 107.

व्यवहारतत्त्व by रघुनन्दन. Vide sec. 102.

व्यवहारतत्त्वालोक- vide व्यवहारालोक.

व्यवहारतिलक by भवदेवभट्ट. Vide sec. 73 pp. 301-302.

व्यवहारदर्पण by अनन्तदेव याज्ञिक. On meaning of व्यवहार, plaint, reply, means of proof, witnesses, documents, possession, judgment.

व्यवहारदर्पण by रामकृष्णभट्ट. On राजधर्म, भाषा, उत्तर, प्रत्यवस्कन्दन, प्राह्नन्याय, साक्षि, लिखित, भुक्ति, जपपत्र.

व्यवहारदशश्लोकी Or दायदशक by श्रीधरभट्ट.

व्यवहारदीपिति (part of राजधर्मकौस्तुभ).

व्यवहारदीपिका m. by रघु० in विध्यतत्त्व on ordeals.

व्यवहारनिर्णय (गौड) m. in झुद्रकमलाकर.

व्यवहारनिर्णय by मयाराममिश्रगौड residing at Benares, by order of जयसिंह. On judicial procedure and the व्यवहारपदs. D. C. ms. 140 of 1892-95 copied in संचत् 1885 (1798-99 A. D.).

व्यवहारनिर्णय by वरदराज; m. in स. वि., नि. सि.; composed about 1500 (tr. into English by Burnell).

व्यवहारनिर्णय by श्रीपति m. in ज्योतिष्मत्तत्त्व and तिथितत्त्व of रघु०. Pro-

bably astrological as bearing on धर्मशास्त्र.

व्यवहारपदन्यास. (Vide Tri. cat. of Madras Govt. mss. for 1919-22 vol. IV p. 4836). Breaks off in the midst of 8th topic (भाषानिरूपण), the other seven being व्यवहाराश्लोकनयन, प्राह्णविवाकधर्म, सभालक्षण, सभ्यलक्षण, सभ्योपदेश, व्यवहारस्वरूप, विचारविधि.

व्यवहारपरिभाषा by हरिदत्तमिश्र.

व्यवहारपरिशिष्ट.

व्यवहारप्रकाश by मित्रमिश्र (part of धीरमित्रोदय). Vide sec. 108.

व्यवहारप्रकाश by शरभोजी (king of Tanjore 1798-1833 A. D.).

व्यवहारप्रकाश by हरिराम.

व्यवहारप्रदीप by कल्याणधर्मा.

व्यवहारप्रदीप by कृष्ण. On astrology applied to धर्मशास्त्र. (Hp. cat. pp. XX and 253) m. in दिव्यतत्त्व by रघु०.

व्यवहारप्रदीप by पद्मनाभमिश्र. On judicial procedure.

व्यवहारप्रदीपिका m. by वर्धमान.

व्यवहारसूत्र by नीलकण्ठ. Vide sec. 107 (pr. by the Bhandarkar O. Institute Poona, by J. R. Gharpure, Bombay and by V. N. Mandlik).

व्यवहारमातृका or न्यायमातृका of जीमूतवाहन. Vide sec. 78 p. 321.

व्यवहारमाधव- (the third part of पराशरमाधवीय).

व्यवहारमाला by वरदराज. 18th century. Much used in Malabar,

व्यवहारमालिका (Baroda O. I. 6373).

व्यवहाररत्न by भादुनाथ द्विवेदी, son of चन्दनानन्द of the भोपालवंश.

व्यवहाररत्नाकर by चण्डेश्वर. Sec. 90 p. 367.

व्यवहाररत्नावली.

व्यवहारशिरोमणि of नारायण, pupil of विज्ञानेश्वर; vide pp. 292-293. Vide Tri. cat. of Madras Govt. mss. vol. III. part 1 C. p. 3938 No. 2750.

व्यवहारसमुच्चय by हरिमाण.

व्यवहारसमुच्चय m. in देवप्रतिष्ठातन्त्र by रघु०, and in नि. सि.

व्यवहारसर्वस्व by सर्वेश्वर, son of विश्वेश्वरदीक्षित, on व्यवहार i. e. judicial procedure etc.

व्यवहारसार by मयाराममिश्र.

व्यवहारसार m. in नि. सि. and निर्णय-दीपक.

व्यवहारसारसंग्रह by नारायणशर्मा.

व्यवहारसारसंग्रह by रामनाथ. N. (new series) vol. III p. 192.

व्यवहारसारोद्धार by मधुसूदन गोरवामी composed under Ranjit Singh of Lahore (1799 A. D.).

व्यवहारसिद्धान्तपीयूष by चित्रपति, son of नन्ददीपति, at the request of Colebrooke, in 1725 (1803-4 A. D.). C. by author.

व्यवहारसौख्य (part of टोडरानन्द).

व्यवहारसिद्धान्तसर्वस्व by गोडमयाराममिश्र of Benares at the order of जयसिंह. Deals with judicial procedure and व्यवहारपद (titles of law).

व्यवहारदर्श by चक्रपाणिमिश्र; D. C. ms. No. 247 of 1887-91 deals with भोजनविधि, अभोज्यान्न (ms. is incomplete).

व्यवहारार्थसार by मधुसूदन. Same as व्यवहारसारोद्धार.

व्यवहारार्थस्मृतिसारसमुच्चय by शरभोजी (king of Tanjore 1798-1833 A. D.). Probably same as व्यवहारप्रकाश above.

व्यवहारालोक by गोपालसिद्धान्तवागीश.

व्यवहारोच्चय by सुरेश्वर उपाध्याय; m. by टोडरानन्द, नि. सि., गोविन्दार्णव, स्मृति कोस्तुभ. Earlier than 1500 A. D.

व्याघ्रस्मृति or व्याघ्रपादस्मृति m. in मिताक्षरा (on य. 3. 30), अपराकं, हरदत्त.

व्यासस्मृति Vide sec. 52; pr. in Jivānanda Sm. II. pp. 321-342 and Ānana Sm pp. 357-371 (about 248 verses).

C. by कृष्णनाथ.

व्रजतत्त्व.

व्रजपद्धति.

व्रतकमलाकर by कमलाकरभट्ट. Sec. 106.

व्रतकल्प m. by निर्णयदीपक.

व्रतकालनिर्णय by आदित्यभट्ट.

व्रतकालनिर्णय by भारतीतीर्थ.

व्रतकालनिष्कर्ष by मधुसूदनवाचस्पति.

व्रतकालविवेक of शुलपाणि. Vide sec. 95.

व्रतकोमुदी of रामकृष्णभट्ट.

व्रतकोमुदी of शङ्करभट्ट.

व्रतकोस्तुभ.

व्रतखण्ड (the first part of the चतुर्थसंविन्तामणि).

व्रतचूडामणि.

व्रततत्त्व of रघु०, Sec. 102.

व्रतनिर्णय by औदुम्बरार्षि.

व्रतपञ्जी by नवराज of ब्रोज family ; son of देवसिंह.

व्रतपञ्चति of रुद्रधर महामहोपाध्याय. Vide sec. 96 p. 397. One ms. dated लक्ष्मणसेनसंवत् 344 i. e. 1463 A. D. Hp. cat. XIII and 73).

व्रतप्रकाश (a part of the वीरामित्रोदय).

व्रतप्रकाश- vide व्रतराज.

व्रतप्रकाश by अनन्तदेव.

व्रतप्रतिष्ठातत्त्व by रघु०. Vide व्रततत्त्व.

व्रतप्रतिष्ठाप्रयोग or साधारणव्रतप्रतिष्ठाप्रयोग.

व्रतवन्धपञ्चति by रामदत्तमन्त्रिन, son of गणेश्वर (for राजसूयशाखा).

व्रतबोधविवृति or व्रतबोधनीसंग्रह in five परिच्छेदs for वैष्णवs on तिथिनिरूपण, व्रतमहाद्वादशी, रामनवम्यादिव्रत, मास-निरूपण, वैशाखादिचैत्रान्तमासकृत्यनिरूपण. N. (new series) vol. II. p. 182.

व्रतरत्नाकर by सामराज pr. at Sholapur in 1871.

व्रतराज by कोण्डभट्ट.

व्रतराज or व्रतप्रकाश by विश्वनाथ, son of गोपाल. Compiled at Benares in śake 1658 (1736 A. D.); was a Cittapavana Brāhmaṇa of Śaṇḍilya gotra and came from Saṅgameśvara in the Ratnāgiri District. Pr. several times at

Bombay, Ven. Press ed. being the latest.

व्रतयल्ली.

व्रतविवेकभास्कर by कृष्णचन्द्र.

व्रतसंग्रह composed by order of हरिसिंह, king of कर्णाटवंश. First quarter of 14th century.

व्रतसमुच्चय m. by निर्णयदीपक.

व्रतसंपात.

व्रतसागर m. by चण्डेश्वर.

व्रतसार by गदाधर.

व्रतसार by दलपति (part of नृसिंहप्रसाद).

व्रतसार by श्रीदत्त. Vide sce. 89.

व्रताचार by रत्नपाणिशर्मा, son of गङ्गोलीसखीविश्वरामशर्मा at the order of महेश्वरसिंह, king of मिथिला, son of रुद्रसिंह, son of छत्रसिंह of खण्डबल family; mentions श्रीदत्त as one of his authorities and also ज्योतिर्निबन्ध.

व्रतार्क by गदाधरदीक्षित.

व्रतार्क by शङ्कर, son of नीलकण्ठ ; a huge work ; flourished between 1620-1675; wrote his कृष्णभास्कर in 1671 A. D.; pr. at Lucknow in 1877, 1881.

व्रतोदयोत्त (part of दिनकरोदयोत्त).

व्रतोद्यापन.

व्रतोद्यापनकौमुदी by रामकृष्ण based on हेमाद्रि, as he expressly says ; dilates upon those व्रतs that are observed among गौडs.

व्रतोद्यापनकौमुदी by शङ्कर, son of बल्लालचूरि, surnamed घोर of the चित्तपावन subcaste. He wrote तीर्थोद्यापनकौमुदी and refers to his व्रता-

- ब्रह्मण्यकौमुदी. Composed in śake 1625 (शाके शरव्वकृच्चन्द्रे i. e. 1703-4 A. D.); pr. in Bombay at ज्ञान-दर्पण press (1863 A. D.). Peterson (in Ulwar cat. extract 352) wrongly reads वित्थावनसंज्ञिना for चित्तपावन०.
- ब्रतोपवाससंग्रह by निर्भयरामभट्ट.
- ब्राह्म्यताप्रायश्चित्तनिर्णय (extracted from the प्रायश्चित्तेन्दुशेखर of नागोजिभट्ट); decides that modern princes are not entitled to have उपनयन performed (pr. in Ch. S. series, two recensions, बृहद and लघु).
- ब्राह्म्यताशुद्धि Stein's cat. p. 105.
- ब्राह्म्यताशुद्धिसंग्रह (pr. in Ch. S. series).
- ब्राह्म्यस्तोमपद्धति by माधवाचार्य. N. (new series) vol. III p. 194 (ब्राह्म्य means पतितसाधिव्रीक).
- शाकुनापीच or शाकुनशास्त्र or शाकुन by वसन्तराज. Vide under वसन्तराजीय.
- C. by बाहुचन्द्रगणि.
- शाकुनगीता m. by कालविवेक of जीसूत०, हेमाद्रि. Earlier than 1000 A. D.
- शाकुनप्रतिष्ठा (on ceremonies at the time of laying the foundation of a house).
- शाङ्करभट्टी.
- शाङ्खचक्रधारणवाद by शुकपोत्तम, son of पीताम्बर (Baroda O. I. 736).
- शाङ्खधरसमुच्चय m. by कालविवेक of जीसूत०.
- शाङ्खलिखितपर्मसूत्र. Vide sec. 12.
- C. m. by कल्पतरु and वि. र. B. D. 80.
- शाङ्खलिखितस्मृति- Vide sec. 12 ; pr. Anan. Sm. pp. 372-373.
- शाङ्खस्मृति- Vide sec. 12; pr. Jivananda Sm. part II pp. 343-374 and Anan. Sm. pp. 374-395.
- शतक्रतुस्मृति m. in मद्. पा.
- शतचण्डीपद्धति by गोविन्द.
- शतचण्डीप्रयोग by कृष्णभट्ट, son of नारायणभट्ट.
- शतचण्डीविधानपद्धति by जयरामभट्ट.
- शतचण्डीविधानपूजापद्धति vide Stein's cat. p. 237.
- शतचण्डीसहस्रचण्डीप्रयोग by कमलाकर (from his हान्तिरत्न).
- शतद्वयी on प्रायश्चित्त. Vide प्रायश्चित्त-शतद्वयी.
- C. प्रायश्चित्तप्रदीपिका.
- शतश्लोकी by यहभट्ट.
- शतश्लोकी by बेङ्गदेश.
- शतानन्दसंग्रह m. by कालसार of गदाधर. शत्रुघ्नी.
- शत्रुभिजोषशान्ति.
- शाय्यादान.
- शरदक्षस्मृति m. in व्रतप्रकाश or व्रतराज.
- शाकटायनस्मृति m. in अपराकै, आश्व-मयूख.
- शाकलस्मृति m. in व्यवहारमयूख, दत्तक-मीमांसा.
- शाङ्खायनशुद्धाकारिका.
- शाङ्खायनशुद्धनिर्णय.
- शाङ्खायनशुद्धपरिशिष्ट m. in नि. सि. and संस्कारकौस्तुभ.
- शाङ्खायनशुद्धसंस्कारपद्धति of विश्वनाथ.
- शाङ्खायनशुद्धसंग्रह by बाह्यदेव, son of ईजट. (pr. in Ben. S. series);

Stein's cat. p 19 gives संवत् 1428 as the date.

शाङ्खायनयज्ञसूत्र (edited by Oldenberg in Indische Studien, vol. 15 pp. 1-166 and translated in S. B. E. vol. 29).

C. (भाष्य) by ब्रह्मदत्त quoted in कल्पतरु according to छुद्धितत्त्व (vol. II. p. 312). Earlier than 1100 A. D.

C. (on four अध्याय only). N. vol. I pp. 2-4.

C. प्रयोगदीप by दयाशङ्कर, son of धरणीधर.

C. अर्थदर्पण by रघुनाथ.

C. यज्ञसूत्रपद्धति or आधानपद्धति by रामचन्द्र, son of सूर्यदास, son of शिवदास, son of श्रीधरमालव.

C. यज्ञप्रदीपक by नारायण, son of कृष्णजी द्विवेदी, son of श्रीपति; gives pedigree of family which was नामर from श्रीपाटलापुरी in Gujerat. श्रीपति was 8th from चण्डांशु of that family. Work composed in 1629 (वर्षे नन्दकर्तुंचन्द्रसंमति माघे &c.) probably of विक्रम era (i. e. in 1573 A. D.); ms. in Bombay University Library. He wrote यज्ञसूत्रपद्धति also. Vide Ulwar cat. for a long extract and D. C. No. 6 of 1879-80.

C. बालावबोधपद्धति.

शाङ्खायनाद्विक्रम or द्विकदीपिका by अचल, son of वत्सराज. About 1518 A. D.

शाङ्खायन or-निस्सृति m. in कालविज्ञेय of लीसूत°, अपराकै.

शाण्डिल्यगृह्य m. by रुद्रदत्त on आप-स्तम्बश्रौतसूत्र 9. 11. 21.

शाण्डिल्यधर्मशास्त्र (in verse) on गर्भाशानादिसंस्कार, ब्रह्मचारिधर्म, गृहस्थ-विहितधर्म, गृहस्थनिषिद्धधर्म, वर्णधर्म, देहशोधन, सावित्रीजपादि, चतुर्वर्णदोष. (Vide Tri. cat. of Madras Govt. mss. for 1919-22 vol. IV. p. 5153).

शाण्डिल्यस्मृति m. in मिता° (या. III. 280), स्मृतिच°, मस्करिभाष्य on गौतमधर्मसूत्र; in five अध्यायस on भागवताचार (cat. of Madras Govt. mss. vol V, p. 1991; Baroda O. I. No. 7966).

शातातपस्मृति- Vide sec. 28 ; pr. Jivananda Sm. part II. pp. 435-455 and Anan. Sm. pp. 396-410.

शातातपस्मृति in mixed prose and verse on expiation and आचार (I. O. cat. p. 398).

शातातपस्मृति in 12 अध्याय (I. O. cat. p. 399).

शातातपस्मृति in 87 अध्याय and 2376 verses (N. vol. II p. 4).

शान्तिफलालाकर or शान्तिरत्न of कमलाकरभट्ट on the propitiatory rites in case of portents. Vide sec. 106; pr. at Bombay.

शान्तिकल्पदीपिका on propitiatory rites for several happenings such as the following, viz. of a frog in domestic fire, पल्लीपतन, birth of a child on सुल or आश्लेषा नक्षत्र etc.

शान्तिकल्पप्रदीप or कल्याणप्रदीपिका by श्रीकृष्णविद्यावागीश. On incantations for killing, subjugating or bewitching rivals. N. vol. II. p. 107 and vol. V. p. 275 (ms. dated संवत् 1851).

शान्तिकल्पलता Anon.

शान्तिकल्याणी.

शान्तिकविधि of वसिष्ठ in 213 verses.

See वासिष्ठीभाष्य above. वसिष्ठ tells राम why the latter and others like रावण, पाण्डुबन्धु, कंस suffered from unfavourable stars and dilates upon अशुतहोम, लक्ष्महोम, कोटिहोम, नवग्रहहोम. Employs मन्त्र from माध्यन्दिनीयशास्त्रा (vide D. C. ms. No. 104 of 1871-72).

शान्तिकौस्तुभ of कमलाकरभट्ट, son of रामकृष्ण. Probably the same as शान्तिकमलाकर.

शान्तिकौस्तुभ (C. P. cat. No. 5585).

शान्तिगणपति by गणपति रावल. About 1685 A. D.

शान्तिकविक्रमिका by कवीन्द्र; m. in his काव्यचन्द्रिका (vide Aufrecht's Oxf. cat. p. 211 b).

शान्तिकविरच.

शान्तिकविन्तामणि by कुलशुनि m. in his नीतिप्रकाश.

शान्तिकविन्तामणि by शिवराम, son of विश्राम of सोड caste.

शान्तिकव्यासुत or शान्तिकव्यासुत by नारायणचक्रवर्ती. Names अशुतसागर. Defines शान्ति as 'यथा शस्त्रोपधातानां कवचं विनिवारणम् । तथ

वैशेषधातानां शान्तिर्भवति वारणम् ॥ एतेन अदृष्टद्वारा ऐहिकमात्रानिष्ठनिवारणं शान्तिः ॥'.

शान्तिदीपिका m. by रघु० in छुद्धितत्त्व, संस्कारतत्त्व, एकादशीतत्त्व, भास्वतत्त्व (p. 195).

शान्तिनिर्णय.

शान्तिपद्धति by शिवराम, son of विश्राम. It deals with rites propitiating the nine *grahas* (planets) according to Sāmaveda. The author wrote also हन्द्गोमानीयाह्निक. Ms. (I. O. cat. p. 570 No. 1762) dated संवत् 1806 (1749-50 A. D.).

शान्तिपारिजात by अनन्तभट्ट.

शान्तिपुस्तक.

शान्तिपौष्टिक of वर्धमान.

शान्तिप्रकरण (बौधायनीय).

शान्तिप्रकार by गोमिह (same as the first 7 chapters of the कर्मप्रदीप).

शान्तिप्रकाश (from the वीरमित्रोदय).

शान्तिभाष्य by वेदमिश्र. Same as वासिष्ठीभाष्य.

शान्तिमयूख of नीलकण्ठ. Vide sec. 107; pr. in Bombay by J. R. Gharpure.

शान्तिरत्न or शान्तिरत्नाकर of कमलाकरभट्ट. Sec. 106 (BBRAS cat. p. 234 No. 729). Vide शान्तिकमलाकर above.

शान्तिधिवेक by विश्वनाथ on rites for propitiating planets etc. (part of मदनरत्न). Vide Ulwar cat. extract 353 for table of contents.

शान्तिसर्वस्व m. in नि. सि., संस्कार-
कौस्तुभ.

शान्तिसार by दलपतिराज (part of
वृत्तिह्रस्वाद्).

शान्तिसार by दिनकरभट्ट, son of राम-
कृष्ण. A very big work on propi-
tiatory rites like अशुतहोम, लक्ष-
होम, कोटिहोम, ग्रहशान्ति, वैनायकी-
शान्ति, विवाहादौ गुरुशान्ति; pr. in
Bombay several times, the most
recent edition being that of
Venk. Press.

शान्तिहोम by माधव.

शान्त्युद्योत part of मदनरत्न. Vide
sec. 94.

शापविमोचन.

शान्वव्यगृह्यसूत्र.

शारदाक्रमदीपिका m. in दुर्गास्तवविवेक
and by रघु०.

शारदातिलक by लक्ष्मणदेशिकेन्द्र, son
of श्रीकृष्ण, son of विजयाचार्य of
बारेन्द्रकुल. Rather a Tantric work
very frequently quoted in धर्म-
शास्त्र works; m. by सर्वदेशनसंग्रह,
by रघु० in दिव्यतरङ्ग. Earlier than
1300 A. D.

C. m. in कुण्डमण्डपलक्षण by
रामबाजपेयी in 1449-50 A. D.

C. गृहार्थदीपिका by त्रिविक्रमज्ञ pu-
pil of श्रीरामभारती.

C. गृहार्थप्रकाशिका by कामरूपपति.

C. गृहार्थसार by विक्रमभट्ट.

C. by काशीनाथ.

C. तन्त्रप्रदीप by लक्ष्मणदेशिक (Is
there some confusion of the
author with the com?).

C. तन्त्रप्रदीप by गदाधर, son of
राघवेन्द्र; composed when रामभट्ट,

son of भैरवेन्द्र, ruled over मिथिला.
About 1450 A. D. Vide N. vol,
VI p. 233.

C. by नारायण.

C. प्रकाश by मधुरानाथशुक्ल.

C. by माधव.

C. पदार्थादर्श by राघवभट्ट, son of
पृथ्वीधर, son of रामेश्वर; m. in
व्रतराज. Author's family migrat-
ed from जनस्थान (Nasik) on
गोदावरी to Benares. Composed
in 1550 रौद्रपौषसित 12 (probably
of the विक्रम era). Vide Ulwar
cat. extract 669.

C. by रामदीक्षित.

C. शब्दार्थचिन्तामणि by प्रेमनिधिपन्थ.

C. हर्षकौस्तुभ by श्रीहर्षदीक्षित.

शारदाचर्चाप्रयोग by रामचन्द्र.

शालग्रामदानकल्प.

शालग्रामदानपद्धति by बाबादेव. Vide
I. O. cat. p. 593 No. 1805 (ms.
dated संवत् 1858 i. e. 1801-2).

शालग्रामनिर्णय.

शालग्रामपरीक्षा by शङ्करदैवज्ञ. (I. O.
cat. p. 592).

शालग्रामपरीक्षा (Bik. cat. p. 450).
A different work.

शालग्रामलक्षण ano. N. (new series)
II. p. 187.

शालग्रामलक्षण by तुरगवदनपण्डित.

शालग्रामलक्षण by सदाशिवद्विवेदी.

शालग्रामयनसंस्तुति m. by सृष्टिच०, हेमाद्रि,
मद. पा., नि. सि.

शालाकर्मपद्धति (a part of दशकर्म-
दीपिका of पञ्चपति).

शास्त्रदीप by अग्निहोत्रि सुहरि; ms. (Baroda O. I. 8132) dated संवत् 1664 (1607-8 A. D.) deals with प्रायश्चित्त and refers to portion of the work on व्यवहार.

शास्त्रदीपार्थसार.

शास्त्रसारावलि by हरिभाद्रक.

शास्त्रसारावेदार् by कृष्ण of the होसिङ्ग family by order of थानन्त राव (?) (vide Burnell's Tanj. cat. p. 133a). Mentions हेमाद्रि, माधव, मदनरत्न. Later than 1450 A. D.

शास्त्रोपदेशक्रम.

शिक्षाभट्टीय or शिक्षाभट्टीय m. in नि. सि. Vide C. P. cat. 5670-71.

शिविकादान.

शिवतत्त्वप्रकाशिका by भोजदेव.

शिवतत्त्वप्रकाशिका by king वसुपत्तायक I of the Keladi dynasty; contains a chapter on polity. Divided into कल्लोस, each कल्लोस being divided into तरङ्ग. Published by B. M. Nath and Co. at Madras.

शिवदमनार्चनपद्धति composed for विनयसिंह a former Maharaja of Ulwar. (Ulwar cat. No. 1485).

शिवयुगमणिदीपिका- the same as दिन-करोदशोत्त.

शिवपूजनपद्धति by हरिराय.

शिवपूजा (अधोपपद्धति) Vide Bk. cat. p. 611.

शिवपूजातरङ्गिणी by काशीनाथ, son of जयराम, surnamed जडे.

शिवपूजापद्धति Ano. (N. vol. II p. 225).

शिवपूजापद्धति by राघवानन्दनाथ.

शिवपूजाप्रकार.

शिवपूजासंग्रह by बल्लभेन्द्रसरस्वती.

शिवपूजायुज्याख्या by रामचन्द्र, son of पाण्डुरङ्ग of the अविगोव. Explains वीषायन (सूत्र) सूत्र on शिव-पूजा beginning with अथातो महा-देवस्याङ्गिरः परित्यगाविधि व्याख्या-स्यामः. N. vol. X p. 347.

शिवप्रतिष्ठा by कमलाकर.

शिवरात्रिकल्प.

शिवरात्रिनिर्णय by शिवोपाध्याय. Vide महाशिवरात्रिनिर्णय.

शिवलिङ्गपरीक्षा.

शिवलिङ्गप्रतिष्ठाक्रम.

शिवलिङ्गप्रतिष्ठाप्रयोग.

शिवलिङ्गप्रतिष्ठाविधि by अमन्त.

शिवलिङ्गप्रतिष्ठाविधि by रामकृष्णभट्ट, son of नारायणभट्ट.

शिववाक्यावली by चण्डेश्वर, son of वीरेश्वर. Sec. 90.

शिवसर्वस्व m. in नि. सि. and by रघु०.

शिवाराधनदीपिका by हरि.

शिवार्चनचन्द्रिका m. in नि. सि.

शिवार्चनचन्द्रिका by अप्ययदीक्षित.

शिवार्चनचन्द्रिका by श्रीनिवासभट्ट, son of श्रीनिकेतन in 16 प्रकाश.

शिवार्चनपद्धति by अमरेश्वर.

शिवार्चनशिरोमणि by नारायणानन्दनाथ.

शिवार्चनशिरोमणि by ब्रह्मानन्दनाथ, pupil of लोकानन्दनाथ, in 20 उल्लास.

शिवालयप्रतिष्ठा by राधाकृष्ण.

शियाष्टमूर्तितत्त्वप्रकाश by रामेश्वर, pupil of सदाशिवेन्द्रसरस्वती.

शिष्टिमाध्य- vide बौधायनपुष्ट्यमाध्य.

शुक्रनीतिसार (pr. by Oppert at Madras in 1892 and by Jivananda in 1892 and tr. by Prof. Benoy Kumar Sarkar in S. B. H. series) in four chapters in about 2500 verses. Speaks of राजधर्म, missiles, gunpowder &c.

शुक्लाष्टमी.

शुद्धदीपिका of दुर्गादत्त (Hp. cat. pp. XXI and 255). Compiled from प्रयोगसार.

शुद्धसौख्य.

शुद्धिकारिका.

- (1) based on रघुनन्दन's शुद्धितत्त्व by रामभद्रन्यायालङ्कार.
- (2) by नारायणचम्पाध्याय. N. (new series) II. p. 196.

शुद्धिकारिकाली by मोहनचन्द्रवाचस्पति. N. (new series) I. pp. 367-369; mentions शुद्धिरत्नाकर.

शुद्धिकौमुदी by गोविन्दानन्द; pr. in B. I. series. Vide sec. 101.

शुद्धिकौमुदी by महेश्वर on सहगमन, आशौच, सपिण्डतानिरूपण, गर्भस्त्राया-शौच, सख-शौच, श्वाभुगमनाशौच, अन्त्येष्टिविधि, मुमूर्शुकृत्य, अस्थिसंचयन, उदकादिदान, पिण्डोदकदान, द्योतसर्ग, प्रेतक्रियाधिकारि, द्रव्यशुद्धि.

शुद्धिकौमुदी by सिद्धान्तवागीशभट्टाचार्य (Baroda O. I. 10183).

शुद्धियुक्त m. in कालसार of गदाधर.

शुद्धिचन्द्रिका by कालिदास (Hultzsch R. I. No. 93).

शुद्धिचन्द्रिका com. on षडशीति or आशौचनिर्णय of कौशिकदिक्ष by नन्दपण्डित. Vide sec. 105.

शुद्धिचिन्तामणि by वाचस्पतिमिश्र. Vide sec. 98.

शुद्धितत्त्व of रघु०. Vide sec. 102; pr. by Jivananda.

C. by काशीराम वाचस्पति, son of राधावल्लभ, residing at विष्णुपुर in Bankura; pr. at Calcutta 1884, 1907.

C. by गुरुप्रसादन्यायभूषणभट्टाचार्य. N. (new series) vol. I. p. 371.

C. by राधामोहनशर्मा, pr. at Calcutta, 1884, 1907.

शुद्धितत्त्वकारिका by रामभद्रन्यायालङ्कार. Same as शुद्धिकारिका above.

शुद्धितत्त्वकारिका of हरिनारायण. Based on शुद्धितत्त्व of रघु०.

शुद्धितत्त्वार्णव of श्रीनाथ m. in शुद्धितत्त्व (vol. II p. 257) of रघु०. About 1475-1525.

शुद्धिदर्पण of अनन्तदेव याज्ञिक. Defines शुद्धि as विहितकर्माईत्वप्रयोजको धर्मविशेषः शुद्धिः. Contains almost same topics as in शुद्धिकौमुदी of गोविन्दानन्द.

शुद्धिदीप or-प्रदीप by केशवभट्ट. Same subjects treated as in शुद्धिकौमुदी of गोविन्दानन्द.

शुद्धिदीप m. in नि. सि. and विधान-पारिजात and शुद्धिविवेक of रुद्रधर.

शुद्धिदीपिका.

- (1) of श्रीनिवास महीन्तापनीय in eight अध्याय on ज्योतिःशास्त्रप्रशंस and राशिनिर्णय, ग्रहनिर्णय, ताराशुद्धिनिर्णय, वारादिनिर्णय, वि-

वाहनिरण्य, जातकनिरण्य, नामादि-
निरण्य, यात्रानिरण्य. Composed
about 1159-60 A. D. (vide
Ind. Ant., vol. 51 for 1922
pp. 146-147); m. in ब्राह्मण-
सर्वस्व of हलायुध. Mentions
बराहमिहिर by name and quotes
largely from his works.

C. प्रभा by कृष्णाचार्य.

C. प्रकाश by राघवाचार्य (pr. at
Calcutta in 1901).

C. अर्थकौस्तुभ by गोविन्दानन्द
कविकृष्णाचार्य, son of गणपति-
भट्ट. Vide sec. 101 p. 415; pr.
at Calcutta in 1901.

by इर्गदत्त. Based on त्रयञ्जसार.
(Hp. cat. pp. XXII and 255).

by नारायणसर्वज्ञ.

by केशवभट्ट. Same as शुद्धि-
प्रदीप.

शुद्धिदीपिकावृत्ति by मथुरानाथशर्मन्.

शुद्धिनिबन्ध of हरारि, son of रुद्रशर्मन्.
His grandfather हरिहर was chief
judge of देवसिंह, eldest son of
भवेश of मिथिला and his great-
grand-father जयधर लाठ was
chief judge of भवेश. About 1450
A. D.

शुद्धिनिरण्य by उमापति.

शुद्धिनिरण्य by गोपाल.

शुद्धिनिरण्य by वाचस्पति महामहोपाध्याय
सन्मिश्र. Vide sec. 98 p. 405.

शुद्धिप्रज्ञी m. in शुद्धितत्त्व of रघु०.

शुद्धिप्रकाश by (हरि) भास्कर of Bena-
res, son of आपाजिभट्ट, son of
हरिभट्ट, son of पुरुषोत्तम who was

a resident of इयम्बकेश्वरपुरी. Com-
posed in संवत् 1752 (दीधुसतेन्दु-
वत्सरे) i. e. 1695-96 A. D. Vide
N. vol. II. p. 126 for the same
author's com. (सह) on वृत्तर-
त्नाकर (composed in 1732 संवत्).

शुद्धिप्रकाश m. by रघु० in शुद्धितत्त्व.

शुद्धिप्रकाश by कृष्णशर्मन्, son of नर-
सिंह at the bidding of छोटाराय.

शुद्धिप्रदीप of केशवभट्ट. Vide शुद्धिदीप
above.

शुद्धिप्रदीपिका by कृष्णदेवसर्माबागीश.

शुद्धिप्रभा by वाचस्पति.

शुद्धिविम्ब m. in शुद्धिविवेक of रुद्रधर.
Earlier than 1425 A. D.

शुद्धिमकरन्द by सिद्धान्तवाचस्पति.

शुद्धिमयूख by नीलकण्ठ. Vide sec.
107 (pr. by J. R. Gharpure
in Bombay).

शुद्धिमुक्तावली by महामहोपाध्याय भीम
of काश्चिविल्लियकुल (in Bengal).
On आशौच. N. (new series)
II p. 201.

शुद्धिरत्न from the अनूपविलास.

शुद्धिरत्न by दयाशङ्कर.

शुद्धिरत्न by मणिराम, son of गङ्गाराम.

शुद्धिरत्नाकर by चण्डेश्वर. Vide sec.
90 p. 367.

शुद्धिरत्नाङ्कुर by मथुरानाथचक्रवर्ती.

शुद्धिलोचन.

शुद्धिवचोद्वेकागुच्छक by माणिक्यदेव
(styled अग्निचित्त and पण्डिताचार्य)
on आशौच, आपद्धर्म, प्रायश्चित्त &c.
(Tri. cat. of Madras Govt.
mss. for 1919-22 p. 5474).

शुद्धिविवेक.

(1) by रुद्रधर, son of लक्ष्मीधर and youngest brother of हलधर. Vide sec. 96 p. 396.

(2) by श्रीनाथ, son of श्रीकराचार्य. Mentions शूलपाणि at end. 1475-1525 A. D.

(3) a portion of the हारलता by अनिरुद्ध.

(4) by शूलपाणि. Vide sec. 95.

शुद्धिविवेकोद्घोत- part of मदनरत्न.

शुद्धिव्यवस्थासङ्क्षेप of चिन्तामणिन्याय-बागीश, a native of गौड़. A part of स्मृत्यवस्थासङ्क्षेप; ms. copied in šake 1610 (1688-89 A. D.). Vide N. vol. IV p. 130. He wrote similar works on तिथि, प्रायश्चित्त, उद्वाह, आहुति and दाय.

शुद्धिव्यवस्थासंग्रह.

शुद्धिसार.

(1) by कृष्णदेव स्मार्तबागीश, a बन्ध-घटीयब्राह्मण.

(2) by गदाधर.

(3) by श्रीकण्ठशर्मन्. N. (new series) vol. I. p. 372.

शुद्धिसेतु by उमाशङ्कर.

शुनःपुच्छस्मृति m. in मिता^० (या. III. 16), अपराई.

शुभकर्मनिर्णय by सुरारिमिश्र. Treats of domestic rites according to गो-मिल. Gives pedigree of patron as king लक्ष्मीनारायण of बङ्गदेश- his son रूपनारायण-वीरनारायण-नर-नारायण-जगन्नारायण-विविक्रमनारायण, who is said to have written the

work with the help of सुरारि, whose *gurus* were रामभद्र and केशवमिश्र. About end of 15th century. (N. vol. VI p. 7).

शुद्धकमलाकर or शुद्धधर्मतत्त्व of कमलाकरभट्ट. Vide sec. 106.

शुद्धकर्मवृत्ति m. in शुद्धाचारशिरोमणि of शेषकृष्ण.

शुद्धकुलदीपिका by रामानन्दशर्मा. Deals with genealogy and history of the कायस्थs of Bengal (N. vol. II p. 55).

शुद्धकृत्य by लालबहादुर.

शुद्धकृत्यविचारतत्त्व of रघु^०. Vide sec. 102.

शुद्धजपविधान.

शुद्धधर्मतत्त्व of कमलाकरभट्ट. The same as शुद्धकमलाकर.

शुद्धधर्मबोधिनी by मदनपाल; the same as the स्मृतिकौमुदी of मदनपाल. Sec. 93 pp. 383-384.

शुद्धधर्मोद्घोत- part of दिनकरोद्घोत, completed by गागाभट्ट.

शुद्धपञ्चसंस्कारविधि by कश्यप.

शुद्धपद्धति by अपिपाल, son of वेङ्कणपाल, son of विविक्रम, son of मकरन्दपाल. One ms. copied in शके 1442 i. e. 1520 A. D. (N. vol. V. p. 302) in गौड़देश; m. in आह्निक्रियाकौमुदी and in आह्निकतत्त्व. Expressly says that it was based on सोममिश्र's work. The English note in N. is wrong. The verse at the end says distinctly that it was copied in शके शुभमसरोज-सम्बोधमुखाम्भोराशिचन्द्रान्विते i. e. šake 1442 (1520 A. D.).

शूद्रपद्धति by गोपाल, son of कृष्ण, son of गोपाल surnamed उदात्त. A very large work on 10 संस्कारs of शूद्रs viz. गर्भाधान, पुंसवन, अनावलोमन, सीलन्तोन्नयन, जातकर्म, नामकरण, निष्क्रमण, अश्वमेधान, चूडाकर्म, विवाह and also on पञ्चमहायज्ञs. Refers to मनुस्मृति and शुद्धितत्त्व. Later than 1640 A. D. Portion on संस्कार is styled also संस्कार-दीपिका.

शूद्रपद्धति published by कृष्णराज as a part of स्मृतिमहाराज. Mentions मदनरत्न. Begins with गोदान. Baroda O. I. No. 8023.

शूद्रविवेक by रामशङ्कर.

शूद्रभ्रातृपद्धति by रामदत्तकुंजर.

शूद्रपदक्रमचन्द्रिका.

शूद्रसंस्कारदीपिका by गोपालभट्ट, son of कृष्णभट्ट (Baroda O. I. 8975).

शूद्रसंकर (Ulwar cat. No. 1492).

शूद्रस्मृति.

शूद्राचार. Appears to contain only extracts from दुराण.

शूद्राचारचिन्तामणि by वाचस्पतिमिश्र, written at the court of हरिनारायण of मिथिला. Vide sec. 98.

शूद्रभ्रातृपद्धति of रामदत्तकुंजर. It is doubtful whether he is the same as रामदत्त, cousin of चण्डेश्वर.

शूद्राचारविवेकपद्धति by गोण्डिमिश्र.

शूद्राचारशिरोमणि by कृष्णशेष, son of सुसिंहशेष, who wrote गोविन्दार्णव. Work composed at request of H. D. 81.

पिलाजीचुप, son of केशवदास, who showed his prowess in the south and is styled परमवैष्णव. D. C. ms. No. 55 of 1872-73 was copied at स्तम्भतीर्थ (modern Cambay) in संवत् 1647 फाल्गुन वदि ४ बुधौ (4th March 1591). Names गोविन्दार्णव, मिताक्षरा, शङ्खधर, चूडकर्मश्रुति, शूद्रोत्पत्ति, स्मृति-कौमुदी and is mentioned in आचाररत्न of लक्ष्मण (on भूतयज्ञ). Between 1520-1590 A. D. For the शेष family, vide Ind. Ant. vol. 41 p. 245 ff.

शूद्राचारसंग्रह or सच्छूद्राचार by नवर-सौन्दर्यभट्ट.

शूद्राष्टऋत्यतत्त्व or प्रयोग of रघु०. N. (new series) vol. II p. 200.

शूद्राह्निक.

शूद्राह्निकाचार of श्रीगर्भ. Palm-leaf ms. dated śake 1462 i. e. 1540-41 A. D.

शूद्राह्निकाचारसार by यादवेन्द्रशर्माच, under order of रघुदेव, prince of मौड़, son of वासुदेव. N. (new series) I. p. 373.

शूद्रोत्पत्ति.

शूद्रोत्पत्ति m. in शूद्राचारशिरोमणि of शेषकृष्ण.

शूद्रोद्घोत- vide शूद्रधर्मोद्घोत above.

शैवकल्पद्रुम by अप्पय्यदीक्षित.

शैवकल्पद्रुम by लक्ष्मीचन्द्रमिश्र.

शैवतत्त्वप्रकाश.

शैवतत्त्वामृत.

शैवतार्पणसंग्रह.

शैवधर्मखण्डन.

शैवस्माकर by ज्योतिर्नाथ. Hultzsch
R. I. No. 76.

शैववैष्णवप्रतिष्ठाप्रयोग.

शैववैष्णवमतखण्डन.

शैवसर्वस्व of हलायुध m. in his ब्राह्मण-
सर्वस्व.

शैवसर्वस्वसार by विद्यापति, composed
at the bidding of queen विश्वास-
देवी, wife of पद्मसिंह of मिथिला,
son of शिवसिंह, son of देवसिंह,
son of भवेश. Between 1400-
1450 A. D. (N. vol. VI.
pp. 1-5).

शैवसिद्धान्तदीपिका.

शैवसिद्धान्तशेखर or सिद्धान्तशेखर m.
in नि. सि.

शैवसिद्धान्तसंग्रह.

शैवसिद्धान्तसार.

शैवसिद्धान्तसारावलि or सिद्धान्तसारा-
वलि.

शैवाह्निक

शौचलक्षण.

शौचसंग्रहविवृति by भट्टाचार्य.

शौचाचमनविधि.

शौचाचारपद्धति m. by हेमाद्रि in त्रत-
खण्ड I. 59.

शौनकाकारिका or शौनकोक्तवृद्धकारिका
(D. C. ms. 97 of 1869-70).
An extensive work in 20 अध्यायs
in verse on domestic rites.
Mentions आश्वलायनाचार्य, five
शास्त्रs of the ऋग्वेद, सर्वाष्टकमणी ;
ms. written in संवत् 1653 (1566-
67 A. D.). Vide Bik. cat. p. 152

for शौनकाकारिकाs and Baroda O.
I. No. 8637.

शौनकाकारिकावली (C. P. cat. 5898).

शौनकग्रन्थ m. by विश्वरूप, अपरार्क,
हेमाद्रि.

शौनकग्रन्थपरिशिष्ट m. by अपरार्क
(two verses) on p. 525.

शौनकपञ्चसूत्र.

शौनकस्मृति. Vide BBRAS cat.
p. 208 for a large work in verse
on पुण्याहवाचन, नान्दीश्राद्ध, श्याली-
पाक, ग्रहशान्ति, गर्भधान and other
संस्कारs, उत्सर्जनोपाकर्म, बृहस्पतिशान्ति,
मधुपर्क, पिण्डपितृयज्ञ, पार्वणश्राद्ध,
आग्रयण, प्रायश्चित्त &c. Mentions
आचारस्मृति, प्रयोगपारिजात, बृहस्पति,
मनु.

शौनकी- on the worship of the 9
ग्रहs.

अवणद्वावशीनिर्णय by गोपालदेशिक.

आद्धकमल m. in आद्धकल्पलता of
नन्दपाण्डित.

आद्धकला the 5th part of the स्मृति-
चन्द्र of भवदेवशर्मन्. Mentions
कल्पतरु's definition of आद्ध 'पितृ-
नुदिश्य द्रव्यत्यागो ब्राह्मणस्वीकारपर्य-
न्तम्'. N. vol. I. p. 299.

आद्धकलिका alias आद्धपद्धति of रघुनाथ.
He bows to भट्टनारायण. Quotes
कालावर्ही, धर्मप्रवृत्ति, निर्णयामृत, नारा-
यणवृत्तिष्ठत्, जयन्तस्वामी, हेमाद्रि,
हरदत्त, स्थितिरत्नावलि. (D. C. ms.
No. 421 of 1891-95).

आद्धकलिकाविवरण of विश्वरूपाचार्य
m. in वणवतिआद्धनिर्णय of शिव-
भट्ट.

आद्कल्प (मानव) BBRAS cat. vol. II p. 177.

(1) (कात्यायनीय) also called आद्कल्पसूत्र or नवकण्डिकाआद्कल्प in 9 chapters followed by 9 श्लोक on आद् ceremonies ; pr. at Gujarati P. with several com.

C. प्रयोगपद्धति (N. vol. II p. 174).

C. (आद्विधिभाष्य) by कर्क (pr. Gujarati P.).

C. आद्काशिका of कृष्णमिश्र, son of विष्णुमिश्र, son of अतिशुख, son of नित्यानन्द ; m. in ति. सि. Refers to कर्क's and हलायुध's com. (pr. by Gujarati P.).

C. by गदाधर, son of वामन (Ulwar cat. 1509 and extract 358) ; pr. Gujarati P.

C. आद्सुवार्थमञ्जरी by गदाधर.

C. by नीलासुर, son of सङ्कर्षण (Ulwar cat. extract 44).

C. by सद्यस्कर (m. in तिथितत्त्व p. 174).

C. by हलायुध, son of सङ्कर्षण. Mentions गोविन्दराज and शङ्करधर and is m. by आद्काशिका. Vide p. 301 above. It appears from the introductory and final verses that the ms. (BBRAS. cat. vol. II. p. 170) is the same as the Ulwar ms. and that नीलासुर is a wrong reading of the original नीलाम्बर which means हलायुध. पञ्चवेदिआद्तत्त्व (Jivananda vol. II p. 496) expressly mentions the भाष्य of नीलाम्बर on कात्यायन.

(2) a परिशिष्ट of the मानवसूत्र.

(3) गोमिलीय.

C. by महायशन् (Baroda O. I. 12895).

(4) मैत्रायणीय.

(5) 44th परिशिष्ट of अथर्ववेद.

(6) वासिष्ठ.

आद्कल्प.

by काशीनाथ.

by भर्तृयज्ञ.

by वाचस्पति. Also styled पितृभक्तिरङ्गिणी. Vide sec. 98.

by श्रीदत्त. Also styled छन्दोग-आद्. Vide sec. 89 p. 364. Based on पद्धति, सूत्र, उपास and गोपाल and रूप (N. vol. III. p. 34 and II. p. 364).

by हेमाद्रि (Peterson's 6th Report p. 11). Refers to स्वर्गचिन्तामणि as his work.

आद्कल्पदीप of होरिलचिपाटी.

आद्कल्पद्रुम.

आद्कल्पना (vide I. O. cat. p. 558).

आद्कल्पभाष्य- vide under गोमिलीय-आद्कल्प.

आद्कल्पलता of गोविन्दपण्डित ; m. by नन्दपण्डित in his आद्कल्पलता.

आद्कल्पलता by नन्दपण्डित. Vide sec. 105.

आद्कल्पसार by शङ्करभट्ट, son of नारायणभट्ट.

C. by author. Vide Stein's cat. pp. 105, 316.

आद्कल्पसूत्र- vide आद्कल्प (कात्यायनीय) above.

आहकल्पसूत्र or नवकण्डिकासूत्र 6th परिशिष्ट of कात्यायन; vide नवकण्डिकासूत्र.

आहकाण्ड from the प्रयोगपारिजात of रुसिंह.

आहकाण्ड by मट्टोजि.

आहकाण्ड by वैद्यनाथ दीक्षित, part of स्मृतिमुक्ताफल.

आहकाण्डसंग्रह by वैद्यनाथ. Probably same as आहकाण्ड above.

आहकारिका Ulwar cat. No. 1496 and extract 354.

आहकारिका by केशवजीवानन्दशर्मा.

आहकार्यनिर्णयसंक्षेप.

आहकालनिरूपण by मधुसूदन वाचस्पति.

आहकालनिर्णय.

आहकाशिका by कृष्ण, son of विष्णु-मिश्र, son of अतिसूत्र, son of नित्यानन्द (pr. in Gujarati Press ed. of पारस्करग्रन्थ). Mentions कर्क, धर्मप्रदीप, हलायुध and is m. by नन्दपण्डित in आहकल्पलता and आहमयूख. Between 1300-1500 A. D.

आहकृत्यप्रदीप by होलिल. Ulwar cat. extract 355 gives summary of contents.

आहकौस्तुभ or आहक्रियाकौस्तुभ of गोविन्दानन्द. Vide sec. 101; pr. in B. I. Series.

आहक्रम by याज्ञिकदेव, son of महादेव.

आहखण्ड- from प्रयोगपारिजात of रुसिंह.

आहगणपति or आहसंग्रह of रामकृष्ण, son of कण्डभट्ट (C. P. cat.

No. 5921). Vide आहसंग्रह below.

आहचन्द्रिका.

(1) by दिवाकर, son of महादेव, son of बालकृष्ण, of the भारद्वाज-गोत्र. Part of his धर्मशास्त्रसुधा-निधि. An अनुक्रमणी to it was prepared by his son वैद्यनाथ. Vide under आचारार्क. About 1680 A. D.

(2) by नन्दन.

(3) by रामचन्द्रभट्ट.

(4) by रुद्रधर, pupil of चण्डेश्वर. Quotes वर्धमान's definition of आह 'संबन्धपक्षोपनीताम् पितृबुद्धिस्तद्व्यत्यागः आहः' N. vol. VIII p. 270.

(5) by श्रीनाथ आचार्यचूडामणि, son of श्रीकराचार्य; m. in यज्ञ-वेदिआहृतच p. 493 as his teacher's work, which criticizes श्रीदत्त. 1475-1525 A. D.

आहचन्द्रिकाप्रकाश- same as आहचन्द्रिका by दिवाकर.

आहचिन्तामणि by वाचस्पतिमिश्र; pr. at Benares in śāke 1814. Vide sec. 98.

C. भावदीपिका by महामहोपाध्याय वामदेव (N. vol. V. 165).

आहचिन्तामणि by शिवराम, son of श्रीपिश्राम शुक्ल. Styled प्रयोगपद्धति or सुबोधिनी; summarises section on आह in his कृत्यचिन्तामणि (vide I. O. cat. p. 538).

आहृतच by रघु०. Vide sec. 102; pr. by Jivaranda.

- C. चित्रित by काशीराम वाचस्पति, son of राधाचन्द्र (pr. in Bengali characters at Calcutta).
- C. भावार्थदीपिका by गङ्गाधरचन्द्र-वर्मा.
- C. श्राद्धतत्त्वादर्श by विष्णुरामसि-द्धान्तवागीश, son of जयदेवविद्या-वागीश. He commented on प्राय-श्चित्ततत्त्व also.
- श्राद्धतिलक m. in विधानपारिजात.
- श्राद्धदर्पण of जयकृष्णतर्कवागीश; cri- ticsizes कल्पतरु. Also styled श्राद्ध- दीप or -प्रदीप.
- श्राद्धदर्पण of मधुसूदन.
- श्राद्धदीपित of कृष्णभट्ट.
- श्राद्धदीप m. by विधानपारिजात.
- श्राद्धदीप by जयकृष्णभट्टाचार्य (also called प्रदीप). N. vol. X 107. Refutes कल्पतरु.
- श्राद्धदीप by दिव्यसिंह महापात्र.
- श्राद्धदीपकलिका of शूलपाणि; m. in नि. सि., विधानपारिजात.
- श्राद्धदीपिका by काशीदीक्षित याज्ञिक, son of सदाशिवदीक्षित; based on कात्यायनसूत्र and कर्कभाष्य.
- श्राद्धदीपिका of गोविन्दपण्डित; m. in श्राद्धकल्पलता of नन्दपण्डित.
- श्राद्धदीपिका by बेदाङ्गराय, formerly मालजित, son of तिग्मलभट्ट, son of रत्नभट्ट of श्रीस्थल in Gujerat. He wrote पारसीप्रकाश in 1643 A. D. for Emperor Shah Jehan.
- श्राद्धदीपिका by श्रीनाथआचार्यचूडामणि, son of श्रीकराचार्य. For सामवेद followers; m. by रघु० in यजुर्वेदि- श्राद्धतत्त्व. 1475-1525 A. D.
- श्राद्धदीपिका by श्रीमीम who is des- cribed as काञ्चिविहारीय (a राहीय ब्राह्मण) for सामवेद followers. N. (new series) vol .I. p. 379.
- श्राद्धदीपिकानिर्णय.
- श्राद्धदेवतानिर्णय.
- श्राद्धहोसततिकलाः.
- श्राद्धनवकण्डिकासूत्र- विदे श्राद्धकल्प (कात्यायनीय) above.
- श्राद्धनिरूपण (Ulwar cat. 1501).
- श्राद्धनिर्णय of उमापति m. in श्राद्ध- कल्पलता of नन्दपण्डित.
- श्राद्धनिर्णय of चन्द्रचूड.
- श्राद्धनिर्णय of शिवभट्ट.
- श्राद्धनिर्णय of सुदर्शन.
- श्राद्धनिर्णयदीपिका by तिरुमलकवि of पराशरगोत्र. Mentions कालादर्श.
- श्राद्धदृष्टिह of दृष्टिह (Cal. S. col. Mss. cat. vol. II p. 392).
- श्राद्धपङ्क्ति m. by वाचस्पतिमिश्र's द्वैत- निर्णय (Oxf. cat. p. 273 b).
- श्राद्धपञ्ची m. in श्राद्धचिन्म of रुद्रधर. Earlier than 1400 A. D.
- श्राद्धपद्धति आश्वलायनीय.
- श्राद्धपद्धति- पञ्चाङ्गिशास्त्रोकी.
- श्राद्धपद्धति by अग्निहोत्रिराम (Ulwar cat. No. 1503).
- श्राद्धपद्धति by क्षेमराम, son of कुल- मणि, son of लोकमणि, son of बाङ्गलक्ष्मीकान्त of Kanauj; ms. (I. O. cat. p. 559) copied in संवत् 1805 (1748-9 A. D.).
- श्राद्धपद्धति by गोविन्दपण्डित, son of रामपण्डित.
- श्राद्धपद्धति by दयाशङ्कर.

आह्वयद्वि by दामोदर.

आह्वयद्वि by नारायणभट्ट आरुदे (Baroda O. I. 338).

आह्वयद्वि by नीलकण्ठ mentioned in आह्वयपुरा.

आह्वयद्वि by यशुपति, elder brother of हलाह्वय, who mentions it in ब्राह्मणसर्वस्व.

C. by हलाह्वय.

आह्वयद्वि by रघुनाथ, son of माधव. Also called दर्शआह्वयद्वि. Based on हेमाद्रि's work. He was a nephew of नारायणभट्ट.

आह्वयद्वि by विश्वनाथभट्ट.

आह्वयद्वि of शङ्कर, son of रत्नाकर of the शाण्डिल्यगोत्र.

आह्वयद्वि by हेमाद्रि. Refers to his चतुर्वर्गचिन्तामणि. Stein's cat. pp. 316-17.

आह्वयद्वि m. in आह्वयविवेक of रुद्रधर and डोडरानन्द (आह्वयसौख्य).

आह्वयपरिजात m. by केशव in द्वैतपरिशिष्ट (द्वैतनिर्णयपरिशिष्ट).

आह्वयप्रकरण by नरोत्तमदेव.

आह्वयप्रकरण by लोलुट (ms. in Anandāśrama collection at Poona). Quotes मेधातिथि. Between 900-1100 A. D. as लोलुट is mentioned in स्तुतवर्धसार.

आह्वयप्रकाश m. in नि. सि.

आह्वयप्रकीर्णकारिका.

आह्वयप्रदीप.

आह्वयप्रदीप by कृष्णमित्राचार्य.

आह्वयप्रदीप by धनराम, son of गोवर्धन (Baroda O. I. 9971); not later than 1750 A. D.

आह्वयप्रदीप by प्रद्युम्नशर्मा, son of श्री-धरशर्मा; ms. dated शके 1448 (1526 A. D.). The author is described as having jurisdiction over श्रीहट्टदेवीयहाकादिदी (probably as धर्माधिकारि). Vide N. (new series) vol. I, pp. 380-81.

आह्वयप्रदीप by मदनमनोहर महामहोपाध्याय, son of मधुसूदन. For students of यजुर्वेद (N. vol. VI. p. 299).

आह्वयप्रदीप by रुद्रधर (C. P. cat. 5939). Probably the same as आह्वयचन्द्रिका or आह्वयविवेक.

आह्वयप्रदीप by वर्धमान m. in आह्वयतत्त्व of रघु०.

आह्वयप्रदीप by शङ्करमिश्र, son of भवनाथसन्मिश्र; m. in आह्वयविवेक of रुद्रधर, आह्वयक्रियाकौस्तुभ, आह्वयतत्त्व of रघु०. (N. vol. VII. p. 191). He was guru of वर्धमान.

आह्वयप्रभा by रामकृष्ण.

C.

आह्वयप्रयोग.

„ आपस्तम्बीय.

„ बौधायनीय.

„ भारद्वाजीय.

„ मैत्रायणीय.

„ सत्यापाद.

„ आश्वलायनीय by कमलाकर.

आह्वयप्रयोग „ by रामभट्ट, son of विश्वनाथ.

आह्वयप्रयोग by गोपालचरि. Mentions प्रयोगदर्पण, वैद्यनाथीयनिबन्ध, सुधी-विलोचन.

आखप्रयोग by दयाशङ्कर.

आखप्रयोग by नारायणभट्ट. A part of his प्रयोगरत्न.

आखप्रयोगचिन्तामणि of अनूपसिंह.

आखप्रयोगपद्धति (कात्यायनीया) by काशीदीर्घक्षित.

आखप्रसांस.

आखब्राह्मण.

आखभास्करप्रयोगपद्धति.

आखमञ्जरी m. in नि. सि. and ह्युद्धिविवेक of रुद्रधर.

आखमञ्जरी by बापुभट्ट केळकर, re-siding at कणशी in Rajapur Taluka of Ratnagiri District in śāke 1732 (1810 A. D.); pr. in Ānan. P.

आखमञ्जरी by हुकुन्दलाल.

आखमन्त्रव्याख्या- from the ब्राह्मण-सर्वस्व of हलायुध. Ulwar cat. extract 356.

आखमन्त्र of नीलकण्ठ. Vide sec. 107. Pr. by J. R. Gharpure.

आखमीमांसा by नन्दपण्डित.

आखरत्न by लक्ष्मीपति, pupil of इन्द्र-पति, for followers of सामवेद and शुक्लयजुर्वेद. Relies upon श्रीदत्त.

आखरत्नमहोदधि by विष्णुशर्मन्, son of यज्ञदत्त. Mentioned in his आखाङ्ग-भास्कर.

आखरहस्य m. by रामनाथ in स्मृति-रत्नावलि.

आखवचनसंग्रह.

आखवचनप्रयाश्चित.

आखवर्णन by हरिराम.

आखवसिष्ठ m. in सं. कौ. Same as वसिष्ठआखकल्प.

आखविधि

केकिलोक्त; vide D.C. ms. No. 223 1879--80; mentions स्कन्दपुराण, कात्यायन, आपस्तम्ब, सुमन्तु, शातातप, याज्ञवल्क्य; on ह्युद्धिआख, गणाधिप-पूजा, मातृपूजा, other आखs.

छन्दोग.

(माध्यान्दिनीय) by दोण्डू. Vide BBRAS. cat. p. 236 No. 236; refers to कर्क, कल्पतरु, श्रीकण्ठउपा-ध्याय, हलायुधीय, आखभाष्य. Between 1200--1500 A. D.

आखविधिसंक्षेप.

आखविभक्ति- on the point when the genitive, objective, dative and vocative are to be used in आख. N: vol. X. p. 347.

आखविवेक by होहूमिन्न, son of प्राण-कृष्ण. Peterson's 2nd report p. 188.

आखविवेक by रुद्रधर, son of लक्ष्मीधर. Vide sec 96; pr. at Benares.

आखविवेक by शूलपाणि sec. 95; pr. in Calcutta by M. M. Madhusudan Smṛtiratna.

C. टिप्पणी by अच्युतचक्रवर्ति; m. in his द्वायभागटीका.

C. अर्थकौमुदी by गोविन्दानन्द; sec. 101.

C. भावार्थदीप by जगदीश.

C. by श्रीकृष्ण; pr. at Calcutta in Bengali characters, 1880 A. D.

C. by नीलकण्ठ.

C. by श्रीनाथ आचार्यचूडामणि, son of श्रीकर, N. (New series) vol. I pp. 381-382; shows that श्रीनाथ

only elaborated what his father said.

C आन्दादिविवेककौमुदी by महामहो-
ध्याय रामकृष्णन्यायालङ्कार N. vol.
X. p. 119.

आन्दाविवेकसंग्रह.

आन्दावृत्तिप्रकरण.

आन्दाव्यवस्था.

आन्दाव्यवस्थासंक्षेप of चिन्तामणि. Vide
छात्रव्यवस्थासंक्षेप.

आन्दापोडराविधि - Ulwar cat. No.
1508 and extract 357.

आन्दासंकलन.

आन्दासंकल्प- from प्रयोगपारिजात of
रघुनाथ.

आन्दासंकल्पविधि.

आन्दासंग्रह.

(1) m. in the स्मृतिचन्द्रिका. Ear-
lier than 1200 A. D.

(2) of रामकृष्ण, son of कोण्डभट्ट,
son of प्रयागभट्ट. Based upon
कात्यायन's आन्दाकल्पसूत्र. He
wrote संस्कारगणपति on कातीय-
हसूत्र. Composed at Benares
in śake 1673 (विनगच्छपाख्ये)
i. e. 1751 A. D. Vide I. O.
cat. pp. 560-61, No. 1738. I.
O. cat. p. 562 gives the date
as शके गगनाङ्गा (कुल ?) ऋषिमते
(1670-1690) and 1826 of विक्रम
(i. e. 1770 A. D.) which is
probably the date of
copying. Mentions कर्क, हला-
युध, गदाधर's भाष्य on कातीय-
हसूत्र, काशिका and दीपिका,

आन्दासहस्रवच.

आन्दासागर.

(1) by कुम्भकभट्ट (?). Is it a mis-
reading for कुल्लक or कुल्लक-
भट्ट ?

(2) by कुल्लकभट्ट. Vide sec. 88
pp. 361-62.

(3) नारायण आरढ m. in his गृह्या-
शिसागर q.v. Later than 1650
A. D.

आन्दासार.

(1) part of दृष्टिह्रस्वाद ; m. in वि-
धानपारिजात.

(2) by कमलाकर.

आन्दासौख्य- part of टोडरानन्द. Vide
sec. 104.

आन्दाहेमाद्रि- the आन्दा section of the
चतुर्वर्गचिन्तामणि.

आन्दाकृतर्पणनिर्णय by रामकृष्ण (Baroda
O. I. 303).

आन्दाकृष्णभास्कर by विष्णुशर्मन्, son of
यज्ञदत्त, who became a संन्यासिन्
and was styled अनुभूतिस्वरूप ;
based on कर्क ; for माध्यन्दिनशाखा
(Ulwar cat. extract 359).

आन्दादर्श by महेश्वरमिश्र.

आन्दादिविधि.

आन्दादिविवेककौमुदी by रामकृष्ण.

आन्दाधिकार by विष्णुदत्त.

आन्दाधिकारिनिर्णय by गोपालन्यायपञ्चा-
नन (N. vol. III p. 60).

आन्दासुक्रमणिका.

आन्दापरार्क.

आन्दालोक m. in आचाररत्न of लक्ष्मण.
Earlier than 1600 A. D.

आन्दाशौचीयदर्पण by देवराज.

आद्येन्दु. Ano. (N. vol. V. p. 96.)

आद्येन्दुशेखर by नागोजिमठ्ठ surnamed
Kāla. Sec. 110.

आद्योदयोत m. in वर्षमान's गङ्गाकृत्य-
विवेक. It is probably a portion
of मदनरत्न.

आद्योपयोगिवचन by अनन्तभट्ट.

आवणकर्मसर्पबलिप्रयोग-a शुद्ध rite.

आवणद्वाद्शी.

आवणी (आम्बलायनीय).

„ (काण्वशास्त्रीय).

आवणीकर्म (वाजसनेय).

„ (हिरण्यकेशि) by गोपीनाथ
दीक्षित.

आवणीप्रयोग by कमलाकर.

आवणीहोमपद्धति (आम्बलायनीय).

आवणोत्सर्गकर्म.

श्रीआह्निक.

श्रीकरनिबन्ध m. in स्मृतिसार of हरि-
नाथ.

श्रीपरसमुच्चय m. in मलमासतत्त्व by
रघु०.

श्रीषरीय m. in नि. सि., प्रयोगपारिजात.
Vide sec. 81 p. 337.

श्रीनिवासदीक्षितीय by श्रीनिवास, son
of गोविन्दार्य of कोशिकगोत्र. On
वैखानससूत्र (Tri. cat. of Madras
Govt. mss. 1919-22 p. 5179).

श्रीपतिरत्नमाला m. in समयमयूख.

श्रीपतिव्यवहारनिर्णय m. in तिथितत्त्व of
रघु० (Jivananda vol. I. p. 21).

श्रीपतिव्यवहारसमुच्चय m. in संस्कार-
तत्त्व of रघु०. Probably the same
as above.

N. D. 82.

श्रीपतिसमुच्चय m. in ज्योतिस्तत्त्व of
रघु० (vol. I. p. 582).

श्रीस्थलप्रकाश by तिगलामठ्ठ. Peterson's
5th Report No. 154.

श्रुतिचन्द्रिका.

श्रुतिमीमांसा by वृसिंहवाजपेयी.

श्रुतिमुक्ताफल.

श्रौतस्मार्तकर्मप्रयोग by वृसिंह.

श्रौतस्मार्तक्रियापद्धति.

श्रौतस्मार्तविधि by बालकृष्ण.

श्लोककाव्यायन m. in अपराक.

श्लोककालनिर्णय.

श्लोकगौतम m. in कालविवेक of जीयूत०,
अपराक, कालमाधव.

श्लोकचतुर्दशी (धर्मानुबन्धि) by कृष्ण-
शेष.

C. by रामपाण्डित शेष; pr. in सरस्वती-
भवन series (No. 22).

श्लोकतर्पण by लौगाक्षि.

श्लोकसंग्रह- on 96 आक्ष०.

श्लोकापस्तम्ब m. in आचारमयूख.

श्वश्रुतुपाधनसंवाद (Burnell's Tanj.
cat. p. 143a) decides that if a
man dies childless, leaving a
widow and mother, each takes
half of his estate.

श्वसकर्मप्रकाश.

श्वेताश्वदानविधि by कमलाकर.

पदकर्मचन्द्रिका by चरकुरितिमयज्वल,
son of लक्ष्मणभट्ट. He was called
रामचन्द्राश्रम on becoming a
संन्यासिन्.

पदकर्मचन्द्रिका m. in सन्ध्याभाष्य of
कृष्णपाण्डित.

पदकर्मदीपिका Anon. Collection of rituals for the worship of इन्द्रवज्र, पार्थिवशिवलिङ्ग, and connected matters (N. vol. IX p. 273).

पदकर्मदीपिका by छुडुन्दलाल.

पदकर्मविचार (part of स्मृतिरत्न-सहोदधि).

पदकर्मविशेष by हरिराम.

पदकर्मव्याख्यानचिन्तामणि by नित्यानन्द.

Discourse on the sentences used at wedding and five other sacraments, for students of यजुर्वेद. Based upon गृणविष्णु. N. vol. III. p. 27.

पद्विंशन्मत. Vide sec. 53.

पदपदी of चिद्वलदीक्षित (C. P. cat. No. 6029).

पदपारायणविधि.

पदशैति or आशौचनिर्णय by कौशिकादित्य (i. e. आदित्य of the कौशिक-गोत्र). The first verse is 'अथानेकविधाक्यानि संगत्यादाय केवलम् । संग्रह्य कौशिकादित्यो लिखत्याशौच-निर्णयम् ॥'. It is in 86 verses on impurities on birth and death and in five प्रकरणस on स्नान, समोवाशौच, असोवाशौच, संस्काराशौच and आशौचापवाद. Aufrecht (II. p. 82) is wrong in identifying it with अभिनवपदशैति.

C. अचशोधिनी by लक्ष्मीहृत्सिंह.

C. छुडिचन्द्रिका by नन्दपण्डित (pr. in Ch. S. series with text).

पदशैति by यल्लभट्ट.

पदविंशन्मत m. by स्मृतिच. and परा. मा.

पण्णवतिआह्वनिर्णय by शिवभट्ट, son of गोविन्दसूरि. The 96 आहुतः are briefly set out in one verse 'अमायुगमनुकान्तिवृत्तिपातमहालयाः । आन्वष्टक्यं च पूर्वैः पण्णवत्यः प्रकीर्तिताः ॥'. Mentions कमलाकरभट्ट, नीलकण्ठभट्ट, दीपिकाविवरण, प्रयोग-रत्न, आह्वकलिका, कलिकाविवरण of विश्वरूपाचार्य; (ms. in Bhadkamkar collection). Later than 1650 A. D.

पण्णवतिआह्वपद्धति by रघुनाथ, son of माधव, son of रामेश्वर. Refers to नारायणभट्ट as his uncle. About 1550-1625 A. D.

पण्णवतिआह्वप्रयोग.

पट्टिपूर्तिशान्ति (ceremonies on attaining 60 years). Vide Burnell's Tanj. cat. pp. 138b, 151b.

षोडशकर्मकलापनिर्णय.

षोडशकर्मपद्धति by ऋषिभट्ट.

षोडशकर्मपद्धति by गङ्गाधर.

षोडशकर्मप्रयोग on the sixteen संस्कारः, स्थालीपाक, पुंसवन, अनवलोभन, सीमन्तोक्षयन, जातकर्म, पट्टीपूजा, पञ्चगव्य, नामकरण, निष्क्रमण, कर्णवेध, अक्षग्राशन, चौलकर्म, उपनयन, गोदान, समावर्तन, विवाह. Mentions प्रयोग-सार, प्रयोगपारिजात, दीपिका; ms. (in Bhadkamkar collection) dated šake 1695. After 1500 A. D.

षोडशपिण्डदानप्रयोग Anon.; mentions संवत्सरप्रदीप. (N. vol. II. pp. 310-311).

षोडशमहादानपद्धति or दानपद्धति by रामदत्त of the खोपालवंश minister of King हृत्सिंह of मिथिला of the

कार्ण्डवंश, with the help of भव-
शर्मान, his family priest. He was
a paternal first cousin of चण्डेश्वर
and so flourished in first half
of 14th century.

पोडशमहादानविधि by कमलाकर, son of
रामकृष्ण. Sec. 106.

पोडशयात्रा.

पोडशसंस्काराः (according to आश्व-
लायनशुद्धा).

पोडशसंस्काराः by कमलाकर.

पोडशसंस्काराः by चन्द्रचूड. An abri-
dgement of his संस्कारनिर्णय.

पोडशसंस्कारपद्धति or संस्कारपद्धति (Bik.
cat. p. 463) by आनन्दरामदीक्षित.

पोडशसंस्कारप्रयोग.

पोडशसंस्कारस्तु by रामेश्वर.

पोडशोपचारपूजापद्धति (for worship
of विष्णु).

संवत्सरकल्पलता of ब्रजराज, a devotee
of विष्णुदेव, son of बल्लभाचार्य; in
12 दृशs in verse. Begins with
कृष्णजन्माष्टमी festival in भाद्रपद
and then describes festivals in
other months. D. C. ms. No.
201 of A 1882-83.

संवत्सरकृत्य or संवत्सरकौस्तुभ or संवत्सर-
दीपिति-part of स्मृतिकौस्तुभ of
अनन्तदेव. Vide sec. 109.

संवत्सरकृत्यप्रकाश-a part of the यश-
वन्तभास्कर by भास्करशर्मा.

संवत्सरकौस्तुभ by गोविन्दानन्द. Sec. 101.

संवत्सरदीपिति-part of the स्मृतिकौस्तुभ
of अनन्तदेव.

संवत्सरनिर्णयप्रदान by सुकपोत्तम.

संवत्सरप्रकाश.

संवत्सरप्रदीप m. by शूलपाणि in दुर्गो-
त्सवविवेक, श्राद्धक्रियाकौस्तुभ, निर्णय-
सूत and in एकादशीतत्त्व (II. p 51)
and छद्मिस्तत्त्व (II. 327) as इला-
दुष's. Aufrecht (cat. I. p. 681)
wrongly ascribes it to शूलपाणि.
Vide p. 394 above. Vide N.
(new series (I. p. 390 for a
संवत्सरप्रदीप.

संवत्सरप्रयोगसार of श्रीकृष्णभट्टाचार्य,
son of नारायण of the बन्धवटीय
clan.

संवत्सरोत्सवकालनिर्णय by निर्मयराम.

संवत्सरोत्सवकालनिर्णय of सुकपोत्तम on
the same subject as preceding.
Expressly says that it was com-
posed to clear up the पद्धति of
ब्रजराज. In prose. D. C. Ms. No.
177 of 1884-86. Earlier than
1750 A. D.

संवर्तस्मृति Vide sec. 55; pr. Jiva-
nanda Sm. part I pp. 584-603
and Anan. Sm. pp. 411-424.

संस्कृतक्रम by वैद्यनाथ. Probably a
portion of the स्मृतिसूत्राफल.

संस्कारकमलाकर or संस्कारपद्धति by
कमलाकर. Vide sec. 106 (vide
BBRAS cat. p. 236 and I. O.
cat. p. 514).

संस्कारकल्पद्रुम by जगन्नाथयाज्ञिक, son
of ह्यसशङ्करशुक्ल. In three काण्डs
on गणेशपूजन, संस्कार and स्मार्त-
धान; names वासुदेव's भाष्य on (पार-
स्कर) शुद्ध. Speaks of 25 संस्कारs.
Uttar cat. extract 364.

संस्कारकौस्तुभ by गिरिभट्ट, son of गङ्गभट्ट.

संस्कारकौस्तुभ or संस्कारदीधिति- part of स्मृतिकौस्तुभ of अनन्तदेव. Vide sec. 109 (pr. by Nir. P. and at Baroda with Marathi translation).

संस्कारगङ्गाधर or- धरी by गङ्गाधरदीक्षित. On संस्कारs of गर्भाधान, चोल, व्रतबन्ध, वेदव्रत, अतुष्टय, केशान्त, व्रतविसर्ग, विवाह. (D. C. ms. No. 610 of 1882-83).

संस्कारगणपति- com. on पारस्करगृह्य-सूत्र by रामकृष्ण. Vide under पारस्करगृह्य above.

संस्कारचन्द्रचूड़ी of चन्द्रचूड. Vide संस्कारनिर्णय below.

संस्कारचिन्तामणि by रामकृष्ण of Benares (C. P. cat. No. 6073). Probably the same as संस्कार-गणपति.

संस्कारतत्त्व of रघुनन्दन. Vide sec. 102.

C. by कृष्णनाथ.

संस्कारदीधिति- vide संस्कारकौस्तुभ.

संस्कारदीधिति (pr. at Benares).

संस्कारनिर्णय.

(1) by चन्द्रचूडभट्ट, son of उमण्णभट्ट, son of धर्मभट्ट. Based on आपस्तम्बगृह्य. Treats of संस्कारs from गर्भाधान. Names ज्योतिर्निबन्ध, माधवीय, हरदत्त and सुदर्शन on आपस्तम्ब, प्रयोगरत्न. One ms. (I. O. cat. p. 98 No. 467) is dated śake 1607 (1685). Between 1575-1650 A. D.

(2) by तिर्य्यामभट्ट, son of रामभट्ट, surnamed गह्वर, for आश्वलायन.

In 1776 A. D. he composed his संग्रहदीपिका on आश्वलायन-श्रौतसूत्र.

(3) by नन्दपण्डित- a part of स्मृति-सिन्धु. Vide sec. 105.

संस्कारदृष्टि by नरहरि (C. P. cat. No 6076). Pr. at Benares in 1894.

संस्कारपद्धति by अमृतपाठक, son of सखाराम (for माध्वन्दिनीयः). Mentions हेमाद्रि, धर्माधिपसार, प्रयोगदर्पण, प्रयोगरत्न, कौस्तुभ, कृष्णभट्टी, गदाधर.

संस्कारपद्धति by आनन्दराम याज्ञिक.

संस्कारपद्धति by कमलाकर. Vide संस्कार-कमलाकर above.

संस्कारपद्धति by गङ्गाधरभट्ट, son of राम. Vide संस्कारगङ्गाधरी.

संस्कारपद्धति by नारायणभट्ट.

संस्कारपद्धति by भवदेव. The same as छन्दोगकर्मसुष्ठानपद्धति. Vide sec. 73.

C. रहस्य by रामनाथ. Composed in śake 1544 (1622-23 A. D.). N. VI. pp. 237-238.

संस्कारपद्धति by शिक्षय.

संस्कारप्रकाश.

(1) a part of प्रतापनारसिंह.

(2) a part of वीरमित्रोदय by सिद्धमिश्र.

संस्कारप्रदीप.

संस्कारप्रदीपिका by विष्णुशर्मदीक्षित.

संस्कारप्रयोग.

संस्कारभास्कर.

(1) by खण्डभट्ट, son of मयूरेश्वर अयाचित. Based on कर्क and

गङ्गाधर. Divides संस्कारs into ब्राह्म (गर्भाधान and others) and देव (पाकयज्ञ and others). D.C. No. 611 of 1882-83.

- (2) by कृषिबुध or- भट्ट, son of गङ्गाधर, son of विश्वनाथ, sur-named सोच (होच). Pr. by Venk. P.; follows कर्क, वासु-देव and हरिहर on पारस्करयज्ञ and mentions प्रयोगदर्पण. Vide BBRAS, cat. vol. II p. 236 No. 739.

संस्कारमञ्जरी by नारायण. Same as ब्रह्मसंस्कारमञ्जरी.

संस्कारमयूख.

- (1) by नीलकण्ठ. Vide sec. 107. In many mss. ascribed to his son शङ्कर. Pr. at Gujratī P. and by Mr. J. R. Gharpure.
- (2) ,, or संस्कारभास्कर by सिद्धेश्वर, son of दामोदर, son of शङ्कर. He was a nephew of नीलकण्ठ. Flourished between 1630-1670 A.D. Treats of 25 संस्कारs and gives at the end of the work a complete list of गोत्रs and प्रवरs.

संस्कारमार्तण्ड by मार्तण्डसोमपात्री ; contains two chapters on स्थाली-पाक and नवग्रह. Pr. at Madras.

संस्कारसुक्तावली of तातपाठक.

संस्काररत्न by स्रण्देराय, son of हरिभट्ट, son of नारायण ; m. in his कृत्य-रत्न. Later than 1400 A.D. His family was patronised by विदर्भ king.

संस्काररत्न from the अद्वैतविलास or धर्माभ्युपनिषद् of मणिराम.

संस्काररत्नमाला.

- (1) by गोपीनाथभट्ट (pr. at Anan. P. and in Ch. S. senes).
- (2) by नागेशभट्ट.

संस्काररत्नाकर (पारस्करीय).

संस्काररत्नावलि of नृसिंहभट्ट, son of सिद्धभट्ट, of कण्वशास्त्रा and resi-dent of प्रतिष्ठान.

संस्कारवादार्थ (deals with the proper times for such संस्कारs as जातकर्म &c.). N. vol. I. p. 150

संस्कारविधि Or यज्ञकारिका by रेणुक.

संस्कारवीचि- a portion of the गोविन्दार्णव compiled by शेषनृसिंह.

संस्कारसागर by नारायणभट्ट (on स्थाली-पाक).

संस्कारसार- part of the नृसिंहप्रसाद Vide sec. 99.

संस्कारसौम्य.

संस्काराश्रुत of सिद्धेश्वर, son of दामोदर ; vide संस्कारमयूख above. Re-fers to ह्येतन्निर्णयपरिशिष्ट of hi-father.

संस्कारोद्घोत- a portion of the दिन-करीव्योत.

संस्थापद्धति Or संस्थावैयनाथ by वैयनाथ, son of रत्नेश्वर, son of केशव ; in 4 मानस. Ulwar cat. extract 63. On the rites performed in आव-सथ्य fire according to कात्यायन-यज्ञ.

संहितादीप m. in संस्कारमयूख of सिद्धेश्वर.

संहिताप्रदीप m. in नि. सि. An astro-
logical work.

संहितासारावलि m. in संस्कारमधुसू.

संहिताहोमपद्धति by भैरवभट्ट (Baroda
O. I. 335).

सकलकर्मचिन्तामणि.

सकलदानफलाधिकार.

सकलदेवताप्रतिष्ठा.

सकलपुराणसमूहचय m. by अल्लाडनाथ.

सकलप्रमाणसंग्रह.

सकलशान्तिसंग्रह.

सङ्करमुत्ततिथिनिर्णय.

संकल्पकौस्तुभदी of रामकृष्ण (N. IV.
p. 222-23).

संकल्पचन्द्रिका by रघुनन्दन (N. I.
p. 166).

संकल्पब्रह्मप्रयोग.

संकल्पसूचितुर्गमजन by चन्द्रशेखरशर्मा
of मन्वह्वीप (about the सङ्कल्पs to
be made in the beginning of
all कर्म rites). Divided into
four parts on तिथि, मास, कर्म्य-
कर्मणिसङ्कल्प, व्रत. N. vol. II. pp.
329-330.

संकटहरचतुर्थीव्रतकालनिर्णय.

संकेतकौस्तुभदी (probably a purely as-
trological work) by जम्भुनाथा-
चार्य.

संकेतकौस्तुभदी by शिव.

संकेतकौस्तुभदी by हरिनाथाचार्य m. by
रघु० in ज्योतिस्तत्त्व.

संक्रान्तिकौस्तुभदी by सिद्धान्तवागीशभट्टा-
चार्य; ms. (N. vol. VIII. p. 198)
dated śake 1540 (1618 A. D.).

संक्रान्तिनिर्णय by गोपालशर्मन्यायपञ्चानन
in 3 parts.

संक्रान्तिनिर्णय by बालकृष्ण.

संक्रान्तिनिर्णय- a portion of the स्मृति-
मुक्ताफल.

संक्रान्तिनिर्णय Ano.; mentions भीम-
पराक्रम, दीपिका, कृत्यचिन्तामणि.

संक्रान्तिविवेक by गुरुपाणि. Vide sec.
95 at p. 394. N. VI. p. 205.

संक्रान्तिव्यवस्थानिर्णय. Ano. (N. II.
p. 313).

संक्रान्तिशान्ति.

संक्रान्त्युच्चापन.

संक्षिप्तनिर्णयसिन्धु. Briefly describes
religious rites from चैत्र to काल्युन.
Expressly says that it is based
on निर्णयसिन्धु; ms in Bik. cat. p.
454 is dated śake 1514 (1592
A. D.), which is a misreading, if
निर्णयसिन्धु of कमलाकर is meant.

संक्षिप्तशास्त्रार्थपद्धति.

संक्षिप्तसार- m. in एकादशीतत्त्व of रघु०

संक्षिप्तहोमप्रकार by रामभट्ट.

संक्षिप्ताह्निकपद्धति by चण्डीदास, son of
दुर्गादत्त, written at the desire of
रणवीरसिंह of काश्मीर.

संक्षेपतिथिनिर्णयसार by गोकुलजित्, son
of हरिजित् in 1633 A. D.

संक्षेपपुजापद्धति (Ulwar cat. 2412)
by रघुनन्दनठक्कर.

संक्षेपकुरूपद्धति (Ulwar cat. 1513).

संक्षेपसिद्धिव्यवस्था.

संक्षेपाह्निकचन्द्रिका by दिवाकरभट्ट.
Same as आह्निकचन्द्रिका of दिवाकर
above, .

संख्यापरिमाणसंग्रह of केशवकीर्ति, who wrote in Benares and was the principal Pandit in the parishad of the king of तीरुचुक्कि (modern Tirhut). Dilates upon the weights, numbers and measures required in स्मृति rules (such as size of tooth brush, number of sacred threads for ब्राह्मण's यज्ञोपवीत). N. vol. V pp. 161-162.

संग्रह or स्मृतिसंग्रह. Vide sec. 54.

संग्रहचिन्तामणि (C. P. cat. No. 6153).

संग्रहवैयनाथीय by वैयनाथ.

संग्रामसाहीय- vide विवेकदीपक above.

सच्चरितपरिभाषण by बीरराय of बाघल-गोत्र on the: duties of वैष्णवस. Mentions स्मृतिरत्नाकर.

सच्चरितरक्षा by वेङ्कटनाथ on शङ्खचक्र-धारण, ऊर्ध्वदण्डधारण and भगवन्निवेदितोपयोग (3 प्रकारस).

सच्चरितरक्षा by रामाजुजाचार्य.

C. सच्चरित्रसारदीपिका by himself.

सच्चरित्रसुधानिधि by बीरराय (द्वैप्रभ), who bows to several teachers of the विशिष्टाद्वैत system, viz. नाथ, राममिश्र, यादुनखनि, रामाजुज, रङ्गराज, वेदान्तदेशिक, पराङ्कुश, श्री-निवास &c.

सच्छूद्राह्निक.

सज्जनवल्लभा by जयराम- a com. on पापस्फोटहस्तसूत्र; m. in छहूतदीपक of महादेव.

सत्कर्मकल्पद्रुम.

सत्कर्मचन्द्रिका.

सत्कर्मचिन्तामणि

सत्कर्मदर्पण.

सत्क्रियासकल्पमञ्जरी (Madras Govt.mss. cat. vol. V p. 2212, vol. VI. p. 2308).

सत्क्रियासारदीपिका by गोपालभट्ट for वैष्णवस. He wrote हरिमक्तिविलास also. Flourished about 1500-1565 A. D. Names भवदेव, अतिरुद्ध, भीम, गोविन्दानन्द and नारायण.

सत्यव्रतस्मृति m. in कालविवेक of जीधृत, अपराके, स्मृतिच, श्राद्धतत्त्व.

सत्संप्रदायप्रदीपिका or संप्रदायप्रदीप- an account of the principal वैष्णव teachers.

सत्संप्रदायप्रदीपिका by गदाधर.

सत्स्मृतिसार by जानकीराम सार्वभौम on तिथि, प्रायश्चित्त &c. N. (new series) vol. II. p. 210.

सदाचार.

सदाचारक्रम by रामपति.

सदाचारक्रम attributed to कृतिष्ठ.

सदाचारचन्द्रिका (D. C. ms. No. 108 of 1869-70 copied in संवत् 1787 माघ i. e. February 1731 A. D.). Inculcates कृष्णभक्ति. Mentions रूपगोस्वामी, सनातनगोस्वामी, रामार्चनचन्द्रिका, हरिमक्तिविलासटीका, हरिमक्तिछोदय and its टीका.

सदाचारचन्द्रोदय- vide आचारचन्द्रोदय alias साधवप्रकाश.

सदाचारनिर्णय by अनन्तभट्ट.

सदाचारप्रकरण by शङ्कराचार्य (for योगिन्).

सदाचारहस्य by अनन्तभट्ट, son of दाईभट्ट, composed at Benares at the desire of संग्रामसिंह, son of अमरेश, son of जयसिंह. About 1715 A. D. (vide Stein's cat. p. 317-318).

सदाचारविवरण by शङ्कर.

सदाचारसंग्रह by गोपालन्यायपञ्चानन.

सदाचारसंग्रह by वेङ्कटनाथ. Vide under स्मृतिरत्नावलि.

सदाचारसंग्रह by शङ्करभट्ट, son of नीलकण्ठभट्ट (I. O. cat. p. 590 No. 1800). Probably a spurious work. In N. vol. I p. 103 author's name is wanting, though the first verse is same as in I. O. cat. p. 590.

सदाचारसंग्रह by श्रीनिवासपण्डित in three काण्डs on आचार, व्यवहार and प्रायश्चित्त.

सदाचारसमुद्दि.

सदाचारस्मृति by आनन्दतीर्थ. In 40 verses.

C. by वृहति, pupil of मध्व. Baroda O. I. No. 1884.

C. by रामाचार्य. Baroda O. I. No. 2619.

सदाचारस्मृति by नारायणपण्डित, son of विश्वनाथ. In Bik. cat. p. 449 the work is styled स्मृतिटीका. So also in Stein's cat. p. 107.

सदाचारस्मृति by राघवेन्द्रयति on आह्निक (C. P. cat. 6193).

सदाचारस्मृति by श्रीनिवास (C. P. cat. 6192).

सदाचारस्मृतिव्याख्या क्षीरसिन्धु (Baroda Oriental Institute No. 1880). Mentions प्रयोगपारिजात.

सद्धर्मचन्द्रोदय m. in अहल्याकामधेनु.

सद्धर्मचिन्तामणि m. in आचारमयूख.

सद्धर्मतत्त्वाख्याह्निक by हरिप्रसाद, son of गङ्गेश of मथुरा. In 62 verses. He wrote आचारतत्त्व also.

सद्वृत्तरत्नमाला.

सनत्कुमारसंहिता m. in त्रिस्थलीसेतु and नि. सि.

संतानदीपिका- gives astrological reasons for a man's being issueless.

संतानदीपिका by केशव.

संतानदीपिका by महादेव.

संतानदीपिका by हरिनाथाचार्य.

सद्धर्मस्मृतिका com. on हारलता q. v.

संध्याकारिका by सर्वेश्वर, son of लीलाधर.

संध्यात्रयभाष्य by परशुराम (Baroda O. I. 6463). Also called द्विजकल्पलता.

संध्यादिब्रह्मकर्मन्.

संध्यानिर्णय.

संध्यानिर्णयकल्पवल्ली by कृष्णपण्डित, son of रामपण्डित and लक्ष्मी in four गुच्छs. Hultsch R. I. No. 442 extract p. 80.

संध्यापद्धति m. in आह्निकतत्त्व of रघु.

संध्याप्रयोग N. vol. X. p. 343.

संघमरत्नप्रदीप by आशाधरभट्ट in 3 किरणs. Baroda O. I. No. 29.

संध्यावन्दनभाष्य or संध्याभाष्य by आनन्दतीर्थ.

संघ्यावन्दनभाष्य by कृष्णपण्डित, son of राघवदेवज्ञ, in four chapters (BBRAS. cat. p. 237).

संघ्यावन्दनभाष्य by कृष्णपण्डित, son of रामभट्ट and लक्ष्मी, and pupil of मुकुन्दाश्रम and कृष्ण. Hultzsch's R.I.p. 58. This is also called संघ्यावन्दनपद्धति. Pr. in Ānan. P.

संघ्यावन्दनभाष्य by चौण्डपार्थ, son of चित्रपार्थ and कामाख्या (for आश्व-लायनीय); composed at request of चाण्डिगि, son of भाव.

संघ्यावन्दनभाष्य by तिमैलयज्यन् or तिरुमल^०.

संघ्यावन्दनभाष्य by नारायणपण्डित, who composed 60 works.

संघ्यावन्दनभाष्य by रामाश्रमवति, pupil of महादेव; composed at Benares in शके 1574 (1652-53 A. D.).

संघ्यावन्दनभाष्य by विपारण्य (on कर्मेविसंघ्या and तैत्तिरीयसंघ्या).

संघ्यावन्दनभाष्य by वेङ्कटाचार्य (on कर्कसंघ्या).

संघ्यावन्दनभाष्य by व्यास, pupil of कृत्तिह. Stein's cat. p. 256.

संघ्यावन्दनभाष्य by शङ्कराचार्य?

संघ्यावन्दनभाष्य by शत्रुघ्न (Ulwar cat. No. 1514).

संघ्यावन्दनभाष्य by श्रीनिवासतीर्थ.

संघ्यावन्दनमन्त्र- there are several works with this title for the followers of the different Vedas.

संघ्यामन्त्रव्याख्या ब्रह्मप्रकाशिका by बन-मालिभिर, pupil of भट्टोजि. Stein's cat. p. 256. About 1650 A. D.

H. D. 83.

संघ्यातन्त्रदीप by आकाशरभट्ट (Baroda O. I. No. 29).

संघ्यावन्दनविवरण- from the द्विज-कल्पलता.

संघ्याविशिमन्त्रसंस्कृतटीका by रामानन्द-तीर्थ.

संघ्यासूत्रप्रवचन by हलायुध.

संघ्यासकर्मकारिका.

संघ्यासंग्रहणपद्धति by आनन्दीर्थ, son of जनार्दनभट्ट.

संघ्यासंग्रहणपद्धति by शङ्कराचार्य.

संघ्यासंग्रहणपद्धति attributed to झौनक

संघ्यासंग्रहणतन्त्रमाला by भीमाशङ्कर-हार्मन् (Baroda O. I. 12305).

संघ्यासंग्रहापद्धति alias संघ्यासंग्रहण alias सप्तसूत्री ascribed to शङ्कराचार्य (on rites when a person enters order of संघ्यास).

संघ्यासदीपिका by अग्निहोत्रिगोपीनाथ (Baroda O. I. 10057).

संघ्यासदीपिका by सच्चिदानन्दाश्रम pu-
pil of कृत्तिहाश्रम (Ulwar cat. ex-
tract 363).

संघ्यासधर्मसंग्रह by अष्ट्युताश्रम.

संघ्यासनिर्णय by पुरुषोत्तम.

संघ्यासनिर्णय by बह्मभाचार्य in verse.

C. by same.

C. विवरण by पुरुषोत्तम, son of पीतान्तर. D. C. ms. No. 175 of 1884-86.

C. by रघुनाथ, pupil of विठ्ठलदीक्षित, BBAS. cat. vol. II p. 327.

C. by विठ्ठलेश.

संघ्यासंपदमञ्जरी by वरदराजभट्ट.

संन्यासपद्धति m. in नि. सि., आन्ध्र-
मय्य.

संन्यासपद्धति by अच्युताश्रम.

संन्यासपद्धति by आनन्दतीर्थ, the
founder of the माध्वमत (1119-
1199 A. D.). Stein's cat. p. 318
for extract.

संन्यासपद्धति by निम्बार्कशिष्य.

संन्यासपद्धति by ब्रह्मानन्द. Baroda
O. I. No. 1676 is a संन्यासपद्धति
following ब्रह्मानन्दीयपद्धति.

संन्यासपद्धति by रुद्रदेव (extracted
from प्रतापनारसिंह).

संन्यासपद्धति ascribed to शाङ्कराचार्य
(I. O. cat. p. 521 No. 1642).

संन्यासपद्धति ascribed to शौनक (N.
vol. II. p. 101).

संन्यासभेदनिर्णय.

संन्यासपन्नावलि by पद्मनाभभट्टारक
(according to माध्व tenets).

संन्यासरीति.

संन्यासवरण by बल्लभाचार्य. N. vol. X.
p. 178.

संन्यासविधि by विष्णुतीर्थ (Baroda O.
I. 8512).

संन्यासाह्निक.

संन्यासिपद्धति (for वैष्णव) I. O.
cat. p. 523.

संन्यासिमरणोत्तरविधि Stein's cat.
p. 107.

संन्यासिसन्ध्या.

संन्यासिसमाराधन.

संन्यासिसापिड्यविधि by वेदान्तरामानुज
तातदास, on the ascetic's son per-
forming सपिण्डीकरण for his
father.

सन्मार्गकण्ठकोद्धार by कृष्णतात (on the
necessity of सपिण्डीकरण for प्रपञ्च).

सन्मार्गकण्ठकोद्धारसण्डन (Madras
Govt. mss. cat. vol. VI p. 2314
No. 3093).

सपिण्ढनिर्णय.

सपिण्डीकरण.

सपिण्डीकरणक्षण्डन.

सपिण्डीकरणविधि.

सपिण्डीकरणश्राद्ध.

सपिण्डीकरणान्तकर्म.

सपिण्डीकरणान्वष्टका.

सपिण्डीश्राद्ध by रघुवर (C. P. cat.
No. 6221).

सप्तपाक्यज्ञभाष्य.

सप्तपाक्यज्ञशेष. Divided into four
प्रश्न, each प्रश्न being divided into
10 अध्याय. N. vol. II. pp. 122-
125.

सप्तपाकसंस्थाविधि by दिवाकर, son of
महादेव, on श्रवणाकर्म, सर्पबलि, आ-
श्वयुजी, आश्रयण, अष्टका and पार्वण-
श्राद्ध. Names हेमाद्रि and कौस्तुभ.

सप्तमटान्नायिक- vide मटान्नायादिविचार.
सप्तर्षिमत or- स्मृति m. in नि. सि.

सप्तर्षिसंमतस्मृति in 36 verses (I. O.
cat. p. 402). The seven sages
are नारद, वसिष्ठ, कौशिक, पैङ्गल,
गर्ग, कश्यप, कण्व.

सप्तर्षिस्मृतिसंग्रह.

सप्तव्यसनकथासप्तचय by सोमकीर्ति
आचार्य (N. VIII. p. 144).

सप्तसंस्थाप्रयोग by अनन्तदीक्षित, son
of विश्वनाथ, surnamed यज्ञोपवीत.

सप्तसंस्थाप्रयोग by बालकृष्ण, son of
महादेव.

सतसंस्थाप्रयोग from the राजधर्मकौस्तुभ
of अनन्तदेव.

सतसंस्थाप्रयोग from the प्रयोगरत्न of
नारायणभट्ट.

सप्तसूत्रसंन्यासपद्धति. Rules for ordi-
nation of sannyāsins and for
the ten orders (तीर्थ, आश्रम,
अरण्य, गिरि, पर्वत, सागर, सरस्वती,
भारती and पुरी) and account of
the ten great teachers from ब्रह्मा
to शंकराचार्य and the latter's
disciples. N. vol. VI. p. 295.

समापतिलक्षण.

समयकमलाकर by कमलाकर.

समयकल्पतरु by पन्तोनीभट्ट, son of
लक्ष्मणभट्ट. Vide Bk. cat. p. 451
(which gives only एकादशीनिर्णय
out of it).

समयनय by विश्वेश्वर, son of दिनकर,
for शम्भुराज (the Maratha king
Sambhaji) in 1681.

समयनिर्णय by अनन्तभट्ट on times
proper for religious rites; ms.
(N. vol. VIII. p. 205) dated
śake 1602 (1680-81 A. D.).

समयनिर्णय—the 5th part of the प्रताप-
मार्तण्ड by रामकृष्ण, son of साधव,
son of नारायण of the पराशरगोत्र.
Composed at the order of king
प्रताप(रुद्रदेव). About 1500-
1525 A. D.

समयप्रकाश by छकुन्दलाल.

समयप्रकाश by रामचन्द्रयज्वन्. Vide
N. vol. VIII. p. 213.

समयप्रकाश by विष्णुशर्मा described as
स्वराट्सम्राट्गणितचिन्त्यपतिमुद्रायाज्ञिक.

It is a part of a digest called
कीर्तिप्रकाश; composed by order
of कीर्तिसिंह, son of कनकसिंह, born
in गौर family. His विरुद्स are
'कोदण्डपरशुराममानोन्नत' which are
the same as those of मदनसिंहदेव
under whom मदनरत्न was com-
piled. It is probably this work
that is mentioned by आनन्दक्रिया-
कौस्तुभ, मलमासतत्त्व of रघु as
समयप्रकाश.

समयप्रदीप by विठ्ठलदीक्षित (C. P.
cat. 6284).

समयप्रदीप by श्रीदत्त. Vide sec. 89.

C. जीर्णोद्धार by मधुसूदनडकुर्.

समयप्रदीप by हरिहरमठ्ठाचार्य, compos-
ed in śake 1481 (शके महीमङ्गल-
वेदचन्द्रसंस्थापते) i. e. 1559-60 A.D.
Doubtful whether he was father
of रघु०. N. vol. III. pp. 55-56 and
Baroda O. I. No. 10120. It
deals with astrological सुहृत्त for
religious rites.

समयमनोरमा (C. P. cat. 6286).

समयमयूख or कालमयूख by नीलकण्ठ.
Vide sec. 106. Pr. by Mr. Ghar-
pure.

समयमयूख by कृष्णभट्ट.

समयरत्न by मणिराम.

समयालोक by पद्मनाभयभट्ट. Vide दुर्गा-
वतीप्रकाश.

समयोद्घोत—part of मदनरत्न.

समरसार by रामचन्द्र, son of सूर्यदास.
Deals with astrological calcu-
lations from names of bellige-
rents &c.

C. by भरत younger brother of author. Stein's cat. p. 174.

C. by शिवदास, son of सूर्यदास and विशालाक्ष. He calls the author his गुरु. N. II. pp. 204-206.

समस्तकालनिर्णयाधिकार.

समानप्रवरग्रन्थ- Stein's cat. p. 107.

समावर्तनकालप्रायश्चित्त.

समावर्तनप्रयोग by क्यामलन्दर.

सहृदायप्रकरण by जगन्नाथशरि.

सहृदकरभाष्य on आर्द्धसूत्र m. in आह्निकतत्त्व, आर्द्धतत्त्व of रघु०.

सहृदपानमीमांसा.

संप्रदायप्रदीप by गदहिचेदित्र; composed at मुन्दावन in संवत् 1610 (1553-4 A. D.); in five प्रकरण; gives परम्परा of विष्णुभक्तिमार्ग from उपरोक्तम, ब्रह्मा, नारद, कृष्णद्वैपायन, ह्यक; speaks of the तिरोधान of the path and then of बल्लभ, his son विट्ठल, his sons गिरिधर and others who were living when work was composed; mentions the five things (वस्तुपञ्चकं) on which बल्लभ dwelt (viz. गुरु-सेवा, भागवतार्थ, भगवत्स्वरूपनिर्णय, भगवत्सेवा, नैरपेक्ष्य); narrates stories of कुमारपाल and हेमचन्द्र, शाङ्कराचार्य and छुरेश्वर, मध्वाचार्य, रामानुज and निम्बार्क and of birth of बल्लभ while his parents were running away from Kāśī. D. C. ms. No. 176 of 1884-86.

संवन्धगणपति by गणपति रावल, son of हरिशङ्करशरि, on auspicious times for marriage, forms of marriage etc. About 1685 A. D.

संवन्धबुद्धाणि Anō.; on prohibited degrees of relationship in marriage

संवन्धतत्त्व m. in नि. सि.

संवन्धनिर्णय by गोपालन्यायप्रधान-भट्टाचार्य on relationship that allowed or disallowed marriage between the parties (such as सविण्ड, समावोदक, सगोत्र, समान-प्रवर, बान्धव).

संवन्धप्रदीपिका by विद्यानिधि (Baroda O. I. 10106).

संवन्धरहस्य m. in स्थितिरत्नावली.

संवन्धविवेक by भवदेवभट्ट m. in उद्गाहतत्त्व and संस्कारतत्त्व. Vide sec. 73.

संवन्धविवेक by शूलपानि; m. by रघु० in स्तुतितत्त्व, who mentions a परिशिष्ट thereto in संस्कारतत्त्व. Vide sec. 95 and N. (new series) vol. I preface p. X.

संवन्धविवेकपरिशिष्ट of धनञ्जय m. in उद्गाहतत्त्व and संस्कारतत्त्व (p. 891 of रघु०). This is probably a परिशिष्ट to भवदेव's work.

संवन्धव्यवस्थाविकाश or उद्गाहव्यवस्था (N. II. p. 334, different from उद्गाहव्यवस्था above).

सरटपतनशास्त्र.

सरला (seems to be a भाष्य on गो-मिलयज्ञ) m. by रघु० in उद्गाहतत्त्व, एकादशीतत्त्व and छन्दोगटोपोत्सर्गतत्त्व.

सरस्वतीदशश्लोकी.

सरस्वतीविलास by प्रतापरुद्रदेव of the गजपति dynasty of Orissa. Vide sec. 100.

सरोजकलिका by भास्वत्कविरत्न. Contains dissertations on topics of धर्म such as आशु, आशौच, छुत्ति, गोत्र for purposes of marriage. Mitra regards it as ancient, as it names no work (N. vol. VI. p. 39).

सरोजसुन्दर or स्मृतिसार by कृष्णभट्ट. Ulwar cat. extract No. 370. Peterson seems to be wrong in saying that सरोजसुन्दर is the author (Ulwar cat. No. 1537).

सर्पयलि.

सर्वतीर्थयात्राविधि by कमलाकर.

सर्वदेवताप्रतिष्ठासारसंग्रह.

सर्वदेवप्रतिष्ठाकर्म.

सर्वदेवप्रतिष्ठाप्रयोग by माधवाचार्य. N. (new series) vol. III p. 219.

सर्वदेवप्रतिष्ठाविधि by a son of राम-चन्द्रदीक्षित.

सर्वदेवस्मृतिप्रतिष्ठाविधि.

सर्वधर्मप्रकाश by शङ्करभट्ट, son of नारायणभट्ट. Vide धर्मप्रकाश.

सर्वधर्मप्रकाशिका of बल्लभ in 426 verses on रामभक्ति in various months and तिथिs and connected festivals and rites such as मदनोत्सव on चैत्रद्वादशी, क्षीराक्षि-हायनोत्सव on आषाढशुक्लद्वादशी, छुद्राधारणविधि, चातुर्मास्यव्रतविधि (D. C. ms. 331 of 1887-91).

सर्वधराणसार by शङ्करानन्द.

सर्वधराणार्थसंग्रह by वेङ्कटराय.

सर्वप्रायश्चित्तप्रयोग by अनन्तदेव.

सर्वप्रायश्चित्तप्रयोग by बालशास्त्रिण or बालहरि, son of शेषभट्ट, son of

नारायणभट्ट कागलकर. Wrote under Tanjore king, Śarabha, son of Tulaja.

सर्वप्रायश्चित्तक्षण.

सर्वव्रतोद्यापन by अनन्तदेव.

सर्वव्रतोद्यापनप्रयोग.

सर्वशान्ति.

सर्वशान्तिप्रयोग- quotes हेमाद्रि (Bik. cat. p. 459).

सर्वशास्त्रार्थनिर्णय by कमलाकर. Vide BBRAS. cat. p. 238 No. 744 (ms. dated śake 1637) and Bik. cat. p. 459.

सर्वसंस्कारसंग्रह m. in नि. सि.

सर्वसारसंग्रह by भट्टोजि. Between 1600-1650.

सर्वस्मृतिसंग्रह by सर्वक्रतुवाजपेययाजिन्.

सर्वाग्रयणकालनिर्णय.

सर्वाशुतशान्ति.

सर्वादिशान्ति.

सर्वोपयुक्तकारिका- Ano. ; in 14 verses on आशु,

C. Ano. (by one familiar with Marathi as he translates कोद्रव as पाकड, यावनाल as जोषठा, राजमाष as अलसंदा). Ms. in Bhadkamkar collection. The colophon at end says that कारिकाs follow भट्टोजि's work. The first verse on तिलतर्पण-निषिद्धदिन is ओमेके भृगुजे मघासहनि-शासतम्पनङ्गाहया नन्दाजन्मदिनेष्ट सं-धिद्युल नो तर्पणं स्यात्तिलैः। नोद्वाहव्रत-चौलहृष्टिष्टु समार्थार्थैकमासं क्रमान्मो हुष्येष्टु घृतो महालयगयाउण्याहतीर्था-दिष्टु ॥

सहगमनविधि or सतीविधान ascribed to गोविन्दराज (I. O. cat. p. 578 No. 774). In 66 verses.

सहगमनश्राद्ध.

सहचारविधि on ceremonies performed when a wife burnt herself on her husband's pyre.

सहचारविधि or सहगमनविधि- D. C. Ms. No. 183 of 1884-86 is dated संवत् 1686.

सहस्रचण्डीविधान by कमलाकर.

सहस्रचण्डीविधि (Ulwar cat. 1528, extract 365).

सहस्रचण्डीशतचण्डीविधान.

सहस्रचण्डीयाविधि by कमलाकर, son of रामकृष्ण. Refers to निर्णयसिन्धु as his own work (N. IX. pp. 203-204). About 1612 A. D.

सहस्रभोजनविधि. Stein's cat. p. 107.

सहस्रभोजनसूत्रव्याख्या by भास्करराय, son of गम्भीररायदीक्षित (Ulwar cat. extract 28). The original sūtras are बोधायन's.

सहानुमरणविधेय by अनन्तराम विद्याधारीश, son of रामचरण न्यायालङ्कार. Mentions द्युहितस्त्व, विद्याधरङ्गारणव. About 1800 A. D. (N. vol. VII. p. 223).

सहृदय by हरि on आचार. N. vol. VII. p. 281.

साधत्तरिकश्राद्ध.

साधत्तरिकैकोद्विष्टश्राद्धप्रयोग according to यजुर्वेद. N. II. p. 66.

सागर- several works are so called viz. अद्भुतसागर, दानसागर, स्मृति-सागर.

सागरधर्मोद्भूत.

सागरसंहिता m. by हेमाद्रि II. p. 852.

साग्निकविधि rules for funeral ceremonies of agnihottrins.

सांख्यायनगृह्यसूत्र- vide शाङ्खायनगृह्यसूत्र.

सांख्यायनगृह्यसंग्रह by बाह्यदेव. Vide शाङ्खायन^०; (pr. in Ben. S. series).

साधनचन्द्रिका by केशवेन्द्रस्थामी on observances of वैष्णवस.

साधनीद्वादशी (Burnell's Tanj. cat. p. 110 b).

साधारणप्रायश्चित्तसंग्रह.

साधारणव्रतप्रतिष्ठाप्रयोग- according to यजुर्वेद (N. II. p. 632).

सापिण्डीमञ्जरी by नागेश.

सापिण्ड्यकल्पलता or- लतिका by सदाशिवदेव alias आपदेव, son of श्रीपति, son of नीलकण्ठ, in 24 verses (or 25 in some mss.), on सापिण्ड्य for marriage. He was a resident of देवालयपुर (D. C. ms. 613 of 1882-83 copied in śake 1760). The author was pupil of चिह्नल. The work takes सपिण्ड to mean connected by particles of the same body. Vide N. (new series) vol. III preface pp. VIII-IX and p. 222 where the verses are said to be 36.

C. by नारायणदेव, son of रामकृष्ण, son of सदाशिवदेव (pr. in सरस्वती-भवन series, 1927, with text). He was the author's grandson and pupil of नागेश. Mentions नरहरि-सत्तर्पि, वीरमित्रोदय, सापिण्ड्यप्रदीप of his teacher नागेश, द्वैतनिर्णय.

सापिण्ड्यचतुर्विंशका of धरणीधर, son of रेवाधर (Baroda O. I. 12783).

सापिण्ड्यदीपिका by नागेश. Same as सापिण्ड्यमञ्जरी or सापिण्ड्यनिर्णय.

सापिण्ड्यदीपिका or सापिण्ड्यनिर्णय by श्रीधरभट्ट (Bhadrakamkar collection). Mentions प्रवरनिर्णय. Probably it is this that is mentioned in नि. सि. He was the grand-uncle of कमलाकर and so flourished about 1520-1580 A. D. D. C. ms. 208 of A 1882-83 is called अनुकल्प सापिण्ड्यनिर्णय and discusses certain views of श्रीधर about तृतीय कन्यापरिणयन. D. C. Ms. 129 of 1895-98 is dated संवत् 1647 (1590 A. D.).

सापिण्ड्यनिर्णय by नागोजिभट्ट. Names मन्दपण्डित, अनन्तदेव, गोविन्दाणीय, बाह्यदेवभट्ट (ms. in Bhadrakamkar collection dated śake 1725).

सापिण्ड्यनिर्णय of भट्टोजि. D. C. Ms. No. 622 of 1883-84 begins 'अथ सप्तमीपञ्चमीनिर्णय'.

सापिण्ड्यनिर्णय by रामकृष्ण (C. P. cat. No. 6378-80).

सापिण्ड्यनिर्णय by रामभट्ट (Baroda O. I. 5032).

सापिण्ड्यनिर्णय by श्रीधरभट्ट; m. by च. म. The same as सापिण्ड्यदीपिका (D. C. ms. 128 of 1895-98).

सापिण्ड्यप्रदीप of नागेश; m. in cōm. on सापिण्ड्यकल्पलतिका. Pr. by Mr. J. R. Gharpure.

सापिण्ड्यमीमांसा m. in नि. सि. Probably the same as सापिण्ड्यदीपिका of श्रीधर.

सापिण्ड्यविचार by विश्वेश्वर alias नागाभट्ट (Baroda O. I. 1947).

सापिण्ड्यविषय by गोपीनाथभट्ट.

सापिण्ड्यसार by धरणीधर, son of रेवाधर (Baroda O. I. 12784).

सापिण्ड्यश्राद्धविधि.

सामग्र्यतप्रतिष्ठा by रघुनन्दन.

सामग्र्यपोस्तर्गतत्त्व by रघु०. Vide वृषोत्सर्गतत्त्व above.

सामगाहिक- vide छन्दोगाहिक.

सामग्र्यपरिशिष्ट- vide गोभिलग्रहपरिशिष्ट.

सामग्र्यहस्तिसि by रुद्रकम्ब.

सामवेदीयवृत्तकर्म of भवदेव- vide कर्मावृत्तानपद्धति of भवदेव. Sec. 73.

सामवेदीयसंस्कारपद्धति by धीरेश्वर, son of देवादित्य. N. (new series) vol. III. p. 221. About 1300 A. D.

सामान्यक्रमश्रुति.

सामान्यप्रवृत्तक (part of त्रिरथलीसेतु).

सामान्यहोमपद्धति.

सायणीय- m. in नि. सि. This is probably the प्रायश्चित्तहृदयानिधि of सायण.

सायंप्रातरौपासन.

सारग्राहकर्मविपाक. Composed by the eldest son of काह्लदेव, son of पद्मनाभ, a नागरब्राह्मण and compiled in संवत् 1440 (1384 A. D.) at मन्दपद्मनगर under the patronage of कर्णसिंह, minister of king दुर्गसिंह, son of मङ्गलचपाळ. Author says he bases his work on कर्मवि-

पाक of मौलिंगिहृष or मौलिगि^०, from which he borrowed matter of the extent of 1200 श्लोक, while his own work extends to 4900 श्लोक units, the author borrowed 276 श्लोक units from विज्ञानेश and 500 from दौषायन. There are 55 प्रकरणस and 45 अधिकारस. Vide I.O.cat. p. 573 No. 1767, Baroda O. I. No. 9459 and 9082 and Bhandarkar's Report for 1882-83 p. 63. There are quotations from दानखण्ड and आचारदीपक. The Baroda Ms. 9082 was copied in संवत् 1496 (1439 A.D.).

सारमञ्जरी- com. on छन्दोगपरिशिष्ट-प्रकाश by श्रीनाथ.

सारसंग्रह- vide under चाणक्यनीति.

सारसंग्रह m. in मद्. पा., तिथितत्त्व, दीक्षातत्त्व, मलमासतत्त्व of रघु^०, सं. क्रौ.

सारसंग्रह. Ano. on auspicious and inauspicious days for religious rites in 881 verses. Ms. (I. O. cat. p. 535 No. 1679) dated संवत् 1774 (1717-18 A. D.).

सारसंग्रह by छरारिभट्ट.

सारसंग्रह by राघवभट्ट m. in मलमास-तत्त्व of रघु^०.

सारसंग्रहदीपिका by रामप्रसाददेवशर्मन्.

सारसंग्रह by शम्भुदास.

सारसमुच्चय m. in हेमाद्रिदानखण्ड and शूलपाणि's दुर्गास्तवविवेक.

सारसागर.

साराधेयचतुष्टय by वरदाचार्य.

सारावलि m. by अपराक^० p. 872 (on त्रिषुष्करयोग). Probably an astro-

logical work, such as that of कल्याणवर्मन्, which is mentioned even by Alberuni and so was earlier than 1000 A. D.

सारावलि- vide स्मृतिसारावलि.

सारासारविवेक.

सारोन्दार (com. on त्रिशच्छ्लोकीविवरण) by शम्भुभट्ट.

सिंहस्थपद्धति- (on merit by bathing in गोदावरी when Jupiter is in Leo). N. vol. X. p. 348. Based on हेमाद्रि.

सिद्धान्तचिन्तामणि m. by रघु^० in मलमासतत्त्व.

सिद्धान्तज्योत्स्ना by धनिराम (C. P. cat. 6521).

सिद्धान्ततत्त्वविवेक by कमलाकर. Vide तत्त्वविवेक.

सिद्धान्ततिथिनिर्णय by शिवनन्दन (C. P. cat. 6522).

सिद्धान्तनिर्णय by रघुराम.

सिद्धान्तरीतुष by चित्रपति written for Colebrooke.

सिद्धान्तविन्दु on ब्राह्म (Burnell's Tanj. cat. 143 b).

सिद्धान्तमञ्जरी- vide दत्तसिद्धान्तमञ्जरी.

सिद्धान्तशिरोमणि by मोहनमिश्र.

सिद्धान्तशेखर m. in the प्रयोगरत्न of नारायणभट्ट and मठप्रतिष्ठातत्त्व of रघु^०. Probably a तान्त्रिक work. Earlier than 1500 A. D.

सिद्धान्तशेखर by विश्वनाथ, son of भास्कर.

सिद्धान्तसन्दर्भ m. by रघुनन्दन in मल-मासतत्त्व.

सिद्धान्तसुधोदर m. in सृष्टिसारोदर
of विश्वेश्वर.

सीमन्तकर्मपद्धति.

सीमन्तनिर्णय.

सुकृत्यप्रकाश by ज्वालात्मायमिश्र on
आचार, आशौच, आन्ध and अस्-
त्यग्रह (acceptance of gifts from
improper persons). N. vol. II.
p. 136 ..

सुगतिसोपाय by गणेश्वरमन्त्रिण, son of
देवादित्य. He was uncle of चण्डे-
श्वर. Vide pp. 370-371 above.
Author styles himself महाराजा-
धिराज and says he was assisted
by देवादित्यसांधिविग्रहिक (his
father); m. by रघु in सुद्धितरु
and by रुद्रधर. About 1st half of
14th century.

सुज्ञानदुर्गोदय by विश्वेश्वर alias सागा-
मधु, son of दिनकरभट्ट, on 16
संस्कारस. Composed about 1675
A. D. (Bik. cat. p. 475).

सुदर्शनकालप्रभा by रामेश्वरशास्त्री.

सुदर्शनमास्य- com. of सुदर्शनाचार्य on
आपस्तम्बयज्ञसूत्र; m. by भट्टोजि in
चतुर्विंशतिसंस्कृत्याख्यान, नि. सि.. Ear-
lier than 1550 A. D.

C. अण्डविला by महाविद्यातीर्थ;
m. in नि. सि.

सुदर्शनमीमांसाविवेक (Baroda O. I.
4085). Justifies तत्त्वक्रादिपञ्चा-
युधधारण by वैष्णवस; ms. copied
in संवत् 1834.

सुधीचन्द्रिका.

सुधीमयस.

H. D., 84.

सुधीविलोचन m. in आश्वप्रयोग of गो-
पालसुरि and in प्रयोगचन्द्रिका, in
वैष्णवप्रक्रिया.

सुधीविलोचन by वैदिकसार्वभौम.

सुधीविलोचनसार.

सुन्दरराजनीय m. in प्रयोगचन्द्रिका.

सुप्रभा- com. by अनन्त, son of सिद्धे-
श्वर, on the कृष्णभार्तण्ड of गोविन्द;
composed in 1692 A. D.

सुबोधिनी प्रयोगपद्धति- pr. in Kāśī S.
series (कृष्णयजुर्वेदीया and साम-
वेदीया).

सुबोधिनी (होमपद्धति) by अनन्तभट्ट
on the pacification of the नवग्रहस.

सुबोधिनी (com. on विश्वचन्द्रोदी) by
अनन्त, son of कमलाकर. 1610-
1660 A. D.

सुबोधिनी by महादेव.

सुबोधिनी by रत्नपाणिशर्मन्, son of
सञ्जीवेश्वर. Compiled under
orders of रुद्रसिंह of मिथिला. A
सृष्टि digest on ten संस्कारस, आन्ध,
daily religious duties. (N. VI.
p. 47).

सुबोधिनी com. on the मिताक्षरा by
विश्वेश्वरभट्ट. Vide sec. 93. Text
on व्यवहार and translation pr. by
Mr. J. R. Gharpure.

सुबोधिनी (प्रयोगपद्धति) by शिवराम,
son of विश्राम, for students of
सामवेद. Mentions his own कृत्य-
चिन्तामणि. About 1640 A. D.

सुमन्तुधर्मसूत्र- Vide sec. 29 and Tri.
cat. of Madras Govt. mss. for

1919-22 pp. 5160-62 for a prose सुमन्तुधर्मसूत्र.

सुमन्तुसूत्र m. by मिताक्षरा, अपराकं.

सूतकदीपिका- vide under त्रिशच्छ्लोकी.

सूतकनिर्णय (also called अष्टकाशौचभाष्य on the margin). The first verse is नाम्नः प्राग्दन्तजातेरुपनयनविधेराल्लवोहस्त्रिरात्र &c.'; ms. in Stein's cat. (p. 319) is dated संवत् 1466 (1409-19 A. D.).

सूतकनिर्णय of भट्टोजि, son of लक्ष्मीधर (in Bhadkamkar collection) Mentions माधव, हरदत्त, त्रिशच्छ्लोकी.

सूतकसार.

सूतकसिद्धान्त by देवयाशिक.

सुरसंक्रान्तिदीपिका by जयनारायणतर्कपञ्चानन.

सुरिसंतोष m. by रघु० in एकादशीतत्त्व and तिथितत्त्व.

सूर्यनमस्कारविधि.

सूर्यप्रकाश by हरिसामन्तराज, son of रुष्ण. A comprehensive digest on धर्मशास्त्र. Bik. cat. p. 475 contains only व्रतखण्ड.

सूर्यादिपञ्चायतनप्रतिष्ठापद्धति by दिवाकर, son of भारद्वाज महादेव, on the installation of सूर्य, शिव, गणेश, दुर्गा and विष्णु in a temple.

सूर्यार्च्यदानपद्धति by महादेवभट्ट.

सूर्यार्च्यदानपद्धति by माधव, son of रामेश्वर. About 1520-1580.

सूर्यार्णवकर्मविपाक (Ulwar cat. ex-tract No. 293) pr. in Bombay.

सूर्योदयनिबन्ध m. in धर्मप्रवृत्ति of नारायण.

सुतुयात्राविधि.

सौवकुम्भश्राद्ध.

सोमनाथीय by सोमनाथभट्ट, son of सुरभट्ट and younger brother of वेङ्कटाद्रियज्वर, of the नित्तल family.

सोमवारव्रतोपासन.

सोमवारामावात्यव्रतकालनिर्णय.

सोमशेखर (निबन्ध) m. in मलमास-तत्त्व of रघु०. सरस्वतीविलास p. 422 (Mysore ed.) quotes सोमशेखर on दायभाग.

सौभाग्यकल्पद्रुम by अच्युत (Baroda O. I. 1903.).

स्त्रीधननिर्णय.

स्त्रीधनप्रकरण.

स्त्रीधर्मकमलाकर of कमलाकरभट्ट, m. in विवादताण्डव.

स्त्रीधर्मपद्धति by अश्वक.

स्त्रीपुनरुद्वाहखण्डनमालिका by राघवेन्द्र.

स्त्रीशूद्रदिनचर्या.

स्थालीपाक (आपस्तम्बीय).

„ (आश्वलायनीय).

स्थालीपाकनिर्णय.

स्थालीपाकप्रयोग (आश्वलायनीय).

स्थालीपाकप्रयोग by कमलाकर. N. (new series) vol. III. p. 236.

स्थालीपाकप्रयोग by नारायण.

स्थावरप्राणप्रतिष्ठा.

स्थिरलिङ्गप्रतिष्ठा.

स्नानविधिसूत्रपरिशिष्ट or स्नानसूत्र or त्रिकण्डिकासूत्र by कात्यायन.

C. स्नानसूत्रपद्धति by कर्क.

- C. स्नानवृत्तदीपिका by गोपीनाथ,
son of महादेव. " " (हिरण्यकेशीय).
CC. by कृष्णनाथ.
C. by ङाग याज्ञिकचक्रचूडाचिन्ता-
मणि.
C. by त्रिमल्लतनय (केशव ?).
C. by महादेवप्रियेदित्र (N. vol.
VII. p. 304).
C. स्नानपद्धति or स्नानविधिपद्धति by
याज्ञिकदेव.
C. स्नानपद्धति by हरिजीवनमिश्र.
Says that he follows in this
work his भाष्य.
C. स्नानव्याख्या and पद्धति by
अतिनहोविहिरर.
स्मार्तकर्मसुष्ठानक्रमविषयण by चण्डूक.
(Baroda O. I. 296 dated संवत्
1593).
स्मार्तकुतूहल.
स्मार्तगङ्गापरी by गङ्गाधर (C. P. cat.
No. 6710).
स्मार्तदिनमणि (Mysore Govt. mss.
cat. p. 75).
स्मार्तदीपिका Ano.; follows आश्व-
लायन. Burnell's Tanj. cat. 139a.
स्मार्तपदार्थसंग्रह from प्रयोगपद्धति of
गङ्गाधर.
स्मार्तपदार्थानुक्रममणिका by द्वैपायनाचार्य
(Baroda O. I. 6986).
स्मार्तपरिभाषा m. in सन्ध्याभाष्य of
कृष्णपण्डित.
स्मार्तप्रदीपिका (Mysore Govt. mss.
cat. p. 75).
स्मार्तप्रयोग by चोपणभट्ट.
" (हिरण्यकेशीय).
C. वैजयन्ती.
स्मार्तप्रयोगकारिका.
स्मार्तप्रायश्चित्त by तिप्पाभट्ट, son of
रामभट्ट, son of बालम्भट्ट, surnamed
गह्वर.
स्मार्तप्रायश्चित्तप्रयोग or प्रायश्चित्तोद्धार by
दिवाकर, son of महादेव, son of
रामेश्वर, surnamed काल (काले in
Marathi). He was daughter's
son of रामकृष्ण, father of कमला
करभट्ट. About 1660-1680 A. D.
(BBRAS. cat. p. 238 No. 745).
स्मार्तप्रायश्चित्तविनिर्णय by वेङ्कटाचार्य.
स्मार्तप्रायश्चित्तोद्धार- same as स्मार्त-
प्रायश्चित्तप्रयोग and प्रायश्चित्तोद्धार
of दिवाकर.
स्मार्तमातृण्डप्रयोग by मातृण्डसोमयाजिन.
स्मार्तव्यवस्थाणव of रघुनाथसाध्विपौम,
son of मधुरेश, composed at the
order of king रत्नेश्वरराय, in Śāke
1583 (i. e. 1661-62 A. D.). Di-
vided into sections on तिथि,
संक्रान्ति, आशौच, द्रव्यशुद्धि, अधि-
कारि, प्रायश्चित्त, उद्वाह, दाय. (D.
C. ms. No. 305 of 1886-92 on
तिथि, N. II. p. 76 on उद्वाह, N.
I. p. 284 on दाय).
स्मार्तसहस्रचय of नन्दपण्डित, son of
देवशर्मन्. Vide sec. 105 p. 431.
Refers to दत्तकमीमांसा as his.
स्मार्तस्कटपद्धति of नारायणदीक्षित.
(C. P. cat. No. 6717).
मातृण्डचिन्त.

स्मार्तार्थानपद्धति by मोविन्द.

स्मार्तार्थानपद्धति of पीताम्बर, son of काश्यपाचार्य. (BBRAS. cat. p. 239 No. 747). Mentions मदनरत्न. Vide under धर्मोपनिषद्. Between 1500 and 1675 A. D.

स्मार्तार्थानपद्धति of अनन्तभट्ट, son of विश्वनाथ. Also styled अनन्तभट्टी. A manual of initiatory rites with the prayers required therein. Vide under प्रयोगरत्न. According to आश्वलायन. (I. O. cat. p. 515).

स्मार्तार्थानपद्धति from the प्रयोगरत्न.

स्मार्तार्थानपद्धति by शिवप्रसाद, son of श्री-निवास of पुष्करपुर (Baroda O. I. 11958). Ms. dated शके 1610. Mentions मदनरत्न, टोडरानन्द. Between 1580-1680 A. D. On आश्वलायनकाल, छहूतविचार, duties of अग्नि-होत्र, on difficult points about रजस्यला &c.

स्मृतिकल्पद्रुम by रुक्मं येहुभट्ट. Hultzsch R. I. No. 657.

स्मृतिकल्पद्रुम by छल्ल ईश्वरनाथ.

C. by author. Stein's cat p. 108.

स्मृतिकौस्तुभ by तिम्मणभट्ट (Baroda O. I. 2008 on आह्निक only).

स्मृतिकौस्तुभ by देवनाथठळर. A digest on चातुर्वर्ण्य, आचार, आह्निक, संस्कार, श्राद्ध, आशौच, दागभाग, व्रत, दान, उत्तर्ग. (N. vol. V. p. 237).

स्मृतिकौस्तुभ by मदनपाल. Sec. 93 pp. 383-384. Also styled. छहूत-धर्मोपनिषत्तोत्ती.

स्मृतिकौस्तुभ by रामकृष्णभट्टाचार्य (N. VI. p. 140).

स्मृतिकौस्तुभटीका by कृष्णनाथ.

स्मृतिकौस्तुभ of अनन्तदेव. Sec. 109. Divided into 12 दीधितिस.

स्मृतिकौस्तुभ by वेङ्कटाग्रि. Vide आशौच-निर्णय.

स्मृतिग्रन्थराज by सार्वभौम.

स्मृतिचन्द्र m. in संस्कारमयूख of सिद्धेश्वर.

स्मृतिचन्द्र by मधुदेवनाथालङ्कार, son of हरिहर, composed in 1720-22 A. D. and divided into 16 कलास on तिथि, व्रत, संस्कार, आह्निक, श्राद्ध, आचार, प्रतिष्ठा, वृषोत्सर्ग, परीक्षा, प्रायश्चित्त, व्यवहार, सुहृदयज्ञ, वेदमयू, मलिमयूख, दान, छद्दि. Mentions श्रीदत्त and संवत्सरप्रदीप. Imitates रघु०.

स्मृतिचन्द्रिका by आपदेवमीमांसक. On काल, मलमास, व्रत, आह्निक, विवाह and other संस्कार, स्त्रीधर्म, आश्रमधर्म, अश्वेष्टि, आशौच, श्राद्ध. (N. VI. 301).

स्मृतिचन्द्रिका by कुबेर (m. in दत्तचन्द्रिका).

स्मृतिचन्द्रिका by केशवादित्यभट्ट (Bik. cat. 465). This entry is wrong, as the introductory verses and the verses at the end show that this is the same as देवणभट्ट's work.

स्मृतिचन्द्रिका by देवणभट्ट, son of केशवादित्यभट्ट. Sec. 85 (pr. by Mr. Gharpure and in Mysore G. O. L. series).

सुतिचन्द्रिका by वामदेवबट्टाचार्य (N. IX. p. 137).

सुतिचन्द्रिका by वैदिकसार्यभौम.

सुतिचन्द्रिका by शुक्रदेवमिश्र, son of विद्वलमिश्र. On तिथिनिर्णय, शुद्धि, आशौच, व्यवहार. (I. O. cat. p. 471).

„ Ano. (N. vol. VIII. p. 153).

सुतिचन्द्रोदय by गणेशभट्ट (C. P. cat. No. 6723-24).

सुतिचरण by यवानीशङ्कर.

सुतिचिन्तामणि by गङ्गादिन्य or गङ्गाधर, son of गोपीनाथमिश्र. Mentions कल्पतरु, कामधेनु, हेमाद्रि, मदनरत्न, and is mentioned in सुसिंह-प्रसाद (I. O. cat. p. 444 on व्यवहार, which is 2nd परिच्छेद). About 1450-1500.

सुतिचिन्तामणिसंग्रह (Tri. cat. of Madras Govt. mss. for 1919-22 p. 4978 on आह्निक).

सुतिचूडामणि or- मणिसंग्रह of वरदाचार्य, of the वात्स्यगोत्र.

सुतितत्त्व of रघुनन्दन. It is the name of his digest containing 28 तत्त्वs. Sec. 102.

सुतितत्त्वप्रकाश by श्रीदेव.

सुतितत्त्वविनिर्णय of व्यवस्थार्णव by रामभद्र, son of श्रीनाथ आचार्यचूडामणि. Mentions शूलपाणि. 1500-1550 A. D. N. (new series) I. p. 413.

सुतितत्त्वविवेक by वर्षमानमहामहोपाध्याय, son of भवेश and गौरी and judge at the court of बैरवेन्द्र of मिथिला. About 1450-1500 A. D. On आचार, आह्निक, शुद्धि and व्यवहार. N. vol. V. p. 184.

सुतितत्त्वसार (B. O. cat. vol. I No. 440).

सुतितत्त्वामृत of वर्षमान, son of भवेश and गौरी. N. vol. VI. p. 12 contains शास्त्रिकपौष्टिकाञ्जलि. Dealing with rites for propitiating adverse deities and portents and for consecrating works of public utility. N. VI. p. 57 is styled तत्त्वामृतसारोद्धार (व्यवहाराञ्जलि) and in the concluding verses वर्षमान says that he composed four कृत्यस on आचार, आह्निक, शुद्धि and व्यवहार. So सुतितत्त्वविवेक and तत्त्वामृत are the same. It was completed under राम, son of बैरवेन्द्र.

सुतिदर्पण m. in आह्निककल्पलता, सुसिंह-प्रसाद, शूलकमलाकर, विधानपरिज्ञात. Earlier than 1500 A. D.

सुतिदर्पण (Baroda O. I. No. 10916 is an incomplete ms. in 598 verses). Names 36 सुतिकारस, कलिवर्ण्य (such as पुनर्विवाह).

सुतिदीपिका m. in सं. कौ., संस्कार-मण्डल of सिद्धेश्वर. Earlier than 1650 A. D.

सुतिदीपिका of वामदेव उपाध्याय on times for आह्निक and other rites (N. vol. V. p. 157 and VII. 125).

सुतिदुर्गमजनन by चन्द्रशेखर- vide दुर्गमजन.

सुतिनवनीत of वृषभाद्रिनाथ, son of नारसिंह, pupil of रामचन्द्र and श्रीनिवास.

स्मृतिनिबन्ध by दृसिहभट्ट. An extensive digest on धर्मलक्षण, वर्णाश्रम-धर्म, विवाहादिसंस्कार, सापिण्ड्य, आह्निक, आशौच, आह, दायभाग, प्रायश्चित्त (N. VIII p. 174).

स्मृतिपरिभाषा by वर्धमानमहामहोपाध्याय; contains general rules regarding ceremonial observances and proper seasons for them and on स्नान, ग्रहण, तिथिविधेय, दान &c. Names स्मृतिमहार्णव, हरिहरमिश्र ; m. in एकादशीतत्त्व of रघु०. About 1450-1500 A. D.

स्मृतिप्रकाश by भास्करभट्ट or हरिभास्कर-भट्ट, son of आयाजिभट्ट (or आपाजि-), son of हरिभट्ट (Bik. cat. p. 467 deals with portion on आह).

स्मृतिप्रकाश by बाह्यदेव रथ (one fascicule pr. in B. I. series) on कालनिरूपण, संवत्सर, संक्रान्ति. Mentions माघवाचार्पण and विषाकर-वाजपेयी. Later than 1500 A. D.

स्मृतिप्रदीप m. by हेमाद्रि (काल० p. 355).

स्मृतिप्रदीप by चन्द्रशेखरमहोपाध्याय on तिथि, आशौच, आह.

स्मृतिप्रदीपिका- vide धर्मदीपिका of चन्द्रशेखरवाचस्पति.

स्मृतिप्रदीपिका m. by भट्टोजि in his com. on चतुर्विंशतिमत.

स्मृतिप्रामाण्यवाद.

स्मृतिभास्कर m. by स्मृतिच०, प्रयोग-पारिजात of दृसिह, धर्मप्रवृत्ति, दृसिह-प्रसाद. Madras Govt. mss. cat. vol. V. p. 2043 Nos. 2786-87 contains portions on प्रतिधर्म and धृष्टधर्म from a स्मृतिभास्कर.

स्मृतिभास्कर by नीलकण्ठ (N. vol. V. p. 108). From the introductory verses it appears to be the शान्तिमधुसूय of नीलकण्ठ.

स्मृतिश्रुण by कोनेरिभट्ट, son of केशव. A digest of rituals for माध्व followers.

स्मृतिमञ्जरी by कालीचरणन्यायालङ्कार.

स्मृतिमञ्जरी by गोविन्दराज. Sec. 76 pp. 311-313.

स्मृतिमञ्जरी by रत्नधरमिश्र.

स्मृतिमञ्जरी Ano. (D. C. ms. No. 184 of 1884-86 on आह).

स्मृतिमञ्जूषा m. in कालदर्श, स्मृतिसार of हरिनाथ, छन्दोगाह्निक of श्रीदत्त. Earlier than 1300 A. D.

स्मृतिमहाराज by कृष्णराज (Baroda O. I. No. 8023). It mentions मदनरत्न. Begins with गोदान and ends with स्मृतिप्रतिष्ठापन. It is styled शूद्रपद्धति also.

स्मृतिमहार्णव Or स्मृतिमहार्णवप्रकाश m. by हेमाद्रि. Vide महार्णव and p. 308 above.

स्मृतिमहोदधि by परमानन्दचन, pupil of चिदानन्दब्रह्मेन्द्रसरस्वती.

स्मृतिमीमांसा by जैमिनि, m. by अपरार्क p. 206. A स्मृतिमीमांसा is m. in कालविवेक of जीवतवाहन, in the स्मृतिरत्नाकर of वेदाचार्य, by हेमाद्रि in व्रतखण्ड and परिशेषखण्ड and by दृसिहप्रसाद.

स्मृतिमुक्ताफल of वैद्यनाथदीक्षित. A very popular स्मृति digest in southern India. Printed several times in Southern India at Chidambā-

ram, 1908, Kumbhakonam &c.
On वर्णाश्रमधर्म, आह्निक, आशौच,
आद्य, द्रव्यशुद्धि, प्रायश्चित्त, व्यवहार,
काल. About 1600 A. D.

सुतिरत्नाकालसंग्रह by चिदम्बरेश्वर.

सुतिरत्नाकाली of कृष्णाचार्य, son of
कुमारसुतसिंहभट्ट, son of विजयान्द्रभट्ट;
in 10 प्रकरणS.

सुतिरत्न m. by कालादर्श, सं. कौ., संस्कार-
रमयुक्त of सिद्धेश्वर.

सुतिरत्न of रघुनाथभट्ट. Ms. (N. VII.
p. 253) is dated शके 1699.

सुतिरत्नकोश.

सुतिरत्नमहोदधि by श्रीपरमानन्दधन,
pupil of चिदानन्दब्रह्मेन्द्रसरस्वती.
Contains षट्कर्मविचार, आचार,
आशौच &c. Quotes माधवीय.
(Vide Madras Govt. mss. cat.
pp. 2055-57 Nos. 2802-4).

सुतिरत्नविवेक m. by चण्डेश्वर and
by रुद्रधर in his आद्यविवेक.
Earlier than 1300 A. D.

सुतिरत्नाकर by सातयार्य (Baroda O.
I. 9919).

सुतिरत्नाकर by ताम्रपर्णाचार्य.

सुतिरत्नाकर by भट्टोजि (On प्रायश्चित्त
and आशौच). Vide Mad. Govt.
mss. cat. vol. V. p. 2059 No.
2806.

सुतिरत्नाकर by विठ्ठल, son of केशव,
a resident of बिदुरपुर. Burnell's
Tanj. cat. p. 135a. From the
place of residence and contents,
it appears that this is the same
as the preceding.

सुतिरत्नाकर by विष्णुभट्ट, son of केशव,
residing at बिदुरपुर; on आह्निक, 16
संस्कारS, संक्रान्ति, ग्रहण, दान, तिथि-
निर्णय, प्रायश्चित्त, आशौच, नित्यनैमि-
सिक (vide D. C. ms. No. 52 of
1866-68). Bik. cat. p. 467
gives शिवभट्ट as father's name.

सुतिरत्नाकर by वेङ्कटनाथ, son of श्री-
रङ्गनाथाचार्य, son of सरस्वतीवल्लभ,
surnamed वैदिकसावैभौम. आह्निक
portion pr. Lakṣmiveṅkaṭeśvara
Press at Kalyan. Mentions
विज्ञानेश्वर, सुतिच०, असृण्डादर्श,
माधवीय, सुतिसारसमुच्चय and इति-
हाससमुच्चय. Also called सदाचार-
संग्रह.

सुतिरत्नाकर by वेदाचार्य in 15 chap-
ters on नित्यनैमित्तिकाचार, गर्भाधा-
नादिसंस्कार, तिथिनिर्णय, आद्य,
शान्ति, तीर्थयात्रा, भक्ष्याभक्ष्य, व्रत,
प्रायश्चित्त, आशौच, अन्यैष्टिकर्म;
written under patronage of
कामरूप king. Quotes मयदेश (on
प्रायश्चित्त), जीयतवाहन, सुतिमीमांसा,
सुतिसमुच्चय, आचारसागर, दान-
सागर, महाणव. It is this that is
probably m. in यदुर्वेदिसाधुतत्त्व
of रघु०. Between 1250-1500
A. D. I. O. cat. pp. 473-474,
N. VII. 45 (the colophon says
that the प्रायश्चित्त section is the
18th परिच्छेद).

सुतिरत्नावलि m. in नृसिंहप्रसाद, अन्त्ये-
ष्टिपद्धति of नारायणभट्ट, नि. सि.,
शुद्धिचन्द्रिका of नन्दपरिहृत.

सुतिरत्नावलि by मधुसूदनवीक्षित, son
of महेश्वर. (Bik. cat. p. 467
contains आद्य portion only).

स्मृतिरत्नावलि by रामनाथविद्यावाचस्पति.

Composed in 1657 A. D. ; vide under दायमागविवेक. Stein's cat. p. 109.

स्मृतिरत्नावलि by वेङ्कुराम. N. VII. p. 228.

स्मृतिरहस्य.

स्मृतिविवरण by आनन्दतीर्थ. Same as सदाचारस्मृति.

स्मृतिविवेक by मेधातिथि. Sec. 63 pp. 274-275.

स्मृतिविवेक by झलपाणि. Sec. 95.

स्मृतिव्यवस्था by चिन्तामणि न्यायवागीश-मठ्ठाचार्य of गौडदेश; ms. of शुद्धा-दिव्यवस्था (N. IV. 130) dated Śaka 1610 (1688-89 A. D.).

स्मृतिव्यवस्थार्णव (B. O. mss. cat. vol. I. No. 433).

स्मृतिशेखर or कस्तूरिस्मृति by कस्तूरि, son of नागय, on आचार. (Burnell's Tanj. cat. 136a).

स्मृतिसंस्कारकौस्तुभ. Probably the same as संस्कारकौस्तुभ of अनन्त-देव.

स्मृतिसंक्षेप by नरोत्तम on आशौच, सहमरण, षोडशदान. N. (new series) vol. II. p. 225 and vol. I. p. 414.

स्मृतिसंक्षेपसार by रमाकान्तचक्रवर्तिन, son of मधुसूदनतर्कवागीश. On उद्वाह, उद्वाहकाल, गोत्र, प्रवर, सपिण्ड, समा-नोदक &c. N. (new series) vol. II. p. 225.

स्मृतिसंग्रह or संग्रह. Vide sec. 54.

स्मृतिसंग्रह.

(1) by छलारि नारायण, m. by his son in स्मृत्यर्थसामर.

(2) by दयाराम.

(3) by नीलकण्ठ (D. C. ms. No. 373 of 1875-76).

(4) by रामभद्रन्यायालङ्कारमठ्ठाचार्य or नवहृषीक on अनुध्याय, तिथि, प्रायश्चित्त, ह्युद्धि, उद्वाह, सापिण्ड्य. Also called व्यवस्थाविवेचन or व्यवस्थासंक्षेप.

(5) attributed to सायण and माधव.

स्मृतिसंग्रह by वाचस्पति.

स्मृतिसंग्रह by विचारण्य (Hultsch R. I. No. 591.).

स्मृतिसंग्रह alias विचारण्यसंग्रह (in margin) - a large work in 7000 श्रृण्य (Baroda O. I. 11248).

स्मृतिसंग्रह by वेङ्कटेश. Is it same as स्मृतिरत्नाकर of वेङ्कटनाथ ?

स्मृतिसंग्रह by हरदत्त.

स्मृतिसंग्रह - same as परमेश्वरीवासाब्धि.

स्मृतिसंग्रह on व्यवहार (Cal. S. College ms. cat. vol. II. p. 137 No. 141).

स्मृतिसंग्रहस्तव्याख्यान - a com. on चतुर्विंशतिमत by रामचन्द्र, son of नारायणभट्ट (I. O. cat. p. 475). Seems to be the same as भट्टोजि's com. on चतुर्विंशतिमत.

स्मृतिसंग्रहसार of महेशप्रधानन, founded on रघुनन्दन's स्मृतितत्त्व. N. VI. p. 235.

स्मृतिसंग्रहचय (ms. in Bombay University Library) in about 500

verses on आह्निक, शौच, स्नान, एकादशी &c. Quotes गरुडपुराण.

सृष्टिसहस्रचय (from आचारतिलक or लघुआचारतिलक) in 321 verses on दन्तधावन, स्नान, संस्था, daily duties, श्राद्ध, एकादशी &c. (Baroda O. I. No. 7331).

सृष्टिसहस्रचय of विष्णेश्वर. It is said in JBORS. for 1927 parts III-IV p. VII. that it is this work that is m. in कालविवेक of जीवत^०, हेमाद्रि (कालनिर्णय) III. 2. 686, दिव्यतत्त्व of रघु^०, तिथिविवेक of झलपाणि.

सृष्टिसरोजकलिका by विष्णुशर्मन् in 8 sections (खण्ड) on स्नान, पूजा, तिथि, श्राद्ध, धृतक, दान, यज्ञ, प्रायश्चित्त. Enumerates 28 सृष्टिकारस by name (vide Tri. cat. Madras Govt. mss. for 1919-23 p. 4360 No. 2997).

सृष्टिसरोजसुन्दर or सृष्टिसार. Vide सरोजसुन्दर.

सृष्टिसर्वस्व by नारायण of कृष्णनगर in the Hughli District. (I. O. cat. p. 448). Earlier than 1675 A. D. He speaks of a क्षयमास as yet to occur in śake 1603 (1681 A. D.).

सृष्टिसार by कुरुकभट्ट; vide गोविन्दार्णव; m. in झलपाणि's हर्षोत्सवविवेक, शुद्धिकौस्तुभ of गोविन्दानन्द, प्रायश्चित्ततत्त्व of रघु^०.

सृष्टिसारसरार m. in प्रायश्चित्तसंग्रह of नारायणभट्ट and in मलमासतत्त्व of रघु^०.

A. B. 85.

सृष्टिसार by केशवशर्मन् in 1359 verses on rites to be performed on several तिथिs.

सृष्टिसार by नारायण.

सृष्टिसार by महेश. On impurity due to birth and death. N. vol. III. p. 48.

सृष्टिसार by लुकुन्दलाल.

सृष्टिसार by याज्ञिकदेव in 311 verses culled from सृष्टि on दायभाग, श्राद्ध, यज्ञोपवीत, मलमास, आचार, स्नान, शुद्धि, सापिण्ड्य, आशौच. D. C. ms. No. 181 of 1895-1902 is dated संवत् 1652 (1595-96 A. D.).

सृष्टिसार by यादवेन्द्रभट्ट on the performance of festivals and rites on certain तिथिs such as कृष्ण-जन्माष्टमी, रामनवमी, and on दुर्गोत्सव, श्राद्ध, आशौच, प्रायश्चित्त; m. in परमप्रभृति. I. O. cat. p. 477; N. vol. IV. p. 213 (ms. dated śake 1619).

सृष्टिसार by श्रीकृष्ण.

सृष्टिसार by हरिनाथ. Sec. 91. The work is also called सृष्टिसारसहस्रचय.

सृष्टिसार or आशौचनिर्णय-a com. on a work by वेङ्कटेश.

सृष्टिसारटीका by कृष्णनाथ.

सृष्टिसारप्रदीप m. by रघुनन्दन.

सृष्टिसारव्यवस्था by विद्यारत्नस्मार्तभट्ट-चार्य.

सृष्टिसारसंग्रह by कृष्णभट्ट.

सृष्टिसारसंग्रह by चन्द्रशेखरनाथस्वति.

सृष्टिसारसंग्रह by लुकुणोत्तमानन्द, pupil of परमहंसपूज्यानन्द, on आह्निक,

- शौच, स्नान, त्रिपुण्ड्र, क्रमसंन्यास, आशु, विरजाहोम, श्रीसंन्यासविधि, क्षौरपर्वनिर्णय, यतिपार्वणश्राद्ध.
- स्मृतिसारसंग्रह by महेश. Vide व्यवस्था-
सारसंग्रह.
- स्मृतिसारसंग्रह by याज्ञिकदेव. Seems
to be same as स्मृतिसार with
additions. Here the verses are
459. Vide D. C. ms. No. 344
of 1886-92.
- स्मृतिसारसंग्रह by वाचस्पति; men-
tions रघु० (I. O. cat. p. 450).
- स्मृतिसारसंग्रह by विद्यानन्दनाथ.
- स्मृतिसारसंग्रह by विन्धनाथ. Mentions
विज्ञानेश्वर, कल्पतरु, विद्याकरपद्धति.
(Tri. cat. of Madras Govt. mss.
for 1919-22 p. 4264 No. 2944).
- स्मृतिसारसंग्रह by वेङ्कटेश.
- स्मृतिसारसंग्रह by वैष्णवाथ.
- स्मृतिसारसङ्ख्यय on domestic obser-
vances; gives extracts from 28
sages on शौच, ब्रह्मचारि, आचार,
दान, द्रव्यशुद्धि, प्रायश्चित्त. Vide
I. O. cat. p. 477 No. 1556 and
Ulwar cat. extract 372, where
it is said to have been compil-
ed by धर्मशास्त्ररुचि (a lover of
धर्मशास्त्र).
- स्मृतिसारसङ्ख्यय by हरिनाथ. Same
as स्मृतिसार above.
- स्मृतिसारसर्वस्व by वेङ्कटेश. Same as
आशौचनिर्णय by वेङ्कटेश.
- स्मृतिसारसागर m. in लिखितस्व of रघु०.
- स्मृतिसारावलि m. in नि. सि.
- स्मृतिसारोद्धार vide चक्रनारायणीय-
निबन्ध. Pr. at Benares.
- स्मृतिसिद्धान्तसंग्रह by इन्द्रवत उपाध्याय.
- स्मृतिसिद्धान्तसङ्ग्रहा by रामचन्द्रबुध, a
com. on अथपञ्चपट्टि.
- स्मृतिसिन्धु by नन्दपण्डित. Vide sec.
105.
- स्मृतिसिन्धु by श्रीनिवास, pupil of
कृष्ण (Burnell's Tanj. cat.
p. 135a) for वैष्णवस.
- स्मृतिहृषाकर or वर्षकृत्यनिबन्ध by ओझा-
शङ्कर, son of हृषाकर. N. vol. IV
p. 271.
- स्मृतिहृषाकर of शाङ्करमिश्र. About
1600 A. D. (JBORS. for 1927
parts III-IV p. X).
- स्मृत्यधिकरण.
- स्मृत्यर्थनिर्णय (on व्यवहार).
- स्मृत्यर्थरत्नाकर alias स्मृत्यर्थसार.
- स्मृत्यर्थसागर by छद्धारि वृत्तिहाचार्य, son
of नारायण. Based on मध्वाचार्य's
सदाचारस्मृति; divided into four
तरङ्ग on आह्निक, काल, आशौच
and छुचि (Vide Bhandarkar's
Report for 1883-84 p. 52 and
BBRAS. cat. p. 239 No. 748
and Aufrecht's Oxf. cat. 285b).
He says मध्वाचार्य was born in
śake 1120. Mentions कमलाकर
and स्मृतिकौस्तुभ. Later than
1675 A. D.
- स्मृत्यर्थसार by नीलकण्ठाचार्य (C. P.
cat. No. 6733).
- स्मृत्यर्थसार by मुकुन्दलाल.
- स्मृत्यर्थसार by श्रीधर. Sec. 81.
- स्मृत्यर्थसारसङ्ख्यय (Baroda O. I.
4086) summaries of the views

- of 28 sages are given on शौच, आचमन, वस्त्रधारण, &c.; ms. dated संवत् 1743. The 28 sages are मनु, याज्ञवल्क्य, विश्वामित्र, अत्रि, कात्यायन, वसिष्ठ, व्यास, उशनस, गौधयन, दश, शङ्ख, लिखित, आपस्तम्ब, अगस्त्य, हारीत, विश्व, गोषिल, छमन्तु, मनुस्वार्यभुष, गुरु, नारद, पराशर, गर्ग, गौतम, यम, शातातप, अङ्गिरस, संवत्. स्मृत्यालोक (B. O. mss. cat. vol. I. No. 449).
- स्वत्वग्रहण or स्वत्वविचार by अनन्तराम. On ownership of property.
- स्वत्ववाद (Tri. cat. Madras Govt. mss. for 1919-22 p. 4782).
- स्वत्वविचार N. (new series) vol. II. p. 226.
- स्वत्वव्यवस्थापणसेतुबन्ध by रघुनाथसार्वभौम, in 6 परिच्छेदसु on विभागनिरूपण, जीपन, स्त्रीपनाधिकारि, अयुज-धनाधिकार.
- स्वर्गवाद on स्वर्गवाद, प्रतिष्ठावाद, सविष्ठीकरणवाद. N. (new series) vol. II. p. 229.
- स्वर्गसाधन by रघुनन्दनभट्टाचार्य. Appears to be different from the great रघुनन्दन. On आश्वाधिकारि, अत्योष्टिपद्धति, आशौचनिर्णय, दूषो-त्तरं, षोडशाश्व, पार्वणश्राद्ध &c. N. (new series) vol. I. p. 417.
- स्वस्तिवाचनपद्धति by जीवराम.
- हनुमन्प्रतिष्ठा.
- हयशीर्षपञ्चरात्र a वैष्णव work concerned with the consecration of images of gods and building temples; m. by रघु, ति. सि. and हलायुध in पुराणसर्वस्व.
- हरितालिकाव्रतनिर्णय.
- हरितोषण by वेदान्तवागीशभट्टाचार्य.
- हरिदिनतिलक (on एकादशी fast) by चण्डमारुतस्वामिन्.
- हरिदिनतिलक by वेदान्तदेशिक. C. (vide cat. of Madras Govt. mss. vol. VI. p. 2368 No. 3153). According to it the author वेदान्त-देशिक flourished after रघुतिथि, हेमाद्रि, कालादक्ष and कालनिर्णय and held that the views of all these were अश्लाघ्य and आक्षर.
- हरिपूजापद्धति by आनन्दतीर्थ भार्गव. Stein's cat. p. 109.
- हरिभक्ति m. by रघु in आश्रितकृतस्व and एकादशीतत्त्व.
- हरिभक्तिकल्पलता by विष्णुपुरी m. in कृष्णभक्तिकल्पवल्ली.
- हरिभक्तिकल्पलतिका by कृष्णसरस्वती divided into 14 स्तवकसु.
- हरिभक्तिदीपिका by गणेश. N. vol. V. pp. 189-190.
- हरिभक्तिभास्कर (सद्गुणवसारसर्वस्व) by भुवनेश्वर, son of भीमानन्द, in 12 प्रकाशसु; composed in संवत् 1884.
- हरिभक्तिरसायन.
- हरिभक्तिरसायनसिन्धु.
- हरिभक्तिग्रहस्य.
- हरिभक्तिलता.
- हरिभक्तिविलास by गोपालभट्ट, pupil of प्रबोधनानन्द. He was ordered to write this work by चैतन्य; vide under भगवद्भक्तिविलास. Composed about 1562 A. D.; m. by रघुनन्दन.
- हरिभक्तिविलास (लघु) by रूपगोस्वामिन्. C. by सेनातनमोस्वामिन्, m. in

वैष्णवतोषिणी. Vide N. vol. VI.

pp. 190-93 for an account of his family.

हरिमक्तिसार.

हरिमक्तिसुषोदय.

C. m. by सदाचारचन्द्रिका.

हरिवंशविलास by नन्दपण्डित, divided into कौतुक on आह्निक, कालनिर्णय, दान, संस्कार. Vide sec. 105.

हरिवासरानिर्णय by व्यक्कटेश (Baroda O. I. 8793).

हरिहरदीक्षितीय.

हरिहरपद्धति by हरिहर. The same as is appended to his भाष्य on पारस्करग्रन्थसूत्र; m. by हेमाद्रि, आश्व-सौख्य of द्रोढरानन्द, उद्गाहृतस्व and other तत्त्व of रघु. Vide sec. 84.

हरिहरभाष्य on पारस्करग्रन्थ by हरिहर. हलायुधनिबन्ध m. in आचारादर्श of श्रीदत्त.

हलायुधीय m. in आचारसूत्र. Probably the ब्राह्मणसर्वस्व of हलायुध.

हारलता by अनिरुद्ध. Sec. 82.

C. सन्दर्भरहसिका by अच्युतचक्रवर्तिन, son of हरिदासतर्काचार्य.

C. विवरण m. by नन्दपण्डित in आश्वकल्पलता.

हारीतरहसि. Vide sec. 11 and 56.

C. m. by हेमाद्रि; vide p. 71 above.

C. by तदनलाल.

हारीतरहसि (Baroda O. I. 8185) in four अध्याय on नित्य and नैमित्तिक rites of वर्णों and आश्रम, eight नारीधर्म, वृषधर्म, जीवपरमेश्वरस्वरूप, मोक्षसाधन, ऊर्ध्वपण्डू. There is व्यवहाराध्याय also.

हिरण्यकामधेनुदान.

हिरण्यकेशाह्निक.

हिरण्यकेशि (सत्यावाह) ग्रन्थसूत्र in two प्रश्न, each divided into पटल (ed. by Dr. Kirste at Vienna, 1889 and tr. in SBE. vol. 30).

C. प्रयोगवैजयन्ती by महादेव.

C. by मातृदत्त (extracts in Kirste's edition).

हिरण्यकेशिधर्मसूत्र. Vide sec. 8 p. 46 above.

C. उज्ज्वला by महादेव (p. 49 above).

हिरण्यआश्व.

हेमाद्रिकालनिर्णयसंक्षेप or- संग्रह by भट्टोजिदीक्षित, son of लक्ष्मीधर. Vide Baroda O. I. No. 5480.

हेमाद्रिनिबन्ध- the same as चतुर्धर्म-चिन्तामणि.

हेमाद्रिप्रयोग by विद्याधर.

हेमाद्रिसंक्षेप by भजीभट्ट (Stein's cat. p. 110).

हेमाद्रिसर्वप्रायश्चित्त by बालहरि.

होमकालातिक्रमप्रायश्चित्त.

होमनिर्णय by भातृभट्ट, son of लीलकण्ठ, son of शङ्कर. About 1620-1680 A. D.

होमपद्धति by माधव (part of his) मसतिलक). Mentions रूपनारायण; Ulwar cat. extract 375.

होमपद्धति by लम्बोदर.

होमप्रायश्चित्त.

होमलोपप्रायश्चित्तप्रयोग.

होमविधान by बालकण्ठ (कण्ठेदीय). Baroda O. I. 8354.

होमासिद्धान्त ano.

होरिलरहसि m. in स्मृतिसारोद्धार of विश्वम्भर.

APPENDIX B

LIST OF AUTHORS ON DHARMAŚĀSTRA

While preparing this list, great difficulties were experienced in stating all the works composed by an author. In the case of such names as Ananta, Kṛṣṇa, Gaṅgādhara, Nārāyaṇa, Rāmakṛṣṇa, Śaṅkara, which are extremely common, the only method that could be followed, in the absence of materials to identify the authors bearing these names, was to place the same name several times in the list against the work composed by that author. Since the authors themselves very often convey no more information than their own names and since some of the reports on the search for mss. do not give even what little information about the author can be gathered from the ms. of his work, Aufrecht also was compelled to follow this method. In order to avoid repetition and save space, I have not repeated in this list the information that was given under the works contained in the list A. Dates are given principally under the names of authors and sometimes under works also. For further information readers will have in many cases to refer to the works put down as composed by an author. In the case of authors who have written on several śāstras, their works on dharmaśāstra alone have been mentioned. Wherever possible parentage has been noted and dates assigned. In a few cases information which became available after list A was prepared has been incorporated here.

अखण्ड a. of अखण्डाचार्य.

अखण्डानन्दमुनि, disciple of अखण्डा-
तुष्टि ; a. of महाविष्णुपुत्रापद्धति.

अगस्य a. of अगस्यसंहिता.

अघोरशिवाचार्य a. of आशौचदीपिका.

अक्षिरम् a. of a स्मृति. Sec. 39.
Vide also मध्यमाक्षिरम् and बृह-
वक्षिरम्.

अचल, son of वत्सराज, son of गोविन्द,
resident of आनन्दपुर; a. of आह्निक-
दीपक and निर्णयदीपक (composed
in संवत् 1575 i. e. 1518-19
A. D.), महाकल्पपद्धति, शाङ्खनयनाह्निक
or दीपिका.

अच्छुत a. of सौभाग्यकल्पद्रुम.

अच्छुतचक्रवर्तिन, son of हरिदासतर्का-
चार्य ; a. of दायभागसिद्धान्तकुसुद-
चन्द्रिका (com. on दायभाग of
जीयतबाहन), सन्दर्भचतुष्टिका (com.
on हारलता of अतिरुद्ध), आह-
विशेषदिप्पनी (m. in his com.
on दायभाग). About 1500-1550
A. D.; ms. of दायभागसिद्धान्तकुसुद-
चन्द्रिका in B. O. mss. cat. vol.
I. No. 205 p. 120 is dated
हाके 1581 (1669 A. D.).

अच्छुतानन्द, pupil of आनन्दगिरि, a.
of एकादशीनिर्णयव्याख्या.

अच्छुताश्रम, disciple of परमानन्दाश्रम
or चिदानन्दाश्रम ; a. of रामाचन-
चन्द्रिका, विश्वेश्वरीयपद्धति (or यति-
धर्मसंग्रह), संन्यासधर्मसंग्रह, संन्यास-
पद्धति. In विश्वेश्वरीयपद्धति, the
ज्ञानार्णव is mentioned and the
ms. No. 12548 Baroda O. I.
was copied in संवत् 1887
(1830-31 A. D.).

अजयपाल m. in छत्रकमलाकर.

अण्णादीक्षित a. of अण्णादीक्षितीय.

अत्रि. Vide sec. 16.

अनन्त a. of शिवाल्लङ्घ्यप्रतिष्ठाविधि.

अनन्तदीक्षित, son of विश्वनाथ, sur-
named यज्ञोपवीत. Later than
1575 A. D. and earlier than
1750 ; a. of प्रयोगरत्न or स्मार्ता-
गुहानपद्धति (for आश्वलायनीय),
महाकल्पपद्धति, सप्तसंस्थाप्रयोग.

अनन्तदेव, son of आपदेव. Vide sec.
109 ; a. of स्मृतिकौस्तुभ (divided
into 12 parts on तिथि, संस्कार
&c.), भगवद्भक्तिनिर्णय or विवेक,
मथुरासेतु, प्रायश्चित्तप्रदीपिका, अन्ये-
ष्टिपद्धति, ऋत्विग्धरणनिर्णय, दत्तक-
पुत्रविधान.

अनन्तदेव a. of चलाचार्यपद्धति.

अनन्तदेव a. of राज्याभिषेकपद्धति.

अनन्तदेव a. of व्रतप्रकाश.

अनन्तदेव, son of उद्धवद्विवेदिन. Later
than 1640 A. D. ; a. of गयाआह-
पद्धति, वृद्धिआहदीपिका (वृद्धिआह-
पद्धति), यज्ञ-संध्या, कल्पद्रुम,
सर्वव्रतोपापन, वृद्धिआहविनिर्णय.

अनन्तदेव a. of आहकल्पछत्रपद्धति,
a com. on the आहसूत्र of
कात्यायन.

अनन्तदेव a. of गायत्रीपुरश्चरणविधि,
उत्सर्गपद्धति.

अनन्तदेव a. of कुण्ठोदयोत्तरदर्शन.

अनन्तदेवज्ञ, son of केशवदेवज्ञ, resi-
dent of नन्दिग्राम ; a. of कालनिर्णय-
बबोच. Bik. cat. p. 399 gives
śake 1488 (1566-7 A. D.) as
date but it is not clear whether
it is of composition or copying.

अनन्तभट्ट a. of com. on त्रिशङ्खोकी.

अनन्तभट्ट, son of कमलाकरभट्ट. About 1640-1670; a. of रामकल्पद्रुम, सुबोधिनी (com. on त्रिशङ्खोकी).

अनन्तभट्ट, son of नागदेवभट्ट; a. of ग्रहयज्ञविधान, दृष्टोत्सर्गप्रयोग.

अनन्तभट्ट, son of दार्ढ्यभट्ट; a. of सदाचाररहस्य (composed at the desire of संग्रामसिंह). About 1715 A. D.

अनन्तभट्ट, son of ताम्रेशभट्ट or नागदेवभट्ट, son of जङ्ग, of काण्वकुल; a. of आह्निकपारिजात, दानपारिजात, विधानपारिजात (composed in 1625 A. D.) and other works ending in पारिजात (शान्तिपारिजात), ग्रहकक्षविधान.

अनन्तभट्ट, son of ताम्रेशभट्ट, son of यज्ञभट्ट; a. of आह्निकसंग्रह. Probably the same as the preceding.

अनन्तभट्ट, son of बाडभट्ट, a. of प्रतिष्ठापद्धति.

अनन्तभट्ट, son of महादेव; a. of तिथिनिर्णय or निर्णयखिन्धु (ms. dated 1526-7 A. D. in Baroda O. I. No. 10611). It is this author that is probably mentioned as अनन्तभट्ट in नि. सि. and वृत्तिसङ्ग्रहसूत्र. Earlier than 1500 A. D.

अनन्तभट्ट a. of समयनिर्णय.

अनन्तभट्ट a. of सदाचारनिर्णय.

अनन्तभट्ट a. of युद्धपरिशिष्ट; m. by रघुमन्दन in तिथितत्त्व (Jivananda vol. I p. 54) and कुल्लुक.

अनन्तभट्ट, son of यदुभट्ट. About 2nd quarter of 17th century; a. of

तीर्थरत्नाकर (at the request of अक्षरसिंह).

अनन्तभट्ट, son of सिद्धेश्वर; a. of कुण्डमण्डपविधान, of com. प्रभा or सुप्रभा on कुण्डमार्तण्ड of गोविन्द (com. composed in 1692-93 A. D. at पल्लीपत्तन, probably modern Pali in the Bhor State).

अनन्तभट्ट a. of दानसागर.

अनन्तभट्ट a. of आद्योपयोगिवचन.

अनन्तभट्ट a. of सुबोधिनी होमपद्धति (for nine planets).

अनन्तभट्टमहामहोपाध्याय a. of वृत्तकक्षीधिति (probably the same as वृत्तकक्षविधान of अनन्तदेव).

अनन्तमिश्र a. of पाकयज्ञपद्धति.

अनन्तयज्यन्, son of कृष्ण; a. of com. on पितृमेघसूत्र of गौतम.

अनन्तपाशिक a. of व्यवहारदर्पण, शुद्धिदर्पण.

अनन्तराम a. of विवादचन्द्रिका, स्वत्व-रहस्य or स्वत्वविचार. Later than 1600 A. D.

अनन्तराम, a. of वैष्णवधर्ममीमांसा.

अनन्तराम, son of रामचरणन्यायालङ्कार. About 1810 A. D.; a. of सहाय-मरणविवेक.

अनन्तरामशास्त्रिय a. of विवाहकन्या-स्वरूपनिर्णय.

अनन्ताल्वार a. of जातिसाङ्ख्यर्ययाद.

अनिरुद्धभट्ट Vide sec. 8; 2nd and 3rd quarters of the 12th century A. D.; a. of पितृदयिता or कर्मोपदेशिनीपद्धति and हारलता.

अनिरुद्धभट्ट महामहोपाध्याय a. of मन्त्रकौमुदी. Said to be a काश्मिराण्य. Earlier than 1795 A. D.

अनुपसिंहदेव, son of कर्णसिंह, a Rathor prince. About 1673 A.D.; (reputed) a. of अनुपविदेक, आन्ध्र-प्रयोगचिन्तामणि.

अनुष्टुभट्ट. About 1030-1050 A.D.; m. in the कालविवेक of जीवतवाहन.

अपरार्क or अपरादित्य Sec. 79; a. of com. called याज्ञवल्क्यधर्मशास्त्र-निबन्ध. Between 1115-1130 A.D.

अविपाल, son of देहणपाल, son of त्रिविक्रम, son of मकरन्दपाल; a. of अपिपालकारिका and अविपालपद्धति (सूत्र-पद्धति). M. by गोविन्दानन्द and रघुनन्दन. One ms. (N. vol. V. p. 302) was copied in शके 1442 (1521 A.D.). So earlier than 1500 A.D. In the colophon the work is described as कारित by अविपाल.

अप्ययदीक्षित a. of तत्समुद्राखण्डन; about 1520-1592 A.D.

अप्ययदीक्षित (माधुर) a. of प्रायश्चित्त-विधि. Probably the same as अप्यादीक्षित native of गौरीमाधुर.

अप्ययदीक्षित a. of शिवाचनचंक्रिका, शैवकल्पद्रुम. He is probably the same as the a. of तत्समुद्राखण्डन.

अप्यादीक्षित a native of गौरीमाधुर; a. of आचारनवनीत (composed about 1700 A.D.) under Tanjore king Shahaji.

अप्यादाजपेयिन् a. of नीतिसुमावलि.

अभिनवधर्मसूत्रपाचार्य a. of न्यायदीपिका-अभरण ३. of शिवाचनपद्धति.

अमृतनाथमिश्र महामहोपाध्याय, son of श्रीमानिकेशचन्द्र; a. of कृतिसार-समुच्चय or कृत्यसार, प्रायश्चित्तव्यवस्था-सार, बादसारसमुच्चय (on 18 व्यवहारपद); vide B.O. mss. cat. vol. I No. 77 p. 74 for कृत्यसारसमुच्चय, which appears to be only a part dealing with व्रत and प्रायश्चित्त from the larger work called सार-समुच्चयार्णव and No. 319 p. 358 for बादसारसमुच्चय.

अमृतपाठक, son of सखाराम; a. of संस्कारपद्धति. Later than 1680 A.D.

अमृतानन्दतीर्थ a. of तारकोपदेशव्यवस्था.

अल्पयम m. in हरिनाथ's स्मृतिसार.

अल्लाडनाथसुरि, son of सिद्धलक्ष्मण. Between 1250-1500 A.D.; a. of निर्णयासूत (composed at the desire of prince सूर्यसेन, ruler of एकचक्रपुर on the Jumna). Vide under निर्णयासूत.

अष्टावक्र com. of मानवसूनुसूत्र and of बौधायनसूत्र.

असहाय Vide sec. 58. About 700-750 A.D.; a. of भाष्य on नारद-स्मृति, of भाष्य on गौतमधर्मसूत्र and probably of com. on मनुस्मृति.

अहोबल a. of असंगोत्रपुत्रपरिव्रजहरीक्षा and असविण्डासंगोत्रपुत्रपरिव्रजविधि, पुष्करणकौस्तुभ (Bik. cat. p. 600).

आडचाणूकदीक्षित a. of प्रायश्चित्तसार.

आह्निकस a. of आतुरतन्त्रासविधि.

आत्माराम a. of com. on कामन्दकीय-नीतिसार.

आत्रेय a. of स्मृति; m. by विश्वरूप.

आदित्यदर्शन a. of com. on काठक-
युहसूत्र.

आदित्यभट्ट कविबहुम, pupil of विश्वे-
श्वराचार्य. Between 1200-1325

A. D.; a. of कालानिर्णय or कालादर्श.

आदित्यभट्ट a. of व्रतकालनिर्णय.

आदित्याचार्य or कौशिकादित्य. About
1400-1500 A. D.; a. of षडशीति
or आशौचनिर्णय.

आनन्द son of प्रभाकर of the दशपुत्र
family; a. of आह्निक.

आनन्द a. of धर्मसंज्ञाव्याख्या.

आनन्दचन्द्र a. of प्रायश्चित्तसारसंग्रह,
बालबोधक (on प्रायश्चित्त), प्राय-
श्चित्तौचसार (probably same as
the preceding).

आनन्दतीर्थ a. of विष्णुतत्त्वनिर्णय.

आनन्दतीर्थ son of जनार्दनभट्ट; a. of
संन्यासग्रहणपद्धति, अनुयागपद्धति, पूजा-
पद्धति.

आनन्दतीर्थ भार्गव a. of हरिपूजापद्धति.

आनन्दतीर्थ a. of प्रणवकल्प.

आनन्दतीर्थ a. of संन्यासवन्दनभाष्य.

आनन्दतीर्थ, the founder of the माह्व
sect. Said to have flourished be-
tween 1118-1198 A.D. But there
are varying views. One of his
pupils अक्षोभ्यतीर्थ is said to have
defeated विचारण्य in polemical
discussions. If this be correct,
then आनन्दतीर्थ must have flour-
ished about 1250-1300. Dr.
Bhandarkar (in Vaiṣṇavism
and Śaivism p. 59) accepts

H. D. 86.

1198 and 1276 A. D. as the
years of his birth and death; a.
of कर्मनिर्णय, कृष्णास्मृतमहार्णव,
जयन्तीविर्णय, संन्यासपद्धति, सदाचार-
स्मृति or स्मृतिविवरण. Vide
Bhandarkar's Report for 1882-
83, p. 207 for 37 works attrib-
uted to him and E. I. vol. VI pp.
261-263 for the age of आनन्दतीर्थ
and his pupils. आनन्दतीर्थ is
said to have been the son of
मध्यमेह.

आनन्दरामयाज्ञिक a. of संस्कारपद्धति or
षोडशसंस्कारपद्धति.

आनन्दराय राजपेययज्वन्, minister of
Tanjore king Shahaji and Sar-
foji (first quarter of 18th cen-
tury), a. of आश्वलायनशुद्धा-
विदिति.

आनन्दवन, pupil of मुकुन्दवन. Ear-
lier than 1650 A. D.; a. of रामा-
चनचन्द्रिका. If it is this work
that is quoted in the तिथितत्त्व,
then the author is earlier than
1550 A. D.

आनन्ददशमन्, son of रामशर्मन्; a. of
व्यवस्थादर्पण, कृत्यदर्पण.

आनन्दानन्द, a. of यतिनित्यपद्धति.

आनन्दयति (probably सरस्वतीतीर्थ or
नरहरि) a. of स्मृतिदर्पण.

आपदेव, alias सदाशिवदेव, son of
श्रीपति; a. of सापिण्ड्यकल्पलता or
लतिका. About 1700 A. D. His
grandson was a pupil of
नागोजिभट्ट.

आपदेव a. of खेटपीठमाला, तिथि-
तत्त्वसार.

आपदेव, son of अनन्तदेव, son of आपदेव. He was father of अनन्तदेव a. of स्मृतिकौस्तुभ and so flourished about 1600-1650 A. D. ; a. of स्मृतिचन्द्रिका, कल्पवृक्ष.

आपदेव a. of आह्निक.

आपदेव a. of गोब्रह्मवरनिर्णय (ms. No. 1870 of Baroda O. I. dated शके 1673).

आपस्तम्ब Vide sec. 7 ; a. of गृह्यसूत्र and धर्मसूत्र and पितृमेधसूत्र.

आर्याध्वरीन्द्र a. of com. on अनुयागपद्धति.

आरुषेण a. of a स्मृति m. in नि. सि.

आशादित्य or आशार्क or आशाधर, son of चक्रधर ; a. of com. on कर्मप्रदीप and of com. on छन्दोगपरिशिष्ट ; m. in आचारसार of लक्ष्मण. So earlier than 1600 A. D.

आशादित्यत्रिपाठिक, a. of मन्त्रकोश.

आशाधरभट्ट a. of सन्ध्यातन्त्रप्रदीप.

आश्वलायन. Vide also लघ्वाश्वलायन and बृहदाश्व० ; a. of गृह्यसूत्र and of a स्मृति (m. in मिताक्षरा and हेमाद्रि).

इन्द्रगण्डि सूर्यनारायण-see under सूर्यनारायण.

इन्द्रदत्त उपाध्याय, a. of स्मृतिसिद्धान्तसंग्रह.

इन्द्रपति, son of रुचिपति and रुक्मिणी and pupil of गोपालभट्ट ; a. of मीमांसापल्लव.

ईशान, elder brother of इलायुध. Latter half of 12th century ; a. of द्विजाह्निकपद्धति (according to

ब्राह्मणसर्वस्व) m. in ब्राह्मणसर्वस्व. An ईशानन्यायाचार्य is m. in उद्वाहृतस्र (vol. II. p. 135).

ईशाननाथ a. of नयज्ञान (B. O. mss. cat. vol. I. No. 240 p. 262).

ईश्वरचन्द्रशर्मन् a. of व्यवस्थासिद्ध.

ईश्वरदास, son of ज्योतिषराय ; a. of मनुस्मृत्यन्त (also called मनुस्मृत्यन्तकार).

ईश्वरनाथ or छल्लेश्वरनाथ a. of स्मृति-कल्पद्रुम.

उत्तम्य a. of स्मृति ; m. in स्मृति-चन्द्रिका.

उत्तरंगार्य m. in नि. सि.

उत्पल a. of ज्ञानमाला.

उदयकर, com. of मनुस्मृति ; m. in शिवादरत्नाकर of चण्डेश्वर (pp. 455, 583, 590).

उदयंकर a. of पारस्करब्राह्मणसूत्रवृत्त्यर्थसंग्रह.

उदयसिंह रूपनारायण, son of शक्तिसिंह and king of उत्तरकोसल. Flourished between 1450-1525 A. D. ; (reputed) a. of रूपनारायणीय (पद्धति).

उद्वाहमल्ल m. in the दायभाग of जीवतवाहन.

उपकात्यायन m. by हेमाद्रि III. 2. 657.

उपमन्यु a. of स्मृति m. by मिताक्षरा (on याज्ञ. III. 260), by हरदत्त (on गो. ध. सू. 23. 11).

उपाध्याय-a com. of मनुस्मृति m. by मेधातिथि (on मनु II. 109, IV. 162, V. 43, IX. 141 and 147).

उग्रनाथ a. of आशौचनिर्णय.

उमापति Earlier than 1575 A. D.;
a. of प्रतिष्ठाधिकेक, शुद्धिनिर्णय, ब्राह्म-
निर्णय.

उमापति a. of स्मृतिदीपिका (B. O.
mss. cat. vol. I p. 516, no. 441).

उमाशङ्कर a. of com. on दायभाग and
of शुद्धिसेतु.

उशनस Vide sec. 17; a. of a work
on अर्थशास्त्र and of a धर्मसूत्र.

ऊट्ट a. of a com. on मनुस्मृति, m.
by मेधातिथि (on मनु VIII. 152).

कविपुत्रक- quoted as a writer on
अर्थशास्त्र in the com. on नीति-
वाक्यमासूत.

कविपुत्र or कविभट्ट, son of गङ्गाधर,
surnamed शौच; a. of संस्कार-
भास्कर.

कविभट्ट a. of षोडशकर्मपद्धति.

कव्यशङ्कर a. of a स्मृति; sec. 40.

एक an author m. in आप. ध. सू. I. 6.
19. 7.

एकराज (prince Ekoji of Tanjore
who ruled from 1676 A. D. to
1684 A. D.) a. of प्रपञ्चामृतसार or
प्रपञ्चसारामृत or राजरत्नपुराण.

ओझाशङ्कर- vide under शङ्कर.

औदुम्बरि a. of व्रतनिर्णय.

औपकायन a. of स्मृति, m. by अपराक
(p. 1195), हेमाद्रि (दानसंग्रह).

औपजङ्गनि, an author m. in बौ. ध. सू.
II. 2. 33.

कण्व m. in आप. ध. सू. I. 10. 28. I
and I. 6. 19. 3. Vide sec. 18.

कण्व a. of स्मृति m. in हरदत्त on
गौ. ध. सू. 23. 3 and 11.

कनकसभापति a. of शुद्धकारिका (बौधा-
यनीय), बौधायनस्मार्तप्रयोग.

कनकसभापति, son of वैद्यनाथ of मौदुल-
गोत्र; a. of करिकामञ्जरी and com.
प्रयोगदर्श. This seems to be the
same as the preceding, since in
the बौधायनस्मार्तप्रयोग the author
refers to करिकामञ्जरी as his own
work. Vide Hultzsch's R. II.
no. 972.

कपदिन a. of भाष्य on भारद्वाजसूत्र, of
कारिका on आपस्तम्बसूत्र, of com.
on आपस्तम्बपितृमेषसूत्र and of
com. on प्रवरसंग्रह and on
(आपस्तम्बीय) अपरसूत्र.

कपिपुत्र m. in com. on नीतिवाक्यासूत.

कपिल a. of स्मृति in 10 अध्याय.

कमण्डलुभट्ट m. by कुलूक in ब्राह्म-
सागर.

कमलाकर a. of आचारदीपिका. Pro-
bably same as above.

कमलाकर, a. of प्रवरदर्पण.

कमलाकर a. of मन्वकमलाकर.

कमलाकर a. of भुक्तिप्रकरण.

कमलाकरभट्ट, son of रामकृष्णभट्ट, son
of नारायणभट्ट. Sec. 106. First
half of 17th century; a. of
कर्मविपाकरत्न, कलिधर्मनिर्णय, कर्त-
वीर्यपद्धति, गोत्रप्रवरनिर्णय or-
वर्षण, दानकमलाकर, तीर्थकमलाकर or
सर्वतीर्थविधि, निर्णयसिन्धु, नीति-
कमलाकर, पुत्रकमलाकर, प्रायश्चित्त-
रत्न, बहुचार्त्तिक, भक्तिरत्न, रुद्रपद्धति,
विधावृत्ताण्डव, व्रतकमलाकर, शास्ति-

कमलाकर or शान्तिरत्न, शूद्रकमलाकर or शूद्रधर्मतत्त्व, संस्कारपद्धति or संस्कारप्रयोगकमलाकर, शास्त्रतत्त्वकौतुहल or तत्त्वकमलाकर. Parts of his works (such as parts of the निर्णयसिन्धु and दानकमलाकर) are very frequently entered in the catalogues as separate works.

कमलाकरभट्ट, a resident of कूर्परग्राम (Kopargao) on the Godavari; a. of आचारदीप or -प्रदीप and आह्निकप्रयोग.

कमलाकरभट्ट m. by कुल्लूक in आन्ध्र-सामर as भाष्यकार.

कम्भाक्षरवृत्ति a. of आशौचदीपिका. Later than 1400 A. D.

कपीडभट्ट m. in आन्ध्रसामर of कुल्लूक.

करुणाशङ्कर (probably same as दया-शङ्कर) a. of वास्तुचन्द्रिका, वृद्धि-आद्यविधि.

करुणाशङ्कर a. of नीतिविवेक.

कर्क m. by त्रिकाण्डशङ्करभास्कर, हेमाद्रि. Earlier than 1100 A. D.; a. of com. on आप. सू. सू. and on पारस्करश्रुतसूत्र, on स्नानसूत्र of कात्यायन and on आह्निकसूत्र of कात्यायन.

कलायसज्ज a. of कर्मप्रकाश.

कल्याण a. of तिथिकल्पद्रुम.

कल्याणभट्ट revised असहाय's भाष्य on नारदस्मृति.

कल्याणवर्मन्, a prince; a. of com. on विवाहवृत्त्ययन of केशवार्थ and a. of व्यवहारप्रदीप.

कल्याणशर्मन् a. of शिवप्रतिष्ठापद्धति (at the bidding of king राघव-सिंह).

कवच a. of a स्मृति, m. in मस्करि's भाष्य on गौ. ध. सू. and in पराशर-माधवीय.

कविकान्तसरस्वती a. of दिग्वादार्श q. v.; flourished between 1100-1200 A. D.

कविरत्न a. of सरोजकलिका (B. O. mss. cat. vol. I No. 419 p. 495). Earlier than 1600 A. D.

कविराजगिरि a. of कविराजकौतुक.

कवीन्द्र a. of शान्तिचन्द्रिका.

कश्यप a. of a धर्मसूत्र and a स्मृति. Vide sec. 19.

कश्यप a. of शूद्रपञ्चसंस्कारविधि.

कस्तुरि, son of नागय; a. of कस्तुरि-स्मृति or स्मृतिशेखर.

काण्व a. of a धर्मसूत्र and of a स्मृति. Sec. 18; m. in आप. ध. सू. I. 6. 19. 7.

कात्य, an author, m. in बौ. ध. सू. I. 2. 45.

कात्यायन a. of वृषोत्सर्गादिपद्धति (ms. No. 9470 Baroda O. I.).

कात्यायन a. of आतुरसंन्यासविधि.

कात्यायन a. of a स्मृति in verse. Sec. 38; a. of a श्रुतसूत्र, आह्निकसूत्र, of सत्याध्याय, स्नानसूत्र or स्नानविधि-सूत्र or त्रिकाण्डकाशसूत्र.

कात्यायन a. of कर्मप्रदीप.

कान्ददेव a. of नित्यस्नानपद्धति.

कामदेव a. of दायभागनिर्णय.

कामदेवदीक्षित. Later than 1500 and earlier than 1660 A. D. ;

a. of प्रायश्चित्तपद्धति. पारस्करगृह्य-परिशिष्टपद्धति and of कर्मप्रदीपिका (a पद्धति to पारस्करगृह्यसूत्र), of a com. on मूल्याध्याय.

कामदेवमहाराज a. of दानसागर. Later than 1200 A. D.

कामन्दक Or -कि, a. of कामन्दकीय-नीतिसार. Referred to by भवभूति (in the character कामन्दकी in मालतीमाधव) and by धामद in his काल्याणसूत्ररत्नमणि and in the महाभारत. Earlier than 650 A. D. and probably flourished in 3rd or 4th century A. D.

कामरूपपति a. of गृहार्थप्रकाशिका com. on शारदातिलक.

कामेश्वरयज्वन् a. of com. called हित-धर्म on पराशरसृष्टि. Mentions माधवाचार्य. So later than 1400 A. D.

काष्ठांजलि a. of a सृष्टि quoted in कालधिवेक of जीमूतबाह्वन, मिताक्षरा (on याज्ञ. III. 265).

कालिदास a. of उत्तरकालावृत.

कालिदास a. of छद्मचन्द्रिका.

कालिदास, son of मूलभद्र ; a. of कृण्ड-प्रबन्ध (D. C. ms. No. 42 of A 1882-83). The work was composed in शके 1554 i.e. 1632 A. D. (शाक्ये विधिमितेय श्रातितयो मासे मध्वसंज्ञके).

कालिदासचयनिन, m. in the plural in कालसार of गदाधर.

कालीचरण a. of दुर्गाचर्यासङ्कर.

कालीचरणन्यायालङ्कार a. of स्तुतिमञ्जरी (composed in 1834 A. D.).

कालेसि महामहोपाध्याय, a. of दशकर्म-पद्धति.

काशीदीक्षित, son of सदाशिवदीक्षित a. of प्रयोगरत्न, रुद्रालुप्तानपद्धति (or महाकृष्णपद्धति or कृष्णपद्धति), सप्तविधान-पद्धति and श्रान्तप्रयोगपद्धति or श्रान्त-दीपिका, आह्निकप्रयोग, प्रयोगरत्न.

काशीनाथ तर्कालङ्कार a. of com. on तिथितत्त्व and प्रायश्चित्ततत्त्व of रघु-नन्दन (N. I. p. 105) and प्राय-श्चित्तकदम्बसारसंग्रह.

काशीनाथ भद्र a. of आपस्तम्बाह्निक and धर्मवेदाह्निकचन्द्रिका.

काशीनाथ a. of छद्मसुक्तावली.

„ a. of com. on शारदातिलक.

„ a. of आश्वकल्प.

काशीनाथ उपाध्याय (or वाध्ये), son of अमल, son of काश्यपाध्याय. Sec. 112 ; a. of धर्मसिन्धु (or -सार composed in 1791 A. D.), प्राय-श्चित्तेन्दुशेखर, विट्कलकर्मसम्प्रसारभाष्य, कृण्डद्विषयाल with com.

काशीनाथ, son of जयराम (surnamed जडे) ; a. of शिवयुजातरङ्गिणी.

काशीनाथभट्ट (also called शिवानन्द-नाथ) ; son of जयरामभट्ट, son of शिवरामभट्ट ; a. of कालनिर्णयदीपिका, तिथिदीपिका, पुरश्चरणदीपिका, मायत्री-पुरश्चरणचन्द्रिका, चण्डिकाचर्चनदीपिका, त्रिश्यलीरोह.

काशीराम वाचस्पतिभट्टाचार्य, son of राधावल्लभ, son of रामकृष्ण ; a. of commentaries on the various

parts of the स्मृतितत्त्व of रघुनन्दन (such as उद्वाहृतत्त्व, एकादशीतत्त्व, तिथितत्त्व, दायतत्त्व, प्रायश्चित्त^०, मल-मास^०, शुद्धितत्त्व, छन्दोगश्राद्धतत्त्व). He is different from काशीनाथ-तर्कालङ्कार, who also commented on तिथितत्त्व (compare N. I. p. 150 with N. II. p. 84).

काश्यप a. of स्मृति. Vide sec. 19.

काह्लदेव a. of नित्यस्नानपद्धति (B. O. ms. cat. vol. I. No. 244 p. 267).

कुण्डिक m. in आप. च. सू. I. 6. 19. 7.

कुत्स m. in आप. च. सू. I. 6. 19. 7.

कुथुमि a. of स्मृति m. by अपराक (p. 548), कालविवेक of जीयुतवाहन, हेमाद्रि. Also कौथुमि.

कुबेरानन्द a. of दानभागवत (vide D. C. ms. No. 265 of 1887-91 and 496 of 1886-92), a huge work composed under संग्राम-सिंह.

कुबेरोपाध्याय m. in श्राद्धतत्त्व (Jivanda vol. I. p. 298) of रघुनन्दन.

कुबेरोपाध्याय (reputed) a. of दत्तक-चन्द्रिका. Said to have been composed by a pandit of Colebrooke, about 1800.

कुमार a. of स्मृति m. by मिताक्षरा (on याज्ञ. III. 253), अपराक (p. 1070), स्मृतिसार of हरिनाथ, शूलपाणि's प्रायश्चित्तविवेक (p. 550).

कुमारस्वामिन a. of आश्वलायनगृह्य-कारिका. Later than 1000 A. D.

कुमारस्वामिविष्णु a. of प्रयोगसारपीथ्य. कुलनिधि a. of नित्यधर्मप्रकरणिका.

कुलमणिशुक्ल a. of com. on अङ्गिरः-स्मृति, com. on गौतमधर्मसूत्र, com. on याज्ञवल्क्यस्मृति, and of आह्निक-चन्द्रिका, of रामार्चनचन्द्रिका.

कुलशुनि a. of नीतिप्रकाश and of शान्तिचिन्तामणि.

कुलार्क m. by the सरस्वतीविलास (p. 281) in the same breath with विज्ञानेश्वर and स्मृतिचन्द्रिका. Before 1500 A. D.

कुल्लुकचट्ट, son of भट्टदिवाकर. Sec. 88. About 1250 A. D.; a. of मन्वर्थ-शुकावली; com. on मनुस्मृति and of श्राद्धसागर, आचारसागर and विवादसागर.

कृपाराम pupil of जयराम; 2nd half of 18th century; a. of नव्यधर्म-प्रदीप.

कृपाराम a. of com. on सुहृत्तत्त्व and of वास्तुचन्द्रिका.

कृपाराम (a Gauḍa prince), son of यादवराज. First half of 17th century; (reputed) a. of राम-प्रकाश.

कृष्ण, son of गोविन्द, son of राघव of the भारद्वाजगोत्र; a. of वर्णाश्रमधर्म-दीप or दीपिका.

कृष्ण, author of लघुपद्धति. Between 1350 and 1500 A. D.; ms. (Baroda O. I. No. 1422) dated संवत् 1592 and the author names चन्द्रिका, स्मृतिसार and स्मृत्यर्थसार; flourished between 1350 and 1500 A. D.

कृष्ण of शेष family, son of सुसिंह or नरसिंह; about 1500 A. D.; a. of

शूद्राचारशिरोमणि (where he claims गोविन्दाचार्य as his own work), श्लोकचतुर्दशी.

कृष्ण of the होसिंग family; a. of शास्त्रसरोद्धार. Later than 1450 A. D.

कृष्ण आचार्य, a. of कृष्णार्क.

कृष्ण आचार्य, son of कुमारचुसिंहभट्ट; a. of स्तुतिप्रदीपिका.

कृष्ण आचार्य a. of प्रभा, a com. on शुद्धिदीपिका.

कृष्णकान्तशर्मन् a. of com. on दाय-भाग.

कृष्णगोविन्दपण्डित a. of जातिविवेक (part of वर्णाश्रमशर्मदीपिका).

कृष्णचन्द्र a. of व्रतविवेकभास्कर.

कृष्णतर्कालङ्कार- vide under श्रीकृष्ण-तर्क.

कृष्णतात, a. of सन्मार्गकण्ठकोद्धार.

कृष्णताताचार्य, a. of धर्मनिर्णय, वैष्णव-लक्षण.

कृष्णदत्त, son of आवसथिक ब्रह्मदत्त; a. of कर्मकौस्तुभ.

कृष्णदत्तमिश्र alias वनमालिमिश्र, son of महेशमिश्र and pupil of भट्टोजि; a. of कुरुक्षेत्रप्रदीप. About 1650 A. D.

कृष्णदास a. of भक्तिसार्णव.

कृष्णदीक्षित, son of घञेश्वर; a. of और्ध्ववैदिकप्रयोग.

कृष्णदेव, son of रामाचार्य; a. of वैष्णव-धर्मावृत्तानपद्धति, रुसिंहपरिचर्या and विष्णुमूर्तिप्रतिष्ठाविधि.

कृष्णदेवस्मार्तवागीश, son of नारायण; a. of कृत्यतत्त्व alias प्रयोगस्फुर, प्राय-

श्चित्तकौस्तुभ or -विवेक, ह्युद्धिप्रदीपिका and प्रायश्चित्तसंग्रह.

कृष्णद्वैपायन, a. of स्तुति, m. in मिता-क्षरा.

कृष्णनाथ a. of com. on अत्रिस्मृति, of com. on दक्षस्मृति, of com. on मनुस्मृति and न्यासस्मृति, of com. on संस्कारतत्त्व of रघु, of com. on स्नानसूत्रदीपिका of गोपीनाथ, of स्तुति-कौस्तुभदीपिका, स्तुतिसारदीका.

कृष्णपण्डित a. of धर्मागमानुबन्धि-श्लोक.

कृष्णपण्डित, son of राघवदैवज्ञ; a. of सन्ध्याभाष्य,

कृष्णपण्डित, son of रामभट्ट and लक्ष्मी; a. of सन्ध्यावन्दनभाष्य and सन्ध्या-निर्णयकल्पवल्ली.

कृष्णपण्डित महापात्र, grandson of गदा-धर, author of कालसार; a. of नीतिरत्नाकर. About 1450 A. D.

कृष्णभट्ट, son of पुरुषोत्तम, son of रघुनाथ; a. of कर्मतत्त्वप्रदीपिका alias लघुपद्धति, कालनिर्णयदीपिका. Between 1300-1500 A. D.

कृष्णभट्ट, son of नारायण; a. of गायत्री-धुरध्वरप्रयोग (composed in 1759 A. D.).

कृष्णभट्ट a. of श्राद्धदीपिति.

कृष्णभट्ट a. of स्तुतिसारसंग्रह.

कृष्णभट्ट a. of कविरहस्य.

कृष्णभट्ट a. of जीवन्निवृत्तकर्मतत्त्वसंचय.

कृष्णभट्ट a. of समयमयूख.

कृष्णभट्ट आर्डे (or आरड), son of रघुनाथ of Benares; a. of रत्नमाला alias दीपिका on निर्णयसिन्धु of कमलाकर-भट्ट.

कृष्णभट्ट मौनिय, son of रघुनाथभट्ट, son of गोवर्धन ; a. of कालचन्द्रिका, शुद्धिचन्द्रिका and सरोजसुन्दर (vide N. I. p. 14 for शुद्धिचन्द्रिका).

कृष्णमिश्र, son of विष्णुमिश्र, son of अतिशुख, son of वित्थानन्द ; a. of आशुकाशिका, a com. on आशुसूत्र of कात्यायन. Composed in संवत् 1505 (1448-9 A. D.).

कृष्णमित्राचार्य, son of रामसेवक, son of देवीदत्त ; a. of कालमार्तण्ड, तिथि-निर्णयमार्तण्ड and कृत्यप्रदीप, प्रेत-प्रदीप, आशुप्रदीप and of com. on त्रिशङ्कुकी.

कृष्णमिश्र, of the कौत्सगोत्र, a. of कालसर्वस्व.

कृष्णराज, a king who ruled over महाराष्ट्र on the गोदावरी ; a. of वर्णाश्रमधर्मदीप, a large work.

कृष्णराज a. of स्मृतिसमहाराज. Mentions मदनरत्न.

कृष्णराम a. of कर्मकालप्रकाशिका or-प्रकाश, उत्सर्गनिर्णय, दानोद्घोत, प्रायश्चित्तकुतूहल.

कृष्णराम (of काश्मीर), a. of महा-शिवरात्रिनिर्णय.

कृष्णविप्र a. of com. on आशुविवेक of शूलपाणि.

कृष्णशर्मन्, son of नरसिंह ; a. of शुद्धिप्रकाश (composed at the bidding of छोटाराय).

कृष्णशैव a. of प्रवरदीपिका. Later than 1250 A. D.

कृष्णसरस्वती a. of हरिमक्तिकल्पलता.

कृष्णाचार्य a. of com. प्रभा on शुद्धि-दीपिका of श्रीनिवास.

कृष्णाचार्य, son of कुमारसिंहभट्ट ; a. of स्मृतिमुक्तावली.

कृष्णानन्द a. of ज्ञानानन्दतरङ्गिणी.

कृष्णानन्द वागीश्वरभट्टाचार्य a. of षट्-कर्मदीपिका.

कृष्णानन्दसरस्वती a. of अनुयागपद्धति. केदार, m. in स्मृत्यर्थसार. Earlier than 1150 A. D.

केदारनाथदत्त a. of दत्तककौस्तुभ.

केशव a. of सन्तानदीपिका.

केशव a. of केशवार्णव.

केशव, son of सोमेश्वर ; a. of कौशिक-ग्रहसूत्रपद्धति.

केशवकवीन्द्र a. of संख्यापरिणामसंग्रह. He was the chief pandit of the परिषद् of a king of Tirbut.

केशवजीवानन्दशर्मन्, a. of आशुकारिका.

केशवतर्कपञ्चानन a. of ज्योतिषरत्न.

केशवदास, son of जीवनराम. About 1770-1790 A. D. ; a. of अहल्या-कामधेनु and रामार्चनरत्नाकर.

केशवदीक्षित, son of सदाशिव ; a. of प्रयोगरत्न.

केशवद्वैवज्ज of नन्दिग्राम. About 1500 A. D. ; a. of गोत्रप्रवरनिर्णय or -मञ्जरी.

केशवद्वैवज्ज, son of कमलाकर of नन्दि-ग्राम ; a. of सुहृत्तत्त्व and कायस्थ्यादि-धर्मपद्धति. About 1500 A. D. He is probably the same as the preceding.

केशवभट्ट a. of अन्त्येष्टिप्रयोग हिरण्यकेशीय (from his प्रयोगमाणि); प्रयोगमाणि.

केशवभट्ट son of अनन्त, of पुण्यस्तम्भ (Puntambe) on the गोदावरी ; a. of अन्वयेष्टिपद्धति. Later than 1450 A. D.

केशवभट्ट a. of आचारप्रदीप (probably same as that m. in ब्राह्मतत्त्व of रघु०), कृत्यप्रदीप, प्रायश्चित्तप्रदीप and ह्युद्धिप्रदीप.

केशवभट्ट a. of जातकर्मपद्धति.

केशवभट्ट son of गोपालदीक्षित ; a. of कण्डमण्डपविधि.

केशवभट्ट, son of नारायण अभयंकर ; a. of प्रयोगमणि.

केशवभट्टगोस्वामी a. of com. on क्रम-दीपिका.

केशवमिश्र a. of छन्दोगपरिशिष्ट.

केशवमिश्र a. of द्वैतनिर्णयपरिशिष्ट. वाचस्पतिमिश्र was his परमशुच. So about 1540 A. D.

केशवराय, son of गोविन्दराय, son of रामराय of भारद्वाजगोत्र ; a. of धर्म-चन्द्र. Mentions स्तुत्यर्थसार and पारिजात. Ms. dated संवत् 1810 (Baroda O. I. no. 5860).

केशवशर्मन् a. of स्मृतिसार.

केशवस्वामिन् a. of शौचायनशुद्धपद्धति ; m. in त्रिकाण्डमण्डन. Before 1100 A. D.

केशवाचार्य or केशवभट्ट काश्मीरिक a. of क्रमदीपिका, (pr. Ch. S. series). About 1500 A. D.

C. विवरण by गोविन्दभट्ट (pr. Ch. S. series).

केशवादित्यभट्ट a. of स्मृतिचान्द्रिका.

केशवाचार्य, son of राणिव ; a. of विवाह-द्वन्द्वान. (Ms. dated 1898-99 H. D. 87.

A. D.). The com. is by गणेश, son of केशवदैवज्ञ.

केशवीकार m. in निर्णयसिन्धु and भावि-प्रकाशितप्रायश्चित्त (probably केशव, the author of the जातकपद्धति or केशवी).

केशवेन्द्रस्वामिन् a. of साधनचन्द्रिका.

कैलासपति a. of त्रैयर्णिकसंन्यास.

कोकिल a. of मात्रादिब्राह्मनिर्णय (No. 641 of Viśrāmbāg collection I and D. C. No. 104 of 1895-1902). He mentions कर्कोपाध्याय, खिन्तामणि, कामधेनु, स्मृतिप्रदीप, मञ्जरी, चन्द्रिकादिनिबन्ध, विज्ञानेश्वर. Later than 1400 A. D.

कोण्डभट्ट a. of व्रतराज.

कोनेरिभट्ट a. of तत्त्वसंग्रह.

कोनेरिभट्ट, son of केशव ; a. of स्मृति-चूषण.

कोलाप्याचार्य a. of दत्तकचान्द्रिका.

कोशीधर a. of ह्युद्धिप्रदीपिका (B. O. Mss. cat. vol. I. No. 380 p. 435).

कोकिल (reputed) a. of स्मृति (D. C. No. 223 of 1879-80 is a different work on ब्राह्म from above).

कौण्डिन्य m. in व्यवहारमातृका of जीवत-बाहन (prose passage on limitation for recovering a debt) and in ब्राह्ममयस.

कौत्स m. in आप. ध. सू. I. 6. 19. 4 and 7 and I. 10. 28. 1 and in कालविवेक of जीवतबाहन (p. 304).

कौशुम्भि m. in हेमाद्रि, कालमाधव (p. 76).

कौशिक a. of स्मृति ; m. in स्मृति-
चान्द्रिका and हेमाद्रि.

कौशिक आदित्य Vide under आदित्या-
चार्य.

क्रतु a. of स्मृति ; m. in मिताक्षरा (on
याज्ञ. III. 28), अपराक्ष (pp. 487,
1086, 1187), स्मृतिचान्द्रिका.

क्षेमङ्कर a. of विद्याहरनसंक्षेप.

क्षेमङ्कर a. of निर्णयसार.

क्षेमराज a. of रामपूजापद्धति.

क्षेमराम, son of श्रीभवनन्द, son of
बाबू called द्विपञ्चाशदशस्थिन् ; a. of
प्रेतश्रुतिदा, रामनिबन्ध (composed
in 1720 A. D.). Vide Ulwar cat.
No. 1431.

क्षेमराम, son of कुलमणि, son of लोक-
मणि, son of दीक्षित बाबू लक्ष्मी-
कान्त (who is styled पञ्चाशदश-
स्थिसोमयाजि) or Kanoj ; colophon
of श्राद्धपद्धति gives this pedigree,
but the verse before it says
that the parents of क्षेमराम were
श्रीभवमण्डन and पद्मिनी. So this
man may be the same as
above.

क्षेमराम a. of आह्निकपद्धति for Sama-
vedins (vide B. O. mss. cat.
vol. I, No. 33 p. 32).

क्षेमराम a. of सुहृत्संक्षेप.

क्षेमवर्मन् a. of क्षेमप्रकाश composed
in 1512 A. D. when he was a
governor of बीरसिंहपुर. Aufre-
cht (II. pp. 26-27) is wrong
in saying that he composed the
work in 1612.

क्षेमेन्द्र 2nd and 3rd quarter of 11th
century ; a. of नीतिकल्पतरु and
नीतिलता, चारुचर्या, लोकप्रकाश.

क्षेमेन्द्र a. of दानपारिजात.

खण्डभट्ट, son of मयूरेश्वर, surnamed
अयाचित ; a. of संस्कारभास्कर, रुद्रा-
मुष्टानप्रयोग.

खण्डेराय, son of नारायणपण्डित. Bet-
ween 1400-1600 A. D. ; a. of
परछुरामप्रकाश, first part of which
is आचारोद्भास.

खण्डेराय, son of हरिभट्ट, son of
नारायण, who belonged to महो-
पाध्यायवंश honoured by the king
of विदर्भ ; a. of कृत्यरत्न or कृत्य-
रत्नाकर. Mentions हेमाद्रि, माधव,
रत्नाकर. So later than 1400 A. D.
Also wrote संस्काररत्न.

सादिर a. of ब्राह्मणयण्युद्ध.

गङ्गावत्त a. of चातुर्वर्ण्यविचार.

गङ्गादास द्विषेदिन् a. of तिथिप्रकाश.

गङ्गादित्य or गङ्गाधर, son of गोपीनाथ-
मिश्र ; a. of स्मृतिचिन्तामणि. About
1450-1500 A. D.

गङ्गाधर a. of आचारतिलक or आह्निक.
(The D. C. ms. No. 135 of
1886-92 though described as
आचारतिलक appears to be a
different work. It quotes आचार-
तिलक (folio 6a) and explains
sacrificial terms like ऋणीता,
प्रोक्षणी and sacrificial materials
like कुश.

गङ्गाधर a. of पाकयज्ञपद्धति, प्रयोगपद्धति
(चौधायनीय).

- गङ्गाधर a. of आह्निक, काठकाह्निक.
 गङ्गाधर a. of कायस्थोत्पत्ति, चातुर्वर्ण्य-
 विवरण.
 गङ्गाधर a. of आशौचगङ्गाधरी, संस्कार-
 गङ्गाधरी.
 गङ्गाधर a. of तिथिनिर्णय, दायभागटीका.
 गङ्गाधर a. of निर्णयमञ्जरी.
 गङ्गाधर a. of उत्सवनिर्णयमञ्जरी (com-
 posed in 1632 A. D.).
 गङ्गाधर a. of प्रतिष्ठाचिन्तामणि and
 प्रतिष्ठानिर्णय.
 गङ्गाधर a. of विधिरत्न.
 गङ्गाधर a. of षोडशकर्मपद्धति.
 गङ्गाधर a. of तीर्थकाशिका.
 गङ्गाधर, son of नारायण. About 1600
 A. D.; a. of मनोरमा, a com. on
 कुण्डमण्डपदर्पण of his father.
 गङ्गाधर, son of भैरव देवज्ञ; a. of मुहूर्त-
 भैरव, मुहूर्तालङ्कार (composed in
 1633. A. D.).
 गङ्गाधर, son of अग्निहोत्रिराम; a. of
 संस्कारपद्धति.
 गङ्गाधर, son of रामचन्द्र; a. of प्रवास-
 छन्द (composed at Khambayat
 or Cambay in 1606-7 A. D.).
 गङ्गाधर son of सदाशिव महाडकर; a.
 of प्रपञ्चसारविवेक or भवसारविवेक
 (ms. dated 1784 A. D.).
 गङ्गाधर चक्रवर्तिन a. of com. भावार्थ-
 दीपिका on आश्वत्थव of रघुनन्दन.
 गङ्गाधर दीक्षित a. of संस्कारगङ्गाधरी;
 probably same as preceding.
 गङ्गाधरसरस्वती, pupil of रामचन्द्रसर-
 स्वती; a. of प्रकाश com. on प्रणव-
 कल्प.

- गङ्गाभट्ट a. of धर्मप्रदीप.
 गङ्गाभट्ट a. of आपस्तम्बप्रयोगसार.
 गङ्गाराम, son of सदाशिव महाडकर;
 probably the same as गङ्गाधर
 महाडकर above; a. of आरामादि-
 प्रतिष्ठापद्धति.
 गङ्गाराम a. of com. on दायभाग.
 गङ्गाराम a. of निबन्धसिद्धान्तबोध.
 गङ्गाराम a. of युद्धनयोरत्सव.
 गङ्गाविष्णु, patronised by त्रिविक्रम; a.
 of आचारदीपक. Earlier than 1750
 A. D.
 गङ्गाेश्वर m. in आश्वत्थसागर of कुल्लूक.
 गजानन a. of चाणक्यनीतिदर्पण.
 गणपति, son of धीरेश्वर (धीरेश्वर?); a. of
 गङ्गाभक्तिरङ्गिणी; says his grand-
 father was patronised by king
 नान्य of मिथिला. If नान्य is identical
 with the कार्णाट king of
 मिथिला of that name, then गणपति
 flourished about 1350 A. D.
 Vide B. O. mss cat. No. 86 p.
 88.
 गणपति, son of हरिश्चन्द्र रावल; a. of
 पूर्वनिर्णय (composed in 1685-
 86 A. D.), मुहूर्तगणपति, शान्तिगणपति
 and संबन्धगणपति, ग्रहशान्तिपद्धति,
 दशकर्मपद्धति.
 गणपति a. of com. on राजमार्तण्ड of
 भोज.
 गणेश m. in दुर्सिंहप्रसाद. Earlier
 than 1500 A. D.
 गणेश, son of ज्ञानेश्वर, son of महादेव,
 son of लालभट्ट; a. of तिथिमञ्जरी.
 गणेश a. of हदिभक्तिदीपिका.

गणेशदत्त a. of ऐन्दवमासनिर्णय, क्षयाधिकमासविवृति.

गणेशदेवज्ञ, son of केशव, of मन्त्रिग्राम; about 1520 (in which year he composed his ग्रहलाघव); a. of मङ्गलनिर्णय, of a com. on सुहृत्तत्त्व and on विवाहवृन्दावन.

गणेश पाठक a. of प्रयोगकौस्तुभ.

गणेशभट्ट a. of उदाहविषेक.

गणेशभट्ट a. of स्मृतिचन्द्रोदय.

गणेशभट्ट a. of दायभागव्यवस्थासंक्षेप (part of व्यवस्थासंक्षेप) or दायसंक्षेप.

गणेशमिश्र महामहोपाध्याय a. of प्रायश्चित्तपारिजात (N. vol. V. p. 222).

गणेशाचार्य a. of निर्णयदर्पण.

गणेश्वर मन्त्रिन्, son of देवादित्य (who was father of दीरेश्वर) and uncle of खण्डेश्वर; m. in हरिनाथ's स्मृति-सार, श्रीदत्त's आचारादर्श; about 1300-1325 A. D.; a. of ह्यमति-सोपान and गङ्गापत्तलक (B. O. mss. cat. No. 84 p. 85).

गणेश्वर (महामहोपाध्याय महत्तक) a. of आह्निकोद्धार for वाजसनेयशाखा. B. O. mss. cat. vol I No. 38, p. 36. Probably same as the preceding.

गद, surnamed द्विवेदिन्; a. of संप्रदाय-प्रदीप composed in संवत् 1610 (1553-54 A. D.) in हृन्दावन, while गिरिधर and other grandsons of बल्लभाचार्य were living.

गदाधर a. of रायसिंहप्रकाश.

गदाधर a. of सत्संप्रदायप्रदीपिका.

गदाधर a. of कृत्यकल्पद्रुम; m. by वाचस्पति. Earlier than 1500 A. D.

गदाधर, son of वामन; later than 1550 A. D.; a. of com. on आश्व-कल्पसूत्र or नवकाण्डिकाश्वसूत्र, of com. on पारस्करसुहासूत्र, of com. on आश्वलायनसुहासूत्र; mentions कर्क, जयरामभाष्य, मदनपारिजात, राम-वाजपेयिन्, हरिहर.

गदाधर, son of राघवेन्द्र; a. of तन्त्र-प्रदीप a com. on शारदातिलक; about 1450. A. D.

गदाधर, son of नीलाम्बर. About 1450-1500 A. D.; a. of कालसार (pr. in. B. I. series), आचारसार, व्रतसार, छुद्धिसार.

गदाधर a. of ग्रहयामपद्धति (B. O. mss. cat. vol. I. p. 113).

गदाधर a. of वासिष्ठीज्ञान्ति.

गदाधर a. of com. लघुदीपिका on रामा-र्चनचन्द्रिका by आनन्दवन.

गदाधर दीक्षित a. of व्रतार्क.

गद्यदेवल, m. in. प्रायश्चित्तमयूख.

गद्यविष्णु, m. in. नि. ति.

गद्यव्यास, m. in कालविषेक of जीयत-वाहन, by हलायुध in ब्राह्मणसर्वस्व.

गमस्ति a. of a स्मृति; m. by अपराक (p. 549), स्मृतिचन्द्रिका, हेमाद्रि (III. 2. 50).

गर्ग a. on politics; m. in com. on नीतिवाक्यामृत.

गर्ग a. of a स्मृति; m. in अपराक (pp. 124, 196, 368), in स्मृतिचन्द्रिका.

गर्ग a. of. गर्गपद्धति on पारस्करसुहासूत्र.

गर्ग, a. of एकनक्षत्रजननशान्ति.

गागाभट्ट— Vide under विश्वेश्वरभट्ट.

गार्ग्य a. of a स्मृति ; sec. 20.

गालव a. of a स्मृति ; m. by हेमाद्रि.

गिरिभट्ट, son of यल्लभट्ट ; a. of संस्कार-
कौमुदी.

गीर्वाणयोगीन्द्र a. of com. on ग्रन्थ-
सार.

गीर्वाणेश्वर सरस्वती, pupil of विश्वेश्वर
सरस्वती ; a. of गायत्रीपुरश्चरणाविधि.

गुणविष्णु, son of दामुक ; a. of छान्दोग्य-
मन्त्रभाष्य ; m. by रघुनन्दन in
उद्गाहतरङ्ग, आश्वत्थ, मठप्रतिष्ठातरङ्ग.

शुकनाथ vide पञ्चाक्षर शुकनाथ.

शुकप्रसादशर्मन् a. of सलमसार्थसंग्रह.

शुकप्रसाद न्यायभूषणभट्टाचार्य a. of
com. on छुद्धितत्त्व.

शूद्रमल्ल a. of विवाहपद्धति.

शोकुलचन्द्रधर्मन्, a. of आह्निकचन्द्रिका.

शोकुलजित्, son of हरिजित् ; a. of
संक्षेपतिथिनिर्णयसार (composed in
1632-33 A. D.).

शोकुलदेव, son of अनन्तदेव ; a. of तीर्थ-
कल्पता, गयाश्राद्धविधि.

शोकुलनाथ महामहोपाध्याय, son of
विद्यानिधि ; a. of कुण्डकादम्बरी and
कुण्डकादम्बरिसारोद्धार (B. O. mss.
cat. vol. I No. 65-66 pp. 59-60),
of प्रदीप or कादम्बरी a com.
on हैतुनिर्णय of वाचस्पति and of
मासमीमांसा (B. O. mss. cat. vol. I
No 54 p. 50 gives कादम्बरीप्रदीप
as the name of the com.).

शोण्डिमित्र, son of हरपति under
king वासुदेव son of रविर्कर (of
मिथिला) ; a. of शूद्राचारविवेकपद्धति ;

ms. copied in ल. सं. 592 (1611
A. D.),

शोपाल a. of आश्वलायनगृहकारिकावली.

शोपाल a. of कामधेनु. Vide pp. 294-
296 above.

शोपाल, m. in आश्वकल्पतरु of श्री-
वृत्त ; probably the same as the
author of the कामधेनु.

शोपाल a. of गोपालपद्धति.

शोपाल a. of सत्क्रियासारदीपिका ;
between 1500-1565 A. D.

शोपाल, a. of कुण्डसुदृङ्ग.

शोपाल a. of मूल्यनिरूपण, a. of com.
on मूल्याध्याय of कात्यायन.

शोपाल a. of आचारनिर्णय, आशौचनिर्णय
(composed in 1613 A. D.), तिथि-
निर्णय, छुद्धिनिर्णय, विवाहनिर्णय.

शोपाल a. of आचारकौमुदी.

शोपाल a. of चातुर्मास्यकारिका.

शोपाल, son of हरिवंशभट्ट, a द्राविड ; a.
of कालकौमुदी.

शोपाल a. of प्रायश्चित्तकारिका or प्राय-
श्चित्तशतद्वयीकारिका.

शोपाल a. of रत्नाकर.

शोपालजित् a. of com. on मूल्याध्याय
of कात्यायन.

शोपालदेशिकाचार्य, son of आवेय कृष्णार्य.
Later than 1620 A. D. ; a. of
आह्निक and जयन्तीनिर्णय, वृत्तिह-
जयन्तीनिर्णय, रामनवमीनिर्णय, अचण-
द्वादशीनिर्णय.

शोपालन्यायपञ्चानन a. of सदाचारसंग्रह
(according to रामानुज).

शोपालन्यायपञ्चानन About 1570-1620 ;
composed com. on the तत्त्व of

रघुनन्दन called निर्णय viz. आचार-
निर्णय, उद्गाहनिर्णय, कालनिर्णय,
तिथिनिर्णय, दायनि^०, दृष्टोत्सवनि^०, प्रा-
यश्चिन्तनि^०, विचारनिर्णय, विवादनि^०,
छुद्धिनि^०, आहनि^०, सक्रान्तिनि^०,
संवन्धनि^०, and प्रायश्चित्तकर्मनि^०.

गोपालपाणिहट a. of गृहभाष्य.

गोपालभट्ट, son of कृष्णभट्ट, sur-
named उदास ; a. of सूत्रपद्धति
(Vide Baroda O. I. ms. No.
8975). He quotes छुद्धितत्त्व and
मयस. Later than 1650 A. D.

गोपालभट्ट, pupil of प्रबोधनानन्द; a. of
हरिभक्तिविलास (B. O. mss. cat.
vol. I. No. 454 p. 534) and
a. of भगवद्भक्तिविलास. About
1560 A. D.

गोपालभट्ट a. of सत्क्रियासारदीपिका.

गोपालपञ्चव (गार्ग्य) a. of पितृमेघ-
सार, पितृमेघव्याख्या of- भाष्य.

गोपालव्यास a. of नवरात्रनिर्णय.

गोपालसिद्धान्त m. in आचाररत्न of
लक्ष्मण. Earlier than 1640 A. D. ;
a. of आशौचमाला.

गोपालसिद्धान्तवागीश a. of उद्यवहारा-
लोक, विवादव्यवहार.

गोपालाचार्य a. of पितृपद्धति. Later
than 1450 A. D.

गोपालानन्द a. of नित्याचारपद्धति.

गोपीनाथ a. of भोत्रप्रवरनिर्णय.

गोपीनाथ, son of महादेव ; a. of
दीपिका com. on स्नानसूत्र of
कात्यायन.

गोपीनाथ a. of तिथ्यादिनिर्णय.

गोपीनाथ a. of उद्गाहाधिकालनिर्णय.

गोपीनाथ, son of शाङ्गधर, son of
विश्वनाथव्यास of वासिष्ठभोत्र who
was one of the four sons of
सामराज and resident of प्रत्यण्डपुर;
a. of जातिविवेक. Earlier than
1600 A. D. Ulwar cat. No. 1323
and I. O. cat. p. 518 cause con-
fusion and make it appear that
there were two writers of जाति-
विवेक of the same name.

गोपीनाथ अग्निहोत्रिच a. of संन्यास-
दीपिका.

गोपीनाथदीक्षित a. of श्रावणीकर्म
(हिरण्यकेशीय).

गोपीनाथपाठक, son of अग्निहोत्रिपाठक,
son of काशीपाठक ; a. of प्रणवो-
पासनविधि.

गोपीनाथभट्ट a. of निर्णयरत्नाकर.

गोपीनाथभट्ट a. of आह्निकचन्द्रिका,
तुलाङ्कुरसहादानपद्धति, प्रेतदीपिका,
मासिकआह्नपद्धति, संस्काररत्नमाला.

गोपीनाथमिश्र a. of कृत्यकौमुदी.

गोपीनारायण, son of लक्ष्मण ; a. of
निर्णयासूत (written at the bidding
of prince सूर्यसेन). Probably
there is some confusion. The
author of निर्णयासूत was अल्लाह-
नाथद्वारि who wrote under सूर्यसेन.

गोभिल a. of गृहसूत्र and of a सूति
(also called कर्मप्रदीप of कात्यायन).
Vide pp. 218-220 above).

गोभिल (reputed) a. of उपनयनतन्त्र.

गोभिलपुत्र a. of गृह्यासंग्रह.

गोवर्धन उपाध्याय a. of उद्गाहचन्द्रिका.

गोवर्धन कविमण्डन a. of आपस्तम्बश्रुति.

गोवर्धनदीक्षित, son of वेणीदास ; a. of छन्दोगाह्निक.

गोवर्धन पाठक a. of पुराणसर्वस्व (compiled in शके 1396 under Bergal Zamindar श्रीसय).

गोविन्द, son of दूहर्षाचार्य, son of आतुदेव ; a. of आशौचनिर्णय.

गोविन्द, son of सदाशिवमिश्र ; a. of संग्रहरत्नाकर.

गोविन्द a. of पूजामयीय m. in दीक्षातत्त्व. Probably the same as the next.

गोविन्द a. of प्रायश्चित्तश्लोकपद्धति.

गोविन्द, son of केशव. Earlier than 1550 A. D. ; a. of पूजामयीय m. in the दीक्षातत्त्व of रघुनन्दन. He wrote पूजामयीय at the bidding of भवानन्दराय (B. O. mss. cat. No. 264 p. 287 dated श. सं. 432 i. e. 1551 A. D.).

गोविन्द a. of स्मार्तप्रधानपद्धति.

गोविन्द, son of पुरुषोत्तम ; a. of लक्ष्मीमपद्धति.

गोविन्द, son of नीलकण्ठ ; a. of पीयूषधारा com. on बृहतीचिन्तामणि of राम who was his uncle ; com. composed in शके 1550.

गोविन्द उपाध्याय m. by हेमाद्रि.

गोविन्ददत्त, son of गोपेश्वरमान्निव, who was younger brother of वीरेश्वर and son of देवादित्य who was minister of king हरसिंह ; a. of मानसोल्लास (?). A work called गोविन्दमानसोल्लास is mentioned in मलमासतत्त्व (p. 822) and एकादशीतत्त्व (p. 12) of रघुनन्दन.

(Vide B. O. mss. cat. vol. I. pp. 107-109). About 1300-1370 A. D.

गोविन्द वैवज्ञ, son of गदाधर of the माध्यन्दिनशास्त्रा and गौतमगोत्र ; a. of कुण्डभारतण्ड (composed at Junnar in 1691-92 A. D.).

गोविन्दपण्डित, son of रामपण्डित ; a. of आशुपद्धति.

गोविन्दपण्डित a. of आशुदीपिका. Earlier than 1560 A. D. ; m. in आशुफलपलता of नन्दपण्डित.

गोविन्दभट्ट a. of com. on क्रमदीपिका.

गोविन्दभट्ट, m. in आशुसागर of कृष्णभट्ट (on आशु). Earlier than 1250.

गोविन्दभट्ट m. in मलमासतत्त्व (p. 787) by रघुनन्दन as भाष्यकार of पराहार. Earlier than 1500 A. D.

गोविन्दभट्ट a. of दर्शशास्त्रप्रयोग.

गोविन्दभट्ट बुद्धिल a. of तिथिनिर्णय.

गोविन्दराज, son of माधव ; a. of com. on मनुस्मृति and of स्मृतिमञ्जरी. Sec. 76. सहममनविधि is ascribed to him.

गोविन्दराय a. of परचूषकरण (composed between 1740-49 A. D.).

गोविन्द बाह्येश्वरभट्ट a. of दत्तपुत्रविचार.

गोविन्दस्वामिन् a. of com. on बौधायनधर्मसूत्र.

गोविन्दानन्द कविकङ्कणाचार्य, son of गणपतिभट्ट. Sec. 101. Flourished between 1500-1540 A. D. ; a. of दानकौस्तुभ, वर्षक्रियाकौस्तुभ, छुदि-कौस्तुभ, आम्हकौस्तुभ and of अर्थ-

- कैटवी com. on शुद्धिदीपिका of श्रीनिवास and तत्त्वार्थकौमुदी (com. on शुल्लपाणि's प्रायश्चित्तविवेक).
- गोविन्दोपाध्याय a. of मलमासे निषेध-विचार (B. O. mss. cat. No. 292 p. 332).
- गोस्वामिन् a. of निर्णयसार.
- गौतम a. of धर्मसूत्र (sec. 5) and quoted as a writer on politics in the com. to नीतिवाक्यासुत.
- गौतम a. of आह्निकसूत्र, पितृमेघसूत्र.
- गौतम a. of दानचान्निका.
- गौरीकान्त (and others) a. of विद्या-दानधमञ्जन.
- गौरीवत्त son of रामभद्र; a. of वाग्वती-तीर्थयात्राप्रकाश.
- गौरीनाथचक्रवर्तिन् a. of कालभाष्यनिर्णय, नवाध्यायनिर्णय.
- गौरीपति son of दामोदर; a. of com. on आचारदर्श of श्रीदत्त. Composed at Benares in 1640 A. D.
- गौरीशम्भु son of दामोदर, son of नायकपाण्डित. दामोदर was born in महाराष्ट्र on the banks of a holy river in Yājñabhūmi, but studied at Benares and was honoured at the court of Akbar. गौरीश-म्भु wrote अनुमरणप्रदीप. He composed it after 67 years of Akbar's era (अकबरमहीन्द्रस्य गौतै-ष्ठ्यतुल्यत्वरैः । प्रेरितः कार्तिकेष्टम्यां कादयां गौरीशशर्मणा), i. e. 1609 A. D. He mentions बालोक (बालक ?), जिकन, शुल्लपाणि, मदन-पारिजात, अनुमरणविवेक and several other works. He mentions also विट्ठलविलास of his father. Vide D. C. Ms. 76 of 1892-95.
- गौरीशङ्कर a. of विद्याहपद्धति.
- ग्रहेश्वरामिश्र m. as a jurist in विद्या-रत्नाकर of चण्डेश्वर (pp. 46, 483) and in वर्धमान's दण्डविवेक where his work seems to be called व्यवहारतरङ्ग. Earlier than 1300 A. D.
- घटकर्पर (reputed) a. of नीतिसार.
- चक्रधर a. of पैतृकतिथिनिर्णय.
- चक्रपाणिपाठक a. of com. on तिथि-प्रकाश of गङ्गादास. Ms. (in B. O. mss. cat. vol. I. No. 163 p. 178) is dated शके 1700.
- चक्रपाणिमिश्र a. of व्यवहारादर्श.
- चण्डमारुतस्वामिन् a. of हरिदिनतिलक.
- चण्डीदास son of दुर्गादत्त; a. of संक्षि-प्ताह्निकपद्धति (composed at the desire of रणवीरसिंह of काश्मीर).
- चण्डूक a. of स्मार्तकर्मसुष्ठानाधिवरण or चण्डूनिबन्ध (vide Baroda O. I. ms. No. 296 dated संवत् 1593, ज्येष्ठ शु. 93 शुके). He is styled महामात्य and सम्राट्.
- चण्डेश्वर ठक्कर son of वीरेश्वर. Sec. 90; a. of स्मृतिरत्नाकर (divided into seven parts on कृत्य, युद्धस्थ, दान, पूजा, विवाद, व्यवहार and शुद्धि) and of कृत्यचिन्तामणि, राजनीति-रत्नाकर, दानवाक्यावलि and शिव-वाक्यावलि, शेषमानसोल्लास.
- चतुर्भुज a. of रामनित्यार्चनपद्धति.
- चतुर्भुज a. of विद्याहपद्धति.
- चतुर्भुज a. of अद्भुतसागरसार and of अष्टादशसंस्काराः.

- चतुर्थेय a. of कृष्णपद्धति.
- चतुर्थेय भट्टाचार्य m. in शुद्धितत्त्व (p. 243) by रघुनन्दन.
- चतुर्थेय भट्टाचार्य a. of आशौचप्रकाश and आशौचसंग्रह (both works are probably identical). He is probably the same as the चतुर्थेय m. by रघुनन्दन.
- चतुर्थेयाचार्य a. of भङ्गाभक्तितरङ्गिणी.
- चन्द्र a. of स्थिति, m. in निर्णयदीपक.
- चन्द्रचूडभट्ट or चन्द्रशेखरशर्मन्, son of उमापति (alias उमणभट्ट), son of धर्मेश्वर or धर्मभट्ट पौराणिक. Between 1575-1650 A. D.; a. of कालविवाकर, कालसिद्धान्तनिर्णय, गृह-धारतुनिर्णय, पाकयज्ञनिर्णय पिण्डपितृ-यज्ञप्रयोग, आशुनिर्णय, संस्कारनिर्णय alias चन्द्रचूडीय.
- चन्द्रमौलौ a. of आचारसार Or आचार-रत्न.
- चन्द्रशेखर a. of धर्मविवेक.
- चन्द्रशेखर a. of धुरधरणदीपिका.
- चन्द्रशेखर महामहोपाध्याय a. of स्थिति-प्रदीप.
- चन्द्रशेखर वाचस्पति, son of विचाररूपण; a. of द्वैतनिर्णय or -निर्णयसंग्रह, धर्म-दीपिका or स्थितिप्रदीपिका, स्थितिसार-संग्रह.
- चन्द्रशेखरशर्मन् a. of दुर्गभजन Or स्तु-तिदुर्गभजन or सङ्कल्पस्तुतिदुर्गभजन.
- चक्रहरितिल्लयञ्चन, son of लक्ष्मणभट्ट ; a. of पदकर्मचन्द्रिका.
- चाङ्गु m. as a writer on राजनीति by माह्विनाथं on रघु V. 50.
- H. D. 88.
- चाणक्य a. of राजनीतिशास्त्र in verse (various recensions) pr. in Dr. N. Law's Calcutta Oriental Series ; and of the कौटिलीय. Hultsch's R. II. No. 993 (and p. 85 extract) is a चाणक्यसप्तति the last verse of which is 'श्लोका-नामिति सप्तत्या नीतिसारसमुच्चयः । चन्द्रगुप्ताय चाणक्यः संक्षेपेणोपादिष्ट-वान्'. Vide under चाणक्यनीति and similar works.
- चाराण m. in the com. on the नीतिवाक्याद्युत.
- चाराण a. of गृह्यसूत्र.
- चित्रपति, son of नन्दीपति, son of मधुसूदन; a Pandit of Colebrooke ; a. of व्यवहारसिद्धान्तपीयूष (com-posed in 1803 A. D.; vide B. O. mss. cat. vol. I No. 356).
- चिदम्बरेश्वर a. of स्थितिमुक्ताफलसंग्रह.
- चिदानन्दनाथ, pupil of स्वयंप्रकाश-नन्दनाथ ; a. of ललिताचर्नपद्धति.
- चिद्वनानन्दनाथ a. of कर्मपद्धति.
- चिन्तामणि न्यायवागीशभट्टाचार्य, a गौड ; a. of स्थितिव्यवस्था (divided into parts on उद्वाह, तिथि, दाय, प्राय-श्चित्त, शुद्धि and आशु). Earlier than 1680 A. D.
- चूडामणि, son of राघवेन्द्रचट्ट ; a. of ज्ञानाङ्कुर.
- चूडभट्ट (sometimes said to be) a. of कीर्तिचन्द्रोदय composed by दामोदरपाण्डित in the 2nd half of 16th century in Akbar's reign.
- चैतन्यगिरि a. of महाविष्णुपूजापद्धति and दत्तात्रेयपद्धति, देवीपूजनपद्धति.

चौण्डपायं, son of चित्रपायं and कामाख्या and pupil of भारतीतीर्थ ; a. of सन्ध्याभाष्य (आश्वलायन), composed at request of चाण्डिङ्ग, son of भानु. Bows to भारतीतीर्थ and विद्यातीर्थ as भाष्यकारs and describes them as त्रयीमयमहार्णवौ. Probably flourished about 1350-1375 A.D. Vide Tri. cat. Madras Govt. mss. for 1919-22 p. 4214.

व्यसन Sec. 21; a. of a धर्मसूत्र.

छलारिनारायण a. of स्मृतिसंग्रह.

छलारि or छलारि सुसिंह (or नरसिंह) son of नारायण ; a. of स्मृत्यर्थसागर (of which कालतरङ्ग is first part) and आह्निक for माघs. Later than 1675 A.D.

छाग याज्ञिकचक्रचूडाचिन्तामणि a. of com. on स्नानसूत्र.

छागल or छागलेय a. of स्मृति m. in मिताक्षरा (on याज्ञ. III. 290, 326), कल्पतरु, स्मृतिच^०, अपराकं pp. 442, 533, 932.

जगदानन्द a. of कल्पकौस्तुभ.

जगदीश a. of भावार्थदीप com. on शूलपाणि's आश्वधिविक.

जगन्नाथ a. of अनुभोगकल्पतरु.

जगन्नाथ a. of विवाहपद्धति.

जगन्नाथ तर्कपञ्चानन. Sec. 113; a. of विधावभङ्गार्णव.

जगन्नाथ याज्ञिक, son of शङ्करशुक्ल ; a. of संस्कारकल्पद्रुम.

जगन्नाथहरि a. of सप्तदायप्रकरण.

जनमेजय (reputed) a. of नीतिप्रकाशिका (which is said to have

been imparted to him by वैशम्पायन).

जमदग्नि a. of a स्मृति m. by मिताक्षरा (on याज्ञ. I. 256 in prose), by हरदत्त, कल्पतरु, अपराकं (pp. 267, 468, 501, 880, 1064) and स्मृतिचन्द्रिका.

जम्बूनाथ सभाषीश, son of हेमात्रि ; a. of प्रायश्चित्तपद्धति.

जयकृष्ण a. of गङ्गास्नानसङ्कल्पवाक्यदीप (B. O. mss. cat. vol. No. 90 p. 91).

जयकृष्ण or श्रीकृष्ण तर्कालङ्कार a. of दीप com. on दायभाग and of दायपाधिकारक्रमसंग्रह.

जयकृष्ण तर्कवागीश a. of आश्वधर्वण alias आश्वदीप.

जयतीर्थ pupil of आनन्दतीर्थ ; a. of com. on कर्मनिर्णय of आनन्दतीर्थ, of वृजापद्धति. For latter vide ms. No. 8685 of Baroda O. I.

जयतुङ्ग (Is he an author?) m. in टोडरानन्द and निर्णयसिन्धु.

जयनारायण तर्कपञ्चानन a. of नीराजन-प्रकाश (composed for शिवनारायण पोप), धूरसंक्रान्तिदीपिका.

जयन्त or जयन्तस्वामिन, son of कान्त, son of कल्याणस्वामिन. He was father of अभिनन्द. End of eighth century ; a. of आश्वलायनीय गृह्यकारिका and विमलोदयमाला com. on आश्वलायनगृह्यसूत्र. हेमात्रि (III. I. 1339) says that हरिहर refuted the view of जयन्तस्वामिन on the verse अग्न्यभावे तु विप्रस्य. He is m. by गदाधर in his भाष्य on पारस्करगृह्य, in आश्वकाशिका

- of रघुनाथ and प्रयोगरत्न of नारायणभट्ट. For विमलोदय (com. on आश्वलायनसूत्र vide D. C. ms. No. 45 of 1899-1915).
- जयराम a. of शतचण्डीविधानपद्धति.
- जयराम a. of com. on कामन्दकीय-नीतिसार.
- जयराम a. of हानचन्द्रिका (abstract of हेमाद्रि's work).
- जयराम a. of छुत्तालङ्कार.
- जयराम, son of बलभद्र, son of दामोदर of भारद्वाजगोत्र. Between 1200-1400 A. D. ; a. of सज्जनवल्लभा (a com. on पारस्करसूत्र). In Ulwar cat. extract No. 39 the date (of composition probably ?) is संवत् 1611 (1554-5 A. D.).
- जयशमभद्र m. in तीर्थचिन्तामणि of बाबस्पति.
- जयसिंहदेव, king of मोरक्षपुर. Earlier than 1750 A. D. ; (reputed) a. of जयमाधवमानसोल्लास.
- जयस्वामिन् m. in मलमासतत्त्व (p. 782) of रघुनन्दन.
- जयानन्द a. of छुत्तवीथ.
- जातुकर्ण्य- vide sec. 22.
- जानकीरामसार्वभौम a. of सत्सुतिसार.
- जाबाल or -लि a. of a स्मृति m. in मिताक्षरा (on याज्ञ. III. 24, 260, 263-64, 315, 322, 326'), अपराकं p. 736.
- जिकन Earlier than 1250 A. D. ; m. in श्राद्धसार of कुल्लूकभट्ट, in शूल-परिण's दुर्गोत्सवविवेक and प्रायश्चित्त-विवेक, by रघुनन्दन in छुद्धितत्त्व (p. 237 vol. II. refers to his अन्येष्टिविधि and अनुसरणविवेक) and in मलमासतत्त्व (vol. I. p. 774).
- जितामित्र Earlier than 1250 A. D. ; m. in एकादशीतत्त्व (vol. II. p. 46) of रघुनन्दन as referred to by श्रीवत्त.
- जितेन्द्रिय Sec. 66 ; flourished about 1000-1050 A. D.
- जीवतवाहन Sec. 78 ; a. of कालविवेक, व्यवहारमातृका, दायभाग.
- जीव a. of दुर्गसङ्गमनी a com. of भक्ति-रसाद्युतसिन्धु.
- जीवदेव, son of आपदेव and younger brother of अनन्तदेव ; latter half of 17th century ; he names निर्णय-सिन्धु and मधुसू ; a. of आशौच-निर्णय and गोत्रप्रवरनिर्णय (extracted in संस्कारकौस्तुभ).
- जीवनाथ देवज्ञ a. of वास्तुरत्नावली.
- जीवराम a. of स्वास्तिवाचनपद्धति.
- जैत्रसिंह a. of भैरवाचार्यपारिजात.
- जैमिनि a. of स्मृति m. in मिता० (on याज्ञ. III. 20), कालमाधव (p. 259), एकादशीतत्त्व, नि. सि.
- जैमिनि a. of स्मृतिमीमांसा (m. by अपराकं).
- जैमिनि a. of सूत्रसूत्र (pr. in Punjab Oriental series).
- जोतेश्वर महामहोपाध्याय a. of द्वैतनिर्णय (B. O. mss. cat. vol I. No. 225 p. 237.)
- जोगलोक- vide योगलोक.
- ज्ञानभास्कर a. of आह्निकसंक्षेप and आह्निक.

ज्ञानस्वरूप a. of com. on प्रपञ्चसार.
 ज्योतिर्गर्ग m. in निर्णयसिन्धु.
 ज्योतिर्गान्ध m. in स्युतिचन्द्रिका.
 ज्योतिर्नारद m. in निर्णयसिन्धु.
 ज्योतिर्नार्थ a. of शैबरस्ताकर.
 ज्योतिर्नृसिंह m. by मट्टोजि in चतुर्विंशतिमतव्याख्यान.
 ज्योतिर्नृहस्पति m. by हेमाद्रि (III, 2, 472), in निर्णयदीपक.
 ज्योतिर्वसिष्ठ m. in संस्कारकौस्तुभ.
 ज्योतिष्पराशर m. in कालविवेक of जीमूतवाहन, कालमाधव (p. 91), in एकदशीतत्त्व of रघुनन्दन.
 ज्योतिष्पितामह m. in कालमाधव (p. 91).
 ज्वालानाथमिश्र a. of छक्रत्यप्रकाश and उदयप्रयाग्युद्धिप्रकाश.
 शिङ्गुय्य कोविद (or शिङ्गुय्य), son of पेजल्ल मन्थनाचार्य; a. of प्रयोगपद्धति (for आपस्तम्बीय, also called शिङ्गुनभट्टीय).
 दीकाराम a. of दायमुक्तावली.
 दीकाराशर्मन् a. of पिष्टपञ्चसंग्रह (ms. No. 2436 of Baroda O. I.). He was of गार्ग्यमोच and followed पाराशर्यद्वैतवेदान्त.
 दोहरमल्ल Sec. 104; (reputed) a. of दोहरानन्द (several parts of which are separately noted, as कालनिर्णयसौख्य &c.).
 दण्ड (or मिश्रश्रीदोह); a. of आश्वविधि for माध्यान्दिनीय. Mentions कर्क, कल्पतरु, श्रीकण्ठ, हलायुध (BBRAS. cat. p. 236 No. 736).
 दुण्डि a. of मांसनिर्णय and म्मासादिनिर्णय.

दुण्डिराज son of पुरुषोत्तम and pupil of रामपण्डित father of तन्त्रपण्डित. About 1600 A. D.; a. of कुण्डकल्पलता.

दुण्डु (or दुण्डु). Earlier than 1555 A. D.; a. of पद्धति m. in अन्त्येष्टि-पद्धति of नारायणभट्ट and in आश्वतत्त्व. दुण्डु a. of आश्वविधि (माध्यान्दिनीय) Same as दण्डु above. Between 1200-1500 A. D.

दोदामिश्र son of प्राणकृष्ण; a. of आश्वविवेक.

तकनलाल Later than 1686 A. D.; a. of com. on आश्विस्मृति, of com. on आचारार्क, of com. on दक्षस्मृति, com. on दत्तकचान्द्रिका, com. on हारीतस्मृति.

तर्कतिलक vide under मोहनमिश्र.
 तातयार्य a. of स्मृतिरत्नाकर.
 तातादास a. of प्रपञ्चगतिदीपिका.
 तात्याशास्त्रिन् a. of दत्तकनिर्णय.
 तानपाठक a. of संस्कारमुक्तावली.
 ताम्रपर्णाचार्य a. of स्मृतिरत्नाकर.
 तालवृन्तनिवासिन् a. of आपस्तम्बग्रहसूत्र-प्रयोगवृत्ति; follows देवस्वामिन, कपर्दिन, कुमारसिद्धान्तिन.
 तिगलाभट्ट a. of श्रीस्थलप्रकाश.

तिप्पाम्भु, son of रामभट्ट, son of बालम्भु surnamed गह्वर; a. of स्मार्तप्रायश्चित्त; संस्कारनिर्णय; wrote संग्रह-दीपिका in 1776 A. D.

तिम्मणभट्ट a. of स्मृतिकोशदीपिका.
 तिम्मियज्वर चरकूरि a. of पदकर्मचन्द्रिका.
 तिरुमलकवि of पराशरमोच a. of आश्वनिर्णयदीपिका.

तिरुमलयज्वच a. of संध्यावन्दनभाष्य.

तिरुमलसोमपाणिन्, son of तिरुमलयज्वच; a. of आश्वलायनप्रयोगदीपिका.

तिरैलिसुरि a. of प्रयोगसूत्रकावली.

तिरैमल of पराशरमोक्ष a. of धर्मसंस्तु.

तुरगवदनपण्डित a. of शालग्रामलक्षण.

तुलजाराम a. of उत्सवनिर्णय.

तुलजिराज Tanjore king (1765-1788 A. D.); (reputed) a. of आदिधर्मसारसंग्रह, राजधर्मसारसंग्रह. He is said to have composed तङ्गीतसारसूत्र also.

तोटाकाचार्य a. of कालनिर्णय.

तोळप्पर, son of श्रीमिवासाचार्य; a. of दत्तकचन्द्रिका.

विकाण्ठमण्डन (भास्कर). Between 1100 and 1250 A.D.; a. of आपस्तम्बसूत्र-ध्वनितार्थकारिका (pr. in B. I. series) m. by हेमाद्रि, मदन-पारिजात and he wrote प्रवरनिर्णय. Mentions कर्क, केशवसिद्धान्त, दामोदर, भवभाष्य, रुद्रदत्त, धामन.

त्रिलोचनमिश्र earlier than 1450 A. D.; a. of धर्मकोश.

त्रिलोचनशिव a. of प्रायश्चित्तसमुच्चय.

त्रिविक्रम. Earlier than 1550 A. D.; a. of त्रिविक्रमपद्धति or त्रैविक्रमी or प्रतिष्ठापद्धति (on the consecration of idols &c.) m. in टोडरानन्द and निर्णयसिन्धु.

त्रिविक्रम a. of न्यासपद्धति.

त्रिविक्रमज्ञ, pupil of श्रीरामभारती; a. of गृह्यार्थदीपिका (or सृष्टि) com. on शारदातिलक.

त्रिविक्रमसुरि, son of रघुसुरि; a. of आचारचन्द्रिका; m. in टोडरानन्द. Probably the same as above.

त्रैविद्यहृद् a. of आश्वलायनसूत्रप्रयोग.

व्यम्बक, pupil of यज्ञेश; a. of गार्हस्थ्य-दीपिका.

व्यम्बक a. of तत्त्वदीप.

व्यम्बक a. of स्त्रीधर्मपद्धति.

व्यम्बक, son of नारायण, surnamed माटे; a. of आचारेन्दु. (composed in 1838 A. D.), प्रतिष्ठेन्दु.

व्यम्बक, son of राम, surnamed ओक; a. of आचारसूत्रण (composed in 1819 A. D.).

व्यम्बक पण्डित, son of नारायण of the आङ्गिरससुब्रह्मगोत्र; about 1760 A.D.; a. of आशौचनिर्णय.

व्यम्बकभट्ट मोह, son of कृष्णभट्ट; a. of जातिविवेक, प्रायश्चित्तसार, प्रायश्चित्त-प्रयोग.

दक्ष sec. 43; a. of सृष्टि.

दत्त vide गौरीदत्त.

दत्तपण्डित a. of चूडाकर्म.

दत्तात्रेय m. in. सृष्टिचान्द्रिका, अपराक (p. 971), मदनपारिजात, निर्णयसिन्धु.

दयाराम a. of दानप्रदीप, पदचन्द्रिका, सृष्टिसंग्रह

दयाशङ्कर, son of धरणीधर; a. of उपाकर्म-विधि, और्ध्वदेहिपद्धति, तिथिनिर्णय, दक्षश्राद्धप्रयोग, दानप्रदीप, नीतिविवेक, प्रयोगदीप (or -रत्नाकर), शाङ्खायनसूत्र, शुद्धिरत्न, श्राद्धपद्धति, श्राद्धप्रयोग.

दलपतिराज, son of बल्लभ; sec. 99; a. of सृष्टिह्रस्वाद (several parts of which are, separately noted in

the catalogues, such as आह्निकसार, कालनिर्णयसार).

दशपुत्र (probably this is only the surname) a. of मलमासनिर्णय.

दादा, son of माधव son of वृत्तिह, surnamed Karajgi. He was a माधव and of वसिष्ठगोत्र and resided at Nasik; mentions मयूख and कौस्तुभ; a. of दत्तार्क (composed in शके 1691 शशिग्रहर-समुद्युक्तशाककेन्द्रे). Aufrecht is wrong in giving the date as 1661.

दामोदर a. of इष्टिकाल.

दामोदर a. of लघुकालनिर्णय.

दामोदर a. of जातकर्मपद्धति.

दामोदर a. of धातुपद्धति.

दामोदर a. of मांसविशेक.

दामोदर, son of शङ्करभट्ट and eldest brother of नीलकण्ठ. About 1610 A.D.; a. of फलिबर्जनिर्णय, द्वैतनिर्णय-परिशिष्ट.

दामोदर मार्ग्य a. of प्रयोगपद्धति (alias संस्कारपद्धति) following पारस्करग्रन्थ. Names कर्क, गङ्गाधर and हरिहर.

दामोदर ठक्कर Earlier than 1575 A.D.; a. of दिव्यनिर्णय (compiled under संग्रामसिंह) and विवेकदीपक; N. vol. V. p. 282 speaks of दिव्यदीपिका (compiled under श्रीमन्न-माहसुपाल), while N. vol. VI p. 40 says that दिव्यनिर्णय was compiled under संग्रामसाह; but the works appear to be the same.

दामोदर ठक्कर a. of प्रायश्चित्तनिर्णय (B. O. mss. cat. Vol. I No. 276 p. 313).

दामोदरपाण्डित. Latter half of 16th century; a. of क्रीतिचन्द्रावय (under the patronage of चुहड-मल्ल).

दामोदरीय m. in छादिमयूख and निर्णय-दीपक.

दारिल a. of com. on कौशिकग्रन्थसूत्र.

दारुण्य a. of धर्मशास्त्र (D. C. ms. No. 267 of 1887-91) in verse (with a few prose passages about प्रयोग) on प्रेतक्रिया, एकादशाहश्राद्ध, नवकश्राद्ध, सपिण्डीकरण, द्योतार्ग (मैत्रेय asks दारुण्य) and of a पद्धति.

दारुण्य a. of नारायणबलिपद्धति.

दिनकर son of वृत्तिह from the दशाण country. Earlier than 1600 A. D.; a. of गोपालपद्धति.

दिनकर a. of प्रायश्चित्तसहस्र.

दिनकर alias दिवाकर, son of रामकृष्ण-भट्ट; a. of कर्मविपाकसार, प्रायश्चित्त-सार, शान्तिसार, दिनकरोद्घोत (completed by his son विश्वेश्वर alias मागभट्ट). Between 1575-1640 A. D.

दिवाकर son of महादेव, son of बाल-कृष्ण, of the भारद्वाजगोत्र. His maternal grand-father was नीलकण्ठ author of the twelve मयूख; a. of धर्मशास्त्रसुधानिधि of which अन्वेष्टिप्रकाश, आचारार्क (composed in 1686 A. D.), दानहीराबलिप्रकाश, श्राद्धचन्द्रिका, तिथ्यर्क, प्रायश्चित्तसुका-वली, सूर्योदयश्चायतनप्रतिष्ठापद्धति and others were parts. Aufrecht (part I. p. 253) confounded

this with the next, but corrected himself (part II. p. 54).

दिवाकर, son of महादेव, son of रामेश्वर, surnamed काल (काले in Marathi). He was daughter's son of रामकृष्णभट्ट, father of कमलाकर. About 1620-1670 A.D.; a. of दानचन्द्रिका (or दानसंक्षेपचान्द्रिका), आह्निकचान्द्रिका or संक्षेपाह्निकचान्द्रिका, कालनिर्णयचन्द्रिका, स्मार्त-प्रायश्चित्तोद्धार, पतितत्यागविधि, पुनरुपनयनप्रयोग.

दिवाकर, son of दिनकर; a. of दानदिनकर.

दिवाकरभट्ट a. of त्रिवेणीपञ्चति.

दिवोदास Earlier than 1550 A. D.; a. of दिवोदासप्रकाश; m. by कालनिर्णयचन्द्रिका of दिवाकर and seems to be the same as दिवोदासीय m. by निर्णयसिन्धु, विधानपारिजात, छादिमण्ड.

दिव्यसिंह महापात्र a. of कालदीप (or-प्रदीप), आरुदीप and of दिव्यसिंहकारिका (which summarises the two preceding).

दीक्षित About 1050-1100 A. D.; m. by दायभाग (on daughter's succession) and कालविवेक (pp. 92, 102, 237, 264, 541). Earlier than 1100 A. D.

दीनदयालु पाठक a. of सुहृत्तैरव.

दीर्घतन्त्र m. in मिताक्षरा (on याज्ञ. III. 260) and by मस्करिन् (on गौतमधर्मसूत्र).

दुःखभञ्जन a. of सुहृत्कल्पाकर, सुसूत्र्य-प्रकाश.

दुर्गदत्त a. of सुहृदीपिका.

दुर्गाय, son of बाह्यदेव; a. of com. on दायदशश्लोकी or दायसंग्रहश्लोकदशक.

दुर्गासहाय a. of सुहृत्तरचना.

दुलाल a. of दुलालीय.

देवकीनन्दन a. of एकादशीव्रतनिर्णय.

देवजानि (?) a. of देवजानीयभाष्य on निर्णयदीपक.

देवगुणभट्ट, son of केशवभट्ट. Sec. 85; a. of स्मृतिचन्द्रिका.

देवदासमिश्र, son of नामदेव, son of अर्जुन of the गौतमगोत्र and honoured by मालव kings; between 1250-1500 A.D.; mentions कल्पतरु, कर्क, अण्व (महाण्व), मिताक्षरा, स्मृतिसार, विश्वादर्श; a. of देवदासप्रकाश or सद्ग्रन्थचूडामणि, तिथि-निर्णय. निर्णयाभूत and विधानपारिजात mention a देवदासीय which is probably the देवदासप्रकाश.

देवनाथ ठक्कर. Earlier than 1620 A. D.; a. of स्मृतिकौमुदी, दिव्यतन्त्र or तन्त्रकौमुदी. B. O. mss. cat. vol. I No. 60 p. 54 is a काल-कौमुदी of देवनाथ, which is probably a part of the स्मृतिकौमुदी.

देवपाल, son of हरिपाल; a. of भाष्य on काठकथसूत्र.

देवबोध a. of com. on याज्ञवल्क्यस्मृति, m. by रघुनन्दन in सुद्धितन्त्र (p. 236).

देवभद्र a. of पार्वणआश्वप्रयोग (for वाजसनेयस).

देवभद्र पाठक a. of दशमुखकोटिहोम-प्रयोग.

देवमद्र पाठक, son of बलमद्र ; a. of प्रयोगसार (कात्यायनीय).

देवयाज्ञिक vide याज्ञिकदेव.

देवयाज्ञिक a. of सूतकसिद्धान्त.

देवयाज्ञिक a. of a पद्धति (यजुर्वेदीय); pr. in Kashi S. series.

देवराज a. of com. on नीतिमञ्जरी of बाह्यवेदिन्.

देवराज a. of प्रायश्चित्तसंग्रह (compiled under orders of prince चेतसिंह of Benares, 1770-1781 A. D.).

देवराज a. of सुहृत्परीक्षा.

देवराज a. of आश्वाशौचीयदर्पण.

देवराज a. of a work on धर्मशास्त्र (probably a निबन्ध) m. in स्मृति-चन्द्रिका for the view that वृद्धिः in याज्ञवल्क्य's verses on inheritance means पुत्रिका. The सरस्वतीविलास (p. 414, Mysore ed.) attributes the same view to him along with धारेश्वर, देव-स्वामिन् and श्रीकर.

देवराज a. of आह्निकचन्द्रिका.

देवराज a. of सुहृत्सुक्तावली.

देवल vide sec. 23.

देवस्वामिन्. Vide sec. 65. About 1000-1050 A. D.; a. of भाष्य on आश्वलायनग्रन्थ and of a निबन्ध on धर्मशास्त्र.

देवीदास a. of राजनीति.

देवीदासपण्डित a. of कर्मविपाकचिकित्साश्रुतसागर.

देवनाभ्रम, pupil of विबुधेन्द्राभ्रम, Earlier than 1696 A. B.; a. of

पुरश्चरणचन्द्रिका (D. C. ms. No. 33 of 1898-99 is dated संवत् 1753).

वातुमिश्र a. of प्रेतमञ्जरी.

वाह्यवेदिन्, son of लक्ष्मीधर, son of अवि, son of सुकुन्द of आनन्दपुर ; a. of नीतिमञ्जरी and com. thereon (composed in 1494 A. D.). Aufrecht (I. p. 263) said that वाह्यवेदिन् composed in 1054 but corrected himself later (II. p. 56).

वर्चिष्ठ m. as an author in the स्मृत्यर्थसार of श्रीधर.

ब्राह्मण a. of ब्राह्मणग्रन्थसूत्र (attributed to सादिर).

ब्रह्मण Earlier than 1100 A. D.; a. of रत्नकरणिका.

ब्रह्मकानाथयज्वन्, son of टीकाभट्ट; a. of उपाकर्मप्रयोग.

ब्रह्मपुत्र (reputed) a. of वृत्तकदर्पण.

ब्रह्मपुत्राचार्य a. of स्मार्तपदार्थानुक्रमणिका.

धनञ्जय Earlier than 1500 A. D.; a. of धर्मप्रदीप and सम्बन्धविवेकपरिशिष्ट; m. in संस्कारतत्त्व (vol. I p. 891) of रघुनन्दन). In उद्वाहृतत्त्व (vol. II. p. 145) we have only सम्बन्ध-विवेक of धनञ्जय.

धनपति, son of रुचिपति, son of विश्वनाथ, son of रतिधर of सौजालवंश ; a. of आह्निकदर्पण. The author resided at वैजोलि and is later than 1500 A. D.

धनराज son of गोवर्धन ; a. of आह्निकप्रदीप. Earlier than 1750 A. D.

धनिराम a. of सिद्धान्तज्योत्स्ना.

धरणीधर Earlier than 1250 A. D.; a. of com. on मनुस्मृति m. by कुल्लुक.

धरणीधर son of रेवाधर; a. of सापिण्डच-
तत्त्वप्रकाश (probably same as
next).

धरणीधर, son of सुरारि; a. of एकादशी-
निर्णयसार composed in शके 1408
(1492 A. D.); ms. No. 12052
(Baroda O. I.) was copied in
संवत् 1620 मार्गशीर्ष (Dec. 1553
A. D.). It recites that the work
was composed during the reign
of king बीसलदेव and mentions
विज्ञानेश्वर, अनन्तभट्ट, विश्वरूप
औपदेशिकपण्डित.

धरणीधर पन्थ a. of com. on काल-
निर्णय (of माधव), of चातुर्वर्ण्यविवेचन,
of चातुर्वर्ण्यवस्था.

धर्म a. of भाष्य m. in स्मृतिचन्द्रिका
and हेमाद्रि (III. 2. 747).

धर्मकरोपाध्याय a. of तडगादिप्रतिष्ठा-
पद्धति, पुष्करिणीपत्रलक (B. O.
mss. cat. vol. I. No. 263
p. 286). Both works are pro-
bably the same.

धर्मराजाध्वरीन्द्र, son of माधवाध्वरीन्द्र;
a. of दत्तरत्नाकर. Later than
1650 A. D.

धर्मेश्वर, son of रामचन्द्र; a. of
सुहृत्तत्त्वोपनिषद्.

धर्मेश्वर a. of com. on याज्ञवल्क्यस्मृति;
m. in सुलपाणि's प्रार्यश्रितविवेक.
(p. 529).

धर्मेश्वर a. of com. on चमत्कारचिन्ता-
मणि of नारायणभट्ट.
H. D. 89.

धवल Earlier than 1050 A. D.; m.
in कालविवेक of जीयतवाहन
(pp. 134, 264, 543).

धवल a. of निबन्ध; धवलनिबन्ध is
m. in the अन्येष्टिपद्धति of नारा-
यणभट्ट, in निर्णयसूत. Probably
the same as the preceding.

धारेश्वर. Vide sec. 64.

धीरमति (queen of नरसिंहदेव of
मिथिला) reputed author of
दानवाक्यावली (real author being
विद्यापति) and दानार्णव. About
first half of 15th century.

धीरेन्द्रपञ्चीधुषण, son of धर्मेश्वर; a. of
नित्यकर्मलता.

धौम्य a. of a स्मृति; m. in मिताक्षरा
(on याज्ञ. III. 290).

नन्द, son of देवहर्मन्; a. of ज्योतिः-
सारसमुच्चय, स्मार्तसमुच्चय.

नन्दन a. of श्राद्धचन्द्रिका.

नन्दन, younger brother of लक्ष्मण;
a. of नन्दिनी, com. on the
मानवधर्मशास्त्र.

नन्दनामिश्र a. of रुद्रविलासविबन्ध.

नन्दपण्डित *alias* विनायकपण्डित, son
of रामपण्डित धर्मोपकारि. Sec.
105; a. of काशीप्रकाश, तत्त्व-
सुक्तावली, तीर्थकल्पलता, दत्तकमीमांसा,
नवरात्रप्रदीप, प्रमिताक्षरा (com. on
मिताक्षरा), विद्वन्मनोहरा (com. on
पराशरस्मृति), वैजयन्ती *alias* केशव-
वैजयन्ती (com. on विष्णुधर्मसूत्र),
सुखिचन्द्रिका (com. on पट्टशीति of
कौशिकद्वय), श्राद्धकल्पलता, स्मृति-
सिन्धु (of which संस्कारनिर्णय is
a part), हरिवंशविलास (of which

कालनिर्णयकौतुक is a part). He probably composed ज्योतिःसार-समुच्चय and स्मार्तसमुच्चय.

नन्दभट्ट a. of विवाहनिरूपण.

नन्दराममिश्र, son of दीपचन्द्रमिश्र ; a. of निर्णयसार (composed in 1780 A. D.).

नरराज vide under नवराज.

नरसिंह a. of ब्रह्मयज्ञशिरोरत्न.

नरसिंह a. of आपस्तम्बयज्ञसूत्रकारिका-वृत्ति ; composed in 1614 A. D.

नरसिंह vide छलारि वृत्ति.

नरसिंह a. of तुलसीकाष्ठमालाधारणनिषेध.

नरसिंह or वृत्ति ठक्कर About 1300-1325 A. D. ; a. of प्रमाणपत्र (vide B. O. mss. cat. vol. I. No. 270 p. 209).

नरसिंहदेव (reputed) a. of दुर्गाभक्ति-तरङ्गिणी or दुर्गापद्धति. About 1425-50 A. D.

नरसिंहभट्ट a. of धनुर्वेदचिन्तामणि.

नरसिंह धानपेयिन, son of छरारि of कोत्सवंश. Later than 1400 A. D. ; a. of नित्याचारप्रदीप. Pr. in B. I. series.

नरसिंह सोमयाजिन्, son of माधवाचार्य ; a. of विष्णुप्रतिष्ठाविधिदर्पण.

नरहरि a. of विवाहपद्धति.

नरहरि a. of संस्कारवृत्ति.

नरहरि उपाध्याय a. of द्वैतनिर्णय (B. O. mss. cat. vol. I No. 223 p. 236).

नरहरिभट्ट सत्तर्पि a. of मण्डपकुण्डमण्डन and com. प्रकाशिका thereon and of a work on सापिण्ड्य ; m in com. on सापिण्ड्य कल्पलताका.

नरोत्तम a. of स्मृतिसंक्षेप.

नरोत्तमदास a. of प्रातःपूजाविधि (for followers of चैतन्य).

नरोत्तमदेव a. of श्राद्धप्रकरण.

नवरसौन्दर्यभट्ट a. of शूद्राचारसंग्रह or सच्छूद्राचार.

नवराज, son of देवसिंह of the द्रोण family ; a. of दानपञ्जी and व्रत-पञ्जी and दानवाक्यावलि. The real author was सूर्यकर. Often read as नरराज in the catalogues ; vide Peterson's 5th Report p. 177 extract and B. O. mss. cat. vol. I No. 195 p. 210 where we have both नरराज and सूर्यकर.

नागदेव flourished before 1435 A.D. ; a. of आचारदीप or- प्रदीप (ms. No. 3858 Baroda O. I. copied in 1491 शके माघे) and निर्णय-तत्त्व ; m. in आचारमयूख and शूद्रकमलाकर.

नागदेव a. of छहूर्तसिद्धि and छहूर्तदीपक.

नागदेव, son of शिव. Later than 1612 A. D. ; a. of तिथिनिर्णय based on निर्णयसिन्धु.

नागदैवज्ञ, son of शिव ; a. of निर्णय-तत्त्व (which is an abstract of निर्णयसिन्धु), आचारप्रदीप, प्रथित-तिथिनिर्णय. Most probably the same as the preceding.

नागेश, son of वेङ्कटेश of Haldipur in North Canara ; about 1741-1782 A. D. ; a. of आगमग्रन्थ, तान्त्रिकसूक्तावलि, स्मृत्यर्थसूक्तावलि.

नागेशभट्ट or नागोजिभट्ट, son of शिव-भट्ट and सती. Sec. 119 ; a. आचा-

रेणुशेखर, आशौचनिर्णय, आशौचिन्दु-
शेखर, कण्डपद्धति, तिथीन्दुशेखर,
तिथिनिर्णय, त्रिस्थलीसिद्धि or- सारसंग्रह,
गोत्रप्रवरनिर्णय, चण्डीप्रयोग, तीर्थेण्डु-
शेखर, प्रायश्चित्तेण्डुशेखर, प्रायश्चित्त-
सारसंग्रह, श्राद्धेण्डुशेखर, संस्काररत्न-
माला, सापिण्डीमञ्जरी or सापिण्ड्य-
दीपिका, सापिण्ड्यनिर्णय (probably
same as preceding).

माडीजङ्घु m. as a स्मृतिकार in नित्या-
चारप्रदीप (p. 20).

नारद Sec. 36.

नारद (reputed) a. of मयूरशिक्रक
or मेघमाला.

नारायण a. of a, स्मृति m. in अपराकै
pp. 135, 146, 500, 508. In the
Mad. Govt. Oriental Library
there is a नारायणस्मृति in 9
chapters, where नारायण asks
दुर्वासस् about sins.

नारायण m. in श्राद्धसागर of कृष्णकभट्ट.

नारायण, son of अनन्त, son of हरि ;
a. of कण्डमण्डपदर्पण (composed
in 1578 A. D.) and of मूर्त-
मार्तण्ड and its com. मार्तण्डवल्लभा
(composed in 1572 A. D.).

नारायण a. of a पद्धति; m. in ज्योति-
स्तत्त्व (p. 616) and मलमासतत्त्व (p.
746) of रघुनन्दन.

नारायण, son of कृष्णजीविनेदिन, son
of श्रीपति. Probably earlier
than 1570 A. D. He was from
श्रीपाटलपुरी in छत्तरदेश; a. of com.
यज्ञप्रदीपक on शास्त्रायनयज्ञसूत्र and
of a यज्ञपद्धति also.

नारायण a. of प्रदीपभाष्य on पार्ष्णश्राद्ध.
नारायण Earlier than 1600 A. D.; a.
of चमत्कारचिन्तामणि.

नारायण Earlier than 1450 A. D.; a.
of com. अपेक्षितार्थयोतिनी; m.
in मदनरत्नप्रदीप (शान्ति portion).

नारायण, son of महाबल. Earlier than
1500 A. D.; a. of भाष्य on गोभिल-
यज्ञ; m. in श्राद्धतत्त्व and छन्दोग-
ब्रह्मोत्सर्गतत्त्व of रघुनन्दन.

नारायण, son of लक्ष्मीधरभट्ट, sur-
named आरढ; a. of यज्ञाग्निसागर
or प्रयोगसार and श्राद्धसागर, श्राद्ध-
पद्धति. Later than 1650 A. D.

नारायण, son of दिवाकर of the तैम्रुच-
गोत्र; a. of com. on आश्वलायन-
यज्ञ. It is probably this नारायण
that is m. in पराशरमाधवीय.

नारायण a. of आश्वलायनचूत्रपद्धति.

नारायण a. of चलाचार्पद्धति. Later
than 1450 A. D.

नारायण a. of दिनत्रयमीमांसा (for
मास्व followers).

नारायण a. of ह्रबोधिनी.

नारायण a. of स्मृतिसर्वस्व. Before
1675 A. D.

नारायण a. of मातृगोत्रनिर्णय.

नारायण a. of दक्षिणद्वारनिर्णय.

नारायण a. of com. on शारदातिलक.

नारायण, pupil of विज्ञानेश्वर; a. of
व्यवहाराशिरोमणि. About 1100 A. D.

नारायण a. of मीतिमाला.

नारायण (छलारि) a. of स्मृतिसंग्रह and
स्मृतिसार.

नारायण उपाध्याय; m. in एकादशीतत्त्व (p. 30), ज्योतिस्तत्त्व (p. 708 where his explanation of the last सूत्र of आपस्तम्बधर्मसूत्र is given), in श्राद्धसागर of कुल्लुक, in श्राद्धक्रियाकौमुदी of गोविन्दानन्द.

नारायण उपाध्याय son of गौण; a. or परिशिष्टप्रकाश com. on कर्मप्रदीप. नारायणचक्रवर्तिन् a. of शान्तिकतत्त्वामृत. नारायणठकुर a. of ब्रह्मसंस्कारमञ्जरी or संस्कारमञ्जरी.

नारायणतर्काचार्य a. of दोलायात्रासूत.

नारायणदीक्षित, son of चायम्भट्ट. Later than 1400 A. D.; a. of प्रयोगदर्पण.

नारायणदीक्षित a. of स्मार्तस्फुटपद्धति.

नारायणदेव, son of रामकृष्ण, son of सदाशिवदेव. He was pupil of नगेश. About 1750-80 A. D.; a. of com. on साविण्डुचक्रपलतिका of his grandfather.

नारायणपण्डित, son of विश्वनाथपण्डित, pupil of भट्टनीलकण्ठ. Earlier than 1720 A. D.; a. of पिष्टपञ्चसण्डन-मीमांसा (ms. No. 8831 of Baroda O. I. is पिष्टपञ्चमीमांसा of नारायण, son of विश्वनाथ), पिष्ट-पञ्चमीमांसाकारिका.

नारायणपण्डित, son of विश्वनाथसूरि (acc. to Stein's cat p. 107) and son of द्वितायसूरि (acc. to Bik. cat. p. 449); a. of सदाचाररसुचि-टीका.

नारायणपण्डित a. of संध्यावन्दनभाष्य.

नारायणभट्ट, son of रामेश्वरभट्ट. Sec. 103; a. of अन्येष्टिपद्धति, अयन-निर्णय, आरामोत्सर्गपद्धति, आतुरसंन्यास-

विधि, जीवच्छास्त्रप्रयोग, त्रिस्थलीसेतु, प्रयोगरत्न, आहिताग्निभरणदाहादिपद्धति, महाकर्मपद्धति or कर्मपद्धति, काशीमरण-शक्तिविवेक, गोत्रप्रवरनिर्णय, तिथि-निर्णय, तुलापुरुषदानप्रयोग, दिव्यानुष्ठान-पद्धति, मांसमीमांसा, कालनिर्णय-कारिकाव्याख्या, दृषोत्सर्गपद्धति, लक्ष-होमपद्धति, विष्णुश्राद्धपद्धति. Portions of his प्रयोगरत्न and other works are separately entered in the catalogues as distinct works.

नारायणभट्ट a. of दशकर्मपद्धति.

नारायणभट्ट between 1400-1600 A. D.; a. of धर्मप्रवृत्ति.

नारायणभट्ट a. of जातिविवेक (ms. No. 11147 of Baroda O. I.).

नारायणभट्ट a. of प्रायश्चित्तसंग्रह.

नारायणभट्ट a. of विधानरत्न.

नारायणभट्ट, son of राम, son of नारायण; a. of काशीरहस्यप्रकाश (composed by order of कामदेव).

नारायणयज्वल a. of आपस्तम्बप्रयोगरत्न.

नारायणयन्त्रोपाध्याय a. of शुद्धिकारिका.

नारायणशर्मन् a. of धर्मसंग्रह.

नारायणशर्मन् a. of व्यवस्थासार (a different work from व्यवस्था-सारसंग्रह).

नारायणशर्मन्सिद्धान्तवागीशभट्टाचार्य a. of व्यवस्थासारसंग्रह.

नारायणसर्वज्ञ a. of मन्वर्थविवृति com. on मनुस्मृति, of कामधेनुदीपिका, of शुद्धिदीपिका. As रायचक्रवर्त (1431 A. D.) mentions him, he is earlier than 1400 A. D. Vide Bhandarkar's Report for 1883-84 p. 62.

नारायणानन्दनाथ a. of शिवार्चनशिरो-
मणि.

नारायणार्थ a. of com. on गोत्रप्रवर-
निर्णय of अभिनवमाधवाचार्य.

नारोत्तिपण्डित, son of विश्वनाथ ; a. of
लक्षणशतक and com. लक्षणरत्नमा-
लिका thereon.

निजानन्द a. of प्रयोगसार.

नित्यानन्द a. of क्रमदीपिका.

नित्यानन्द a. of पदकर्मव्याख्यानचिन्ता-
मणि.

निधिराम a. of अक्षरमाला.

निबन्धनकार m. in सरस्वतीविलास
(pp. 51, 349).

निम्बार्कशिष्य a. of सन्यासपद्धति.

निरवयवविद्योद्योत m. in the दायभाग-
of जीयुतबाह्वन.

निर्द्विषयसत्त्वोपाध्याय a. of व्याख्यानदी-
पिका com. on मितालसरा of विज्ञा-
नेश्वर.

निर्भयरामभट्ट a. of व्रतोपवाससंग्रह and
संन्यसरोत्सवकालनिर्णय.

नीलकण्ठ or श्रीपति ; a. of दैवज्ञबह्वम.

नीलकण्ठ a. of आशौचशतक.

नीलकण्ठ a. of कुण्डमण्डपसिद्धि or
विधान.

नीलकण्ठ, son of शङ्करभट्ट ; a. of
कुण्डमण्डपनिर्णय.

नीलकण्ठ a. of com. on दायभाग.

नीलकण्ठ a. of प्रतिमाप्रतिष्ठा.

नीलकण्ठ a. of com. on आश्विवेक of
ह्यलपणि.

नीलकण्ठ a. of निर्णयसास्कर.

नीलकण्ठ son of अनन्त, son of चिन्ता-
मणि. About 1600 A.D. ; a. of

तिथिरत्नमाला and com. on सङ्कृत-
चिन्तामणि.

नीलकण्ठ, son of शङ्करभट्ट. Sec.
107 ; a. of भगवन्तभास्कर (divided
into 12 मण्डल), व्यवहारतत्त्व, कुण्डो-
द्योत.

नीलकण्ठ son of भास्कर ; a. of दान-
दीपिति.

नीलकण्ठ a. of आशौचशतक.

नीलकण्ठ a. of दानचन्द्रिका.

नीलकण्ठ a. of दानपरिभाषा.

नीलकण्ठ a. of कुण्डमण्डपविधान and
कुण्डमण्डपसिद्धि.

नीलकण्ठदीक्षित son of अप्ययदीक्षित
अद्वैताचार्य, of the भारद्वाजगोत्र ; a.
of अथविवेक.

नीलकण्ठ यतीन्द्र a. of यतिधर्मप्रबोधिनी.

नीलकण्ठधुरि a. of परशुप्रकरण.

नीलकण्ठाचार्य a. of स्मृत्यर्थसार.

नीलकमल (लाहाडी) a. of काल्यार्चन-
चन्द्रिका.

नीलाम्बरभट्ट son of गदाधर (author
of कालसार). Before 1500 A. D. ;
a. of कालकौमुदी ; m. in छुद्धि-
कौमुदी (p. 275) of गोविन्दानन्द.
He is probably the same as
नीलाम्बर m. as भाष्यकार of कात्यायन
in the यजुर्वेदिआश्वतथर्व of रघुनन्दन
(vol. II. p. 496).

नीलाम्बर (?), son of सङ्कर्षण ; a. of
com. on आश्वकल्पवृक्ष or नवकण्ड-
कावृक्ष of कात्यायन. It is probable
that नीलाम्बर is a misreading of
नीलाम्बर meaning हलायुध.

नृसिंह (कम्भाळूर). Later than 1400
A. D. ; a. of आशौचदीपिका and
तिथिप्रदीपिका.

वृसिंह a. of निबन्धशिरोमणि.

वृसिंह, of the कौण्डिन्यगोत्र, son of रामचन्द्राचार्य. Between 1360-1435 A. D.; a. of प्रयोगपारिजात.

वृसिंह of अग्रिमोत्र, resided on the बलमती near चन्दनगिरि in वैराटदेश. Earlier than 1565 A. D. and later than 1300 A. D.; a. of विधानमाला. He mentions चतुर्वर्गचिन्तामणि.

वृसिंह a. of श्रौतसमार्तकर्मप्रयोग.

वृसिंह, son of माधवाचार्य वाजपेय-याजिन्; a. of com. on वैखानसधर्म-प्रश्न and वैखानससूत्रदर्पण.

वृसिंह, son of रामचन्द्राचार्य surnamed शेष. 1400-1450 A. D.; a. काल-निर्णयदीपिकाविवरण, and of com. on तिथिनिर्णयसंग्रह (of रामचन्द्र), तिथिप्रदीपिका, गोविन्दार्णव or धर्म-तत्त्वावलोक; ms. 10410 (Baroda O. I.) gives date of composition (?) as शशाङ्ककालानलविश्व-संमति विरोधिपर्यं (i.e. 1330 शके).

वृसिंहठक्कर a. of प्रमाणपल्लव.

वृसिंहपण्डित a. of गोत्रासूत.

वृसिंहभट्ट, son of सिद्धभट्ट of कण्व-शाखा; a. of संस्काररत्नावलि.

वृसिंहभट्ट a. of दत्तकपुत्रविधान.

वृसिंहभट्ट, son of सोमभट्ट; a. of विष्णुधर्ममीमांसा.

वृसिंहभट्ट (मीमांसक) a. of सृष्टि-निबन्ध.

वृसिंहभट्ट, son of नारायणभट्ट. Between 1500-1600 A. D.; a. of प्रयोगरत्न.

वृसिंहवाजपेय a. of श्रुतिमीमांसा.

वृसिंहारण्य or वृसिंहाचार्य. Earlier than 1440 A. D. Vide Bhandar-
kar's Report, 1883-84 p. 76; a. of विष्णुमन्त्रिचन्द्रोदय.

वृहरि a. of शास्त्रप्रदीप alias निबन्धसार. Before 1607 A. D.

वृहरि, surnamed पण्डरपुर; a. of प्रासादप्रतिष्ठा.

वृहरि, pupil of मध्व; a. of सदाचार-सृष्टिटीका.

वृहरि अग्निहोत्रिन् a. of शास्त्रदीप. न्यायपञ्चानन (probably गोपाल) a. of दुर्गास्तवनिर्णय.

पक्षधरमिश्र, son of महामहोपाध्याय बटे-श्वर. Earlier than 1600 A. D.; a. of तत्त्वनिर्णय (N. vol. V. p. 155).

पक्षधरमिश्र a. of तिथिनिर्णय. Prob-
ably he is identical with the preceding.

पक्षधरमिश्र a. of तिथिचन्द्रिका; ms. of विष्णुपुराण was copied in 1464 A. D. by him.; probably the same as above (B. O. mss. cat. vol. I. No. 145 p. 146).

पञ्चाक्षर गुरुनाथ a. of कर्मप्रकाशिका.

पञ्चानन m. in कालसार of गदाधर.

पञ्चाननसिंह m. in जटमलविलास.

पञ्जिकाकारमिश्र m. in कालविवेक (p. 63) of जीमूतवाहन.

पण्डितपरितोषकार m. by हेमाद्रि (III. 2. 481) as refuting गोविन्दराज's view. Between 1075-1225 A. D.

पद्मनाभ a. of माध्वन्विनीयाचारसंग्रह-दीपिका.

- पद्मनाभ, son of बलभद्र. Between 1460-1550 A. D. ; a. of दुर्गावती-प्रकाश or समयालोक (under दुर्गावती, queen of दलपति, king on the नर्मदा).
- पद्मनाभ a. of गोत्रप्रवरनिर्णय.
- पद्मनाभ Earlier than 1700 A. D. ; a. of तिथ्यादिनिर्णय.
- पद्मनाभ a. of संन्यासरत्नावली (according to मध्यमत).
- पद्मनाभदत्त, son of दामोदरदत्त, son of श्रीदत्त. Between 1340-1400 A. D., as he composed his सुपद्मव्याकरण in 1367 A. D. ; a. of आचार-चन्द्रिका.
- पद्मनाभदीक्षित, son of गोपाल, son of नारायण, residing on the banks of the प्रवरा at निवासपुर ; a. of प्रतिष्ठादर्पण and प्रयोगदर्पण. (Vide Bhandarkar's Report 1883-84 p. 355 for both).
- पद्मनाभासिंह a. of व्यवहारप्रदीप.
- पन्तोनीभट्ट, son of लक्ष्मणभट्ट ; a. of समयकल्पतरु.
- परमसूत्र, son of सीताराम. Later than 1685 A. D. ; a. of com. on सुहृत्-गणपति.
- परमाचार्य a. of वास्तुयोजनपद्धति.
- परमानन्दशर्मन् a. of दुर्गार्चिकौस्तुभ.
- परमानन्द a. of व्यवहारनिर्णय (on मत्स्यादि यज्ञाभक्षण).
- परमानन्दधन, pupil of चिदानन्दब्रह्मेन्द्र-सरस्वती ; a. of सृष्टिमहोदधि and प्रयोगरत्नावली.
- परमेश्वरपरिव्राजक a. of अमल a com. on बौधायनधर्मसूत्र.
- परशुराम a. of द्विजकल्पलता or संख्या-त्रयभाष्य.
- परशुराम a. of शृपालवल्लभ.
- परशुराम, son of कर्ण, an उद्दीच्यब्राह्मण ; a. of महाकुरूपपद्धति composed in 1458 A. D.
- परशुरामसिंह. Later than 1685 A. D. ; a. of com. on सुहृत्गणपति.
- पराशर. Sec. 35 ; a. of सृष्टि.
- पराशर a. of जातिविवेक.
- पराशर or पराशर m. as an author on politics in com. on नीति-वाक्यावृत.
- परछापति, minister of लक्ष्मणसेन and son of धनञ्जय. About 1160-1200 A. D. ; a. of प्रवराध्याय, दश, कर्मदीपिका or दशकर्मपद्धति, श्राद्ध-पद्धति and पाकयज्ञपद्धति.
- पाण्डुरङ्ग, son of चिन्तामणि, sur-named टकले ; a. of प्रतिष्ठासार-दीपिका (composed in 1780 A. D.) at पञ्चवटी near Nasik and यजुः-शास्त्राभेदतत्त्वनिर्णय.
- पाण्डुरङ्ग मोरेश्वर भट्ट a. of कालचन्द्रिका
- पारस्कर a. of शुद्धसूत्र.
- पाराशर्य m. in the प्रायश्चित्तमयसूत्र.
- पालकि m. as a writer on politics in com. on नीतिवाक्यावृत.
- पितामह. Sec. 44 ; a. of a सृष्टि.
- पीताम्बर son of काश्यपाचार्य ; a. of between 1500-1675 A. D. ; a. of धर्माणव and स्मार्तपानप्रयोग
- पीताम्बर a. of दानवाक्यावली (Miss. cat. vol. I. No. 208).

पीताम्बरसिद्धान्तवागीश a. of दाय-
कौमुदी and विवादकौमुदी. About
1604 A. D.

पुरुषोत्तम a. of पुण्याहवाचनप्रयोग.

पुरुषोत्तम a. of पुराणसर्वस्व.

पुरुषोत्तम a. of उत्सवप्रतान, संवत्सराभिर्णय-
प्रतान.

पुरुषोत्तम a. of संवत्सरोत्सवकालनिर्णय
(D. C. mss. No. 177 of 1884-
86 is dated संवत् 1816 i.e. 1759
A. D.). It deals with उत्सव
from भाद्रपद to श्रावण for the
followers of बलुभाचार्य. Based
upon ब्रजराज's work.

पुरुषोत्तम son of पीताम्बर. Born
संवत् 1724 (1668 A.D.) and died
संवत् 1781 (1725 A. D.); a. of
शङ्खचक्रधारणवाद, द्रव्यसुखिदीपिका,
संन्यासनिर्णयविवरण. He was
7th from the great Vallabhā-
cārya.

पुरुषोत्तम a. of ऊर्ध्वपुण्ड्रनिर्णय.

पुरुषोत्तम a. of संन्यासनिर्णय.

पुरुषोत्तम a. of कर्मसिद्धान्त or कर्म-
सिद्धिसिद्धान्त (ms. No. 8361
Baroda O. I.).

पुरुषोत्तम son of देवराजाय; a. of
प्रयोगपारिजात.

पुरुषोत्तम a. of धर्मसार. Earlier than
1675 A. D.

पुरुषोत्तम prince of गजपति dynasty;
(reputed) a. of छुक्तिचिन्तामणि.
About 1500 A. D.

पुरुषोत्तमपण्डित Earlier than
1450 A. D.; a. of शोचप्रवर-

मञ्जरी or प्रवरमञ्जरी and महाप्रवर
भाष्य.

पुरुषोत्तम विद्यावागीश a. of प्रयोगरत्न-
माला.

पुरुषोत्तमानन्दसरस्वती pupil of पूर्णानन्द;
a. of यतिधर्म, यतिपत्नीधर्मनिरूपण,
स्मृतिसारसंग्रह.

पुलस्त्य Sec. 45; a. of a स्मृति.

पुलह a. of स्मृति; m. in स्मृतिचान्द्रिका.

पुष्कर m. in संस्कारमयूख.

पुष्करसाहि m. in आप. ध. सू. I. 6. 19.
7. and I. 10. 28. 1.

पृथ्वीधरमिश्राचार्य m. in सुखितत्त्व
(p. 314) by रघुनन्दन.

पृथ्वीचन्द्र, son of नागमल्ल; a. of
आशौचप्रकाश (part of धर्मतत्त्व-
कलानिधि).

पृथ्वीधर a. of दशकर्मपद्धति.

पृथ्वीमल्लराज a. of महार्णव. Probably
the same as the महार्णव attribut-
ed to मान्धातु who was a brother
of पृथ्वीमल्ल and son of मदनपाल.

पैङ्गव a. of स्मृति; m. in मिताक्षरा
(on याज्ञ. III. 18, a prose pas-
sage), स्मृतिचन्द्रिका (on आशौच,
Mysore ed. p. 14).

पैठीनसि Sec. 24.

प्रचेतस् Sec. 46.

प्रजापति Sec. 47.

प्रतापरुद्रदेव Sec. 100; (reputed)
a. of प्रतापमार्तण्ड or प्रौढप्रताप-
मार्तण्ड, सरस्वतीविलास and निर्णय-
संग्रह. His कौतुकचिन्तामणि (vide

D. C. ms. No. 981 of 1887-91) is not a work on धर्मशास्त्र, but on erotics and poetic fantasies like चित्रवन्द्य, प्रहेलिका and magician's tricks &c.

प्रतिहस्त a. of a पद्धति; m. in कृत्य-निर्णय of वर्धमान.

प्रदीपकार m. in सरस्वतीविलास p. 361. Vide sec. 80.

प्रद्युम्नशर्मन्, son of श्रीधरशर्मन्; a. of आर्यप्रदीप. Earlier than 1525 A.D.

प्रद्योतनभट्टाचार्य, son of बलभद्र. Latter half of 16th century. He wrote शारदागम or चन्द्रालोकप्रकाश by order of बीरभद्रदेव, a Bundella chief; a. of प्रायश्चित्तप्रकाश.

प्रभाकर a. of काशीतत्त्वदीपिका and काशीखण्डकथाकेलि and गयापद्धति-दीपिका.

प्रभाकर दैवज्ञ a. of दायदुष्पमाला a com. on the गोत्रनिर्णय of केशव-दैवज्ञ.

प्रभाकर Earlier than 1600 A. D.; a. of धर्मसार.

प्रभाकरभट्ट a. of प्रभाकराह्निक.

प्रह्लादभट्ट a. of नवरत्नमाला.

प्रेमानिधि a. of नैमित्तिकप्रयोगरत्नाकर.

प्रेमानिधि ठक्कुर, son of इन्द्रपति, son of रुचिपति. A. रुचिपति lived under शैरव's reign in मिथिला; a. of धर्माधर्मप्रबोधिनी (completed in 1410, of what era is rather doubtful; probably संवत्). Vide under धर्माधर्मप्रबोधिनी.

B. D. 90.

प्रेमानिधि पन्थ (or पन्त), son of उमा-पति, of the भारद्वाजगोत्र; a. of वृत्त-दानपद्धति, वृत्तप्रदानरत्न, प्रयोगरत्न, प्रायश्चित्तप्रदीप (composed in शके 1675), शब्दार्थचिन्तामणि com. on शारदातिलक, पृथ्वीप्रमोदय (D. C. ms. No. 126 of 1884-86 says it was composed in शके 1659).

प्रेमानिधि a. of प्रयोगरत्नसंस्कार.

फकीरचन्द्र a. of धर्मशास्त्रनिचय.

वडिय vide under दण्डिय or वडिय.

चभ्रु a. of स्थिति.

बलदेव a. of बलदेवाह्निक.

बलभद्र a. of नित्यानुष्ठानपद्धति.

बलभद्र m. in शुद्धिकौमुदी (p. 33) of गोविन्दानन्द and in ज्योतिस्तत्त्व pp. 690 and 686 (where we have कृत्याचिन्तामणौ बलभद्रः). Earlier than 1500 A. D. He is probably the same as the author of आशौचसार.

बलभद्र a. of आशौचसार.

बलभद्र a. of आह्निक.

बलभद्र a. of महारुद्रपद्धति, महारुद्रन्यास-पद्धति.

बलभद्रतर्कवागीशभट्टाचार्य a. of दायभाग-सिद्धान्त.

बलभद्रछक्कू, son of स्थावर of the वत्स-गोत्र. He came from सत्तम्भतीर्थ (modern Cambay); a. of कुण्ड-तत्त्वप्रदीप (composed in 1623 A. D.) and com. composed in विक्रम 1699 i. e. 1643 A. D. (vide D. C. mss. No. 204 of 1884-87) and of चातुर्मास्यकौमुदी.

बलभद्रस्त्री a. of कुण्डार्कमणिदीपिका.

बलालसेन Sec. 83 ; a. of अद्भुतसागर,
आचारसागर, दानसागर and प्रतिष्ठा-
सागर.

बसव्पनायक a. of शिवतत्त्वरत्नाकर.

बसवोपाध्याय vide under निर्दुरि.

बाणेश्वर (and others) ; a. of विवा-
दार्णवसेतु (compiled in 1773
A. D.).

बादरायण a. of रघुति (m. in प्रायश्चित्त-
मयूख) and as a writer on politics
in the com. on the नीतिवाक्यावृत्त.

बादरायण a. of छद्मदीपिका.

बापुभट्ट a. of सल्याध्याय or सल्यसंग्रह
(N. vol. X. p. 238). Mentions
गोपालभाष्य.

बापुभट्ट alias अनन्तभट्ट ; a. of प्रतिष्ठा-
पद्धति.

बापुभट्ट, son of महादेव, surnamed
केलकर (modern Kelakara) ; a.
उत्सर्जनोपाकर्मप्रयोग, प्रायश्चित्तमञ्जरी
(composed in 1814 A. D.) and
आन्ध्रमञ्जरी (composed in 1810
A. D.). Vide N. vol. IX p. 302
for the first.

बापुभट्ट, son of महादेव, surnamed
केलकर of the चित्तपावन caste ; a.
of कृत्यमञ्जरी (composed in सवे-
रसहस्राब्दे i. e. śake 1640) at
सप्तर्षिक्षेत्र on southern bank
of the river कृष्णा. Vide N. vol
X. pp. 217-219. Therefore
either this date is wrong or
there were two बापुभट्ट केलकर,
whose father's name also, was
the same. कृत्यमञ्जरी further says

that बापुभट्ट was originally an
inhabitant of कणशीग्राम (in the
Ratnagiri District). Baroda O.
I. No. 8442 gives the date
as सवेदस्वरसहस्राब्दे (i. e. 1740)
and seems to be the correct
date. This would show that he
is the same as the above. In
the कृत्यमञ्जरी he refers to आन्ध्र-
मञ्जरी as his work.

बावणभट्ट or बोवणभट्ट a. of स्मार्तप्रयोग
and of बोवणभट्टीय, जातकर्म (आप-
स्तम्बीय).

बावदेवभट्ट, surnamed आढले (modern
Athlye). About 1740 A. D. ; a.
of परभूषणकरण.

बाबा alias काशीनाथ पाध्ये. Sec. 112.
Vide under काशीनाथ पाध्ये above.

बाबूदीक्षित, surnamed जडे ; a. of
कृष्णमण्डपविधि or- सिद्धि.

बाबादेव a. of शालग्रामदानपद्धति.

बालक. Sec. 67.

बालकृष्ण a. of होमविधान.

बालकृष्ण, a दाक्षिणात्य residing in
गोकुलग्राम ; a. of प्रयोगसार.

बालकृष्ण a. of पुनर्विवाहमीमांसा.

बालकृष्ण a. of बालसूत्रा com. on
तत्त्वसूत्रावलि of मन्वुपनिषत्.

बालकृष्ण, son of देवभद्र, surnamed
फळनिदकर ; a. of वृत्तसिद्धान्तमञ्जरी.

बालकृष्ण a. of श्रौतस्मार्तविधि.

बालकृष्ण, son of महादेव ; a. of सप्त-
संस्थाप्रयोग.

बालकृष्ण त्रिपाठिव, son of काशीराम,
of the महारङ्ग family ; a. of गुण-
मञ्जरी (on प्रायश्चित्त).

बालकृष्णदीक्षित a. of निर्णयार्णव.

बालकृष्णभट्ट, son of रङ्गोत्तिमभट्ट; a. of जीवन्वितुक्तकर्तव्यनिर्णय. Earlier than 1725 A. D.

बालकृष्ण भारद्वाज a. of तिथिनिर्णय.

बालदीक्षित a. of उपाकर्मप्रमाण.

बालम्भट्ट a. of भोजनिर्णय.

बालम्भट्ट, son of विश्वनाथभट्ट, sur-named दातार; a. of आङ्गिकसार-मञ्जरी.

बालम्भट्ट or बालकृष्ण, son of वैद्यनाथ, surnamed पायगुण्ड. Sec. III; a. उपाकृतितत्त्व, बालम्भट्टी (com. on मिताक्षरा of विज्ञानेश्वर), धर्मशास्त्र-संग्रह, जीवन्वितुक्तकर्तव्यनिर्णय.

बालरूप. Sec. 68.

बालशास्त्रि कागलकर, son of शेषभट्ट, son of नारायण; a. of प्रायश्चित्त-प्रयोग or सर्वप्रायश्चित्त.

बालद्यौर, son of शेषभट्ट; a. of कुण्ड-रचनारीति.

बालद्यौर a. of हेमाद्रिसर्वप्रायश्चित्त.

बालाग्निहोत्रिण a. of ब्राह्मणयष्टसूत्र-कारिका.

बाष्कल m. by मिताक्षरा (on याज्ञ. III. 58) and in धर्मप्रदीप of भोज.

बुद्धण a. of निर्णयविन्दु.

बुद्धिकरगुह्य a. of द्विविधजलाशयोत्सर्ग-प्रमाणदर्शन (B. O. mss. cat. vol. I. No. 222 p. 235).

बुध. Sec. 25; m. by कालविवेक of जीवन्वितुक्त.

बृहच्छा.

बृहच्छातातप 4m. in मिताक्षरा (on याज्ञ. III. 290).

बृहच्छौनक.

बृहत्काल्यायन m. by व्यवहारमातुका of जीवन्वितुक्त.

बृहत्कौण्डिन्य.

बृहत्साराक्षर. Vide sec. 35, pp. 195-196 above.

बृहत्सचेतस m. in मिताक्षरा, by हरदत्त on गौ. ध. सू. 22. 18, अपराक्ष (pp. 910, 1125, 1171), आश्व-मयूख.

बृहत्सर्वत m. in मिता० (on याज्ञ. III. 256, 265) and in प्रायश्चित्तमयूख.

बृहदक्षिण m. in the मिताक्षरा (on याज्ञ. III. 277).

बृहदाश्वलायन.

बृहद्वर्ग m. in स्मृतिचन्द्रिका.

बृहद्वार्ह.

बृहथम m. in ब्राह्मणसर्वस्व of हलायुध, by हरदत्त on गौ. ध. सू. 23. 12, अपराक्ष p. 1074, मिता० (on याज्ञ. III. 255).

बृहयाज्ञवल्क्य m. in मिताक्षरा (on याज्ञ. III. 290), कालमाधव (p. 140).

बृहद्योग्लोक m. by कालविवेक of जीवन्वितुक्त.

बृहद्दारीत m. in मिता. (on याज्ञ. III. 254, 261).

बृहद्भारद्वाज m. by रघुनन्दन, in निर्णयविन्दु.

बृहन्मत्त m. by मिताक्षरा (on याज्ञ. III. 20), कालविवेक of जीवन्वितुक्त.

संस्कारमयूख, ज्ञान्तिमयूख.

बृहद्वसिष्ठ m. in मिताक्षरा, कालविवेक (p. 386) of जीमूतबाहन, आचार-मयूख, कालमाधव (p. 114).

बृहद्विष्णु m. in मिताक्षरा (on याज्ञ. II 135 and III. 20), सरस्वतीविलास, प्रायश्चित्तमयूख, अपरार्क pp. 909, 1070, 1243.

बृहद्व्यास m. in मिताक्षरा (on याज्ञ. III. 290), प्रायश्चित्तमयूख.

बृहस्पति a. of ग्रहपूजापद्धति composed at the bidding of king हरिसिंह. (B. O. Mss. cat. vol. I, p. 111).

बृहस्पति a. of संहर्तृस्कन्ध.

बृहस्पति Sec. 26, 37.

बृहस्पति son of भवदेव ; a. of मलमास-रहस्य composed in 1681 A. D. and मलमासनिर्णय (probably the same as the preceding).

वैजयाप a. of a गृहसूत्र ; m. in the तन्त्रवार्तिक of कुमारिलभट्ट.

वैजयाप m. in अपरार्क pp. 27, 51, 229, 533, हारलता, सृष्टिचान्दिका.

वोपदेव vide under वोपदेव ; a. of आचारदर्पण ; m. in पुस्तकमलाकर.

वोपदेवपण्डित a. of आश्वकाण्डदीपिका or आश्वदीपकलिका (com. on परशुरामप्रताप), of गोत्रप्रवरनिर्णय com. on तरवकौस्तुभ, चतुर्विंशतिप्रत, चतुर्दश-श्लोकी.

वोपायन a. of गृहसूत्र and of a धर्मसूत्र ; sec. 6 ; a. of a सृष्टि ; a. of नागप्रतिष्ठा ; a. of नक्षत्रशान्ति.

ब्रह्मगर्भ a. of सृष्टि ; m. by मिताक्षरा (on याज्ञ. III. 262, 268), अपरार्क (pp. 447, 536, 880), सृष्टि-चन्द्रिका.

ब्रह्मदत्त. Earlier than 1100 A. D. ; a. of भाष्य on शाङ्ख्यनयनसूत्र ; m. by रघुनन्दन in सुखितरव (p. 312) as referred to by कल्पतरु.

ब्रह्मविद्यार्थी a. of गृह्यप्रयोग.

ब्रह्माण्डानन्दनाथ a. of नृसिंहार्चनपद्धति.

ब्रह्मानन्दनाथ a. of शिवार्चनशिरोमणि.

ब्रह्मानन्दभारती, pupil of रामराजसरस्वती ; between 1420-1554 A. D. ; a. of पुरुषार्थप्रबोध.

ब्रह्मानन्दिन् a. of संन्यासपद्धति.

ब्रह्मार्क, son of मोक्षेश्वर ; a. of प्रश्नज्ञानदोषवृत्ताप्रकरण.

ब्राह्मणवल, son of माधवाध्वर्यु ; a. of com. on काठकगृहसूत्र.

ब्राह्मवध m. in मिता० (on याज्ञ. III. 257).

भजीभट्ट a. of हेमाद्रिसंक्षेप (कालनिर्णय, Stein's cat. p. 110).

भट्टयुग a. of मयूरचित्रक.

भट्टरवासिष्ठा a. of com. प्रतिपदपश्चिका on कौटिलीय.

भट्टारचार्य. Earlier than 1520 A. D. ; ms. No. 3883 (Baroda O. I.) is dated संवत् 1579 (1522 A. D.) ; a. of com. on विश्वश्लोकी and com. on आशौचसंग्रह or शौचसंग्रहविवृति (same as the preceding work).

भट्टारिभट्ट a. of com. on कौशिकगृहसूत्र.

भट्टोजिदीक्षित, son of लक्ष्मीधर and brother of रङ्गोजिदीक्षित. About 1575-1650 A. D. ; a. of आचारप्रदीप, of com. on विश्वश्लोकी, आशौच-निर्णय, आह्निक, कालनिर्णय (संक्षिप्त) ;

तिथिनिर्णय or तिथिनिर्णयसंक्षेप, तिथि-
प्रदीपक, विरचयलीसेतुसारसंग्रह, of com.
on दशश्लोकी, of धर्मशास्त्रसर्वस्व,
प्रायश्चित्तविनिर्णय, मासनिर्णय, सर्व-
सारसंग्रह, प्रयोगरत्न, सप्तपञ्चविर्णय,
सूतकनिर्णय, हेमाद्रिकालनिर्णयसंक्षेप.

भरत, son of सूर्यदास and brother of
रामचन्द्र; a. of com. on समरसार
by his brother रामचन्द्र.

भरत (reputed) a. of कर्मविपाक.

भरद्वाज. Sec. 27; a. of सुहृत्सूत्र and
of a work on politics.

भरद्वाज a. of पितृमेघसूत्र.

भर्तृयज्ञ. Sec. 59; a. of आचक्षुष्य and
of com. on पारस्करसूत्र.

भल्ल m. in निर्णयदीपक.

भवदेव styled बालबलभीमुखज, which
may (apart from what is said
on p. 305 above) also mean a
young gallant of बालबलभी (pos-
sibly the village where भवदेव
lived). Sec. 73; a. of कर्म-
मुष्ठानपद्धति or दशकर्मपद्धति, दत्तक-
तिलक (part of व्यवहारतिलक),
प्रायश्चित्तनिरूपण, व्यवहारतिलक, सन्ध-
न्यविषेक.

भवदेवभट्ट, son of कृष्णदेवसन्मिश्र
मैथिल. Earlier than 1635 A. D.;
a. of दानधर्मप्रक्रिया or दानप्रक्रिया
(composed at bidding of रुद्र-
दासश्रेष्ठ, son of दामोदर). B. O.
mss. cat. vol. I No. 189 p. 203.

भवदेवशर्मन् न्यायालङ्कार, son of हरिहर;
a. of सूक्तिचन्द्र (composed in
1720-22 A. D.), its parts being
called कला such as आचक्षुष्य.

भवनाथ a. of com. on आशौच-
विशच्छोकी. (B. O. mss. cat. vol.
I. No. 175 p. 186). This is
probably a misreading for भट्टा-
चार्य. Baroda O. I. ms. No.
765 by भट्टाचार्य has the same
opening verses and opening
words.

भवशर्मन् of the खौपालवंश. First half
of 14th century; a. of सोदश-
महादानपद्धति (written at the
bidding of रामदत्त, minister of
king नृसिंह of मिथिला of the
काशीदवंश). I. O. cat. p. 549.
It is probably he who is re-
ferred to in the सुगतिस्तोत्रान as
गणेश्वर's contemporary.

भवानन्दशर्मन् a. of प्रायश्चित्तवारिधि.

भवानीप्रसाद a. of पुजनमालिका.

भवानीशङ्कर a. of सूक्तिचरण.

भागुणिमिश्र a. of जलाशयप्रतिष्ठा and
प्रासादप्रतिष्ठा.

भागुरि m. in कालविषेक (p. 14) of
जीवतवाहन and वि. र. (p. 104),
where he appears to be regard-
ed as earlier than कल्पतरु and
even मेघातिथि.

भातुचन्द्रगणि a. of com. on वसन्त-
राजीय or शकुनार्णव. Between
1550-1600 A. D.

भातुजिदीक्षित, son of भट्टोजिदीक्षित.
About 1650 A. D.; a. of दान-
विषेक.

भातुदत्त a. of सुहृत्सार.

भातुदत्त a. of पारिजात (B. O. mss.
cat. vol. I. No. 257 p. 278),

भानुनाथ वैवज, son of चन्दनानन्द, of the भोशालवंश. He was a मैथिल ; a. of व्यवहाररत्न (astrology in relation to religious rites, foundation of houses &c.). N. vol. V. p. 191.

भानुभट्ट, son of नीलकण्ठभट्ट, son of शङ्करभट्ट. 1620-1680 A. D. ; a. of एकवस्त्रस्नानविधि, द्वैतनिर्णयसिद्धान्त-संग्रह and होमनिर्णय.

भारतीतीर्थ a. of व्रतकालनिर्णय.

भारद्वाज. Sec. 27 ; a. of गृह्यसूत्र, of a work on अर्थशास्त्र and of a स्मृति (in verse on व्यवहार). Possibly these are the compositions of three different authors.

भास्वि. Sec. 61.

भार्गव m. in स्मृतिचन्द्रिका and ब्राह्मण्य and in the com. of नीति-शास्त्रासुत. In some cases भार्गव probably stands for शुक्र's work on politics.

भार्गवराम a. of वर्णसङ्करजातिमाला or पराशरपद्धति.

भास्व (?) भट्ट m. in शुद्धिचन्द्रिका (p. 31) of नन्दपण्डित.

भावधन m. in कालविवेक of जीवत-वाहन.

भास्कर a. of com. on भोजप्रवर.

भास्कर of the लौगाक्षिगोत्र ; a. of मातृगोत्रनिर्णय, तिथ्यादितत्त्वनिर्णय. Later than 1400 and earlier than 1680 A. D.

भास्कर a. of प्रायश्चित्तदीपिका, प्राय-श्चित्तविधि, प्रायश्चित्तशतद्वयी or प्रदीपिका, प्रायश्चित्तसमुच्चय.

भास्कर a. of सुहृत्संस्तुतावली.

भास्कर, son of आपाजि or आयाजिभट्ट, son of हरिभट्ट of काश्यपगोत्र ; a. of आचारप्रकाश, शुक्तिक्षेत्रप्रकाश, शुद्धिप्रकाश (composed in 1695-96 A. D.), यशवन्तभास्कर (under the patronage of यशवन्तदेव, king of Bundelkhand), स्मृतिप्रकाश, संयत्सरकृत्यप्रकाश (part of यशवन्त-भास्कर).

भास्करदीक्षित a. of तप्तसुद्राविवरण.

भास्करदीक्षित, pupil of राघवेन्द्रारण्य ; a. of पारस्करगृह्यपद्धति and com. on पारस्करगृह्य.

भास्करदीक्षित, son of रामकृष्ण ; a. of रुद्रपद्धति (शास्त्रायनीय).

भास्करभट्ट पण्डित a. of दत्तसिद्धान्त-मञ्जरी.

भास्करमिश्र त्रिकाण्डमण्डन, son of कुमार-स्वामिन्. Between 1000-1200 A. D. ; a. of आपस्तम्बसूत्रध्वनितार्थकारिका and प्रवरनिर्णय.

भास्करराम son of गम्भीररामदीक्षित ; a. of सहस्रभोजनसूत्रव्याख्या.

भास्वकविरल a. of सरोजकलिका.

भीमनाथ m. by रघुनन्दन in शुद्धितत्त्व.

भीममहामहोपाध्याय of काशिबिहारीकुल (in राठा) ; a. of शुद्धिसंस्तुतावली, आश्वदीपिका.

भीमसेनकवि a. of दत्तसंग्रह.

भीमाशङ्करशर्मन् a. of संन्यासग्रहणरत्न-माला.

भुजबलभीम said to be a. of अतीचार-निर्णय.

भूपातिमिश्र a. of तिथिनिर्णय. Mentions हेमाद्रि and भोज. (B. O. mss. cat. vol. I. No. 157 p. 171).

भूपाल or राजा refers to भोजदेव. Vide under भोज; m. in समयप्रदीप of श्रीवृत्त, दानरत्नाकर, कृत्यरत्नाकर (as a. of कृत्यसमुच्चय).

भुवनेश्वर son of भीमानन्द; a. of हरि-भाक्तिभास्कर. About 1827 A. D.

भुवाक son of विलासभट्ट; a. of ग्रन्थ-कारिका (सामवेदीय).

भूषण m. in आह्निकतत्त्व (p. 417).

भूषणभट्ट a. of गायत्रीपद्धति,

भूय sometimes treated as the promulgator of मनुस्मृति. In many works verses are quoted as भूय's which are not found in the मनुस्मृति; (reputed) a. of कर्म-विपाक.

भृगुदेव a. of प्रवराध्याय.

भैरामभट्ट, son of भट्टारकभट्ट; a. of धर्म-रत्न; ms. No. 12524 (Baroda O. I.) is आह्निकदीपिति from it.

भैरवभट्ट a. of संहिताहोमपद्धति.

भैरवेन्द्र (reputed) a. of महादाननिर्णय or महादानप्रयोगपद्धति (the real author being वाचस्पतिमिश्र) and of विष्णुपूजाकल्पलता (vide B. O. mss. cat. vol. I. No. 340 p. 383). About 1440-1460 A. D.

भोज a. of विविधविद्याविचारचतुरा (ms. dated 1490 A. D.)

भोजदेव Sec. 64; a. of भूपालपद्धति, भूपालसमुच्चय or भूपालकृत्यसमुच्चय, भुजबलभैरव, चारुचर्या, शुक्तिकल्पतरु,

राजनीति, राजमार्तण्ड, शिवतत्त्व-प्रकाशिका.

भोजदेव son of भारमह, king of कच्छ. Between 1400-1600 A. D.; a. of धर्मप्रदीप. Vide p. 279 above.

भोलानाथ a. of वैष्णवाद्युत.

मञ्जनाचार्य a. of आश्वलायनसूत्रप्रयोग-दीपिका.

मन्धरदास a. of धर्मपरीक्षा.

मणिराम a. of अल्पक्रियाविधि. Probably the same as the author of अल्प-विलास.

मणिराम a. of धर्मसिन्धु or- सिन्धुसार. Probably same as author of धर्मान्मोधि above.

मणिराम दीक्षित, son of गङ्गाराम, son of शिववृत्त. About 1630-1660 A. D.; a. of अल्पविलास or धर्मान्मोधि, आचाररत्न (a part of अल्प-विलास), शुद्धिरत्न, and समयरत्न, सुखबोधिनी com. on मानवधर्मशास्त्र (Stein's cat. pp. 98, 313).

मणिराम दीक्षित a. of कृतिवत्सर.

मणिरामदीक्षित a. of कृष्णनिर्माणश्लोक-दीपिका. Later than 1640 A. D.

मणिरामदीक्षित a. of गद्यायात्राप्रयोग.

मणेश्वर a. of com. on दायभाग.

मथुरानाथ चक्रवर्तिन a. of शुद्धिरत्नाङ्कुर.

मथुरानाथतर्कवागीशभट्टाचार्य a. of पाणि-ग्रहणादिकृत्याविवेक.

मथुरानाथशुक्ल a. of अथपञ्चविचन, अथपञ्चपट्टि, आचारमञ्जरी, आचारार्क, आचारोल्लास, आशौचनिर्णयटीका, कालमाधवचन्द्रिका (com. on काल-माधव), कृत्यसार, क्रियाकौमुदी, तिथि-

निर्णय, दिव्यतत्त्वलघुटीका, दुर्गाचिना-
सुतरहस्य, मलमासतत्त्वटीका, मिताक्षरा
(com. on याज्ञवल्क्यस्मृति), युद्ध-
जयोत्सवदिप्यनी, शारदातिलकप्रकाश
(com. on शारदातिलक).

मथुरानाथशर्मन् a. of शुद्धिदीपिकावृत्ति.

मथुरानाथशर्मन् a. of छन्दोगाह्निक
written to please prince माधव-
सिंह (B. O. ms. cat. vol. I
p. 126).

मथुरेश a. of ज्योतिःसागरसार.

मदनपाल Sec. 93 ; (reputed) a.
of मदनपारिजात, स्मृतिचौखुदी (or
शुद्धधर्मबोधिनी), महार्णवकर्मविपाक,
तिथिनिर्णयसार.

मदनमनोहर or मदनमोहन, son of
मधुसूदन पण्डितराज, son of
रामभद्र. Both names occur
in mss. (vide B. O. mss.
cat. vol. I No. 252 p. 274 and
No. 253 p. 275); a. of पलपी-
यपलता and आह्निकप्रदीप. One ms.
of पलपीयपलता is dated शके 1694
(B. O. mss. cat. No. 253 A
p. 275).

मदनसिंह, son of शक्तिसिंह. Sec. 94 ;
(reputed) a. of मदनरत्न alias
मदनरत्नप्रदीप, the several parts
of which such as आचारविवेक
are separately entered in the
catalogues.

मधुपतिठक्कुर a. of आह्निकविधि (com-
posed at the bidding of his
mother's sister's son हृदयनाथ
and based on आह्निकरत्न and पितृ-
भक्तितरङ्गिणी). Later than 1600
A. D.

मधुमिश्र or मधुशर्माभिमिश्र m. in चतुर्वर्ग-
चिन्तामणि (III. I. 1134 and
1343).

मधुसूदन a. of नीतिसारसंग्रह.

मधुसूदन a. of आह्निकदर्पण.

मधुसूदनगोस्वामी, son of ब्रजराज ; a.
of गोदानविधिसंग्रह, जीवत्पितृकवि-
भागव्यवस्था and व्यवस्थासारसंग्रह
and तद्वाग्वादिप्रतिष्ठाविधि, निर्णय-
संग्रह, मिताक्षरसार (com. on
मिताक्षरा), व्यवहारसारोद्धार or व्यव-
हारार्थसार. Ulwar cat. extract
No. 306 gives for जीवत्पितृकसंग्रह
the date संवत् 1812.

मधुसूदन गोस्वामी a. of न्यासपद्धति.

मधुसूदनगोस्वामी a. of पञ्चकशान्तिविधि,
शूलशान्तिविधि.

मधुसूदन दीक्षित, son of मोहेश्वर ; a. of
स्मृतिरत्नावली.

मधुसूदनमिश्र a. of सुहृत्सिन्धु.

मधुसूदनमिश्र ठक्कुर. Later than 1500
A. D. and earlier than 1624 A. D.;
a. of द्वैतनिर्णयप्रकाश or द्वैतनिर्णय-
जीर्णोद्धार and जीर्णोद्धार com. on
समयप्रदीप of श्रीदत्त.

मधुसूदनवाचस्पति अट्टाचार्य a. of अशौच-
संग्रह.

मधुसूदन वाचस्पति of the चट्ट family ;
a. of आशौचसंक्षेप.

मधुसूदन वाचस्पति a. of दुर्गाचौकाल-
निष्कर्ष, आह्निककालनिरूपण, व्रतकाल-
निष्कर्ष.

मधुसूदनसरस्वती a. of भगवद्भक्तिरसायन.

मधुसूदनानन्द a. of यतिशौरविधि.

मधुमाङ्गिरस् m. by मिताक्षरा (on याज्ञ.
III. 243, 247, 257, 260).

मध्व vide under आनन्दतीर्थे.

महु Vide sec. 31.

मनोहरभट्ट son of महादेव; a. of आह्निक-
प्रयोग (हिरण्यकेशीय).

मय a. of वास्तुशास्त्र.

मयाराममिश्र गौड़. First half of 18th
century; a. of न्यायहोत्रनिर्णय
(under orders of जयसिंह), दयव-
हारसार, मिताक्षरारसार, दयवहारार्ह-
स्तुतिसर्वस्व.

मरीचि Sec. 48.

महारिवीक्षित मौनिक a. of मासिकश्राद्ध-
मानोपन्यास.

महाकरेन् a. of भाष्य on गौतमधर्मसूत्र.

महादेव a. of सन्तानदीपिका.

महादेव, son of मतिताय and nephew
and pupil of गोविन्द; a. of पितृ-
भक्तिचर्या com. on पितृभक्ति of श्री-
वत्त.

महादेव a. of तिथिरत्न.

महादेव, son of श्रीपति; a. of निवन्ध-
सर्वस्व (3rd chap. of which is
on प्रायश्चित्त).

महादेव, son of विश्वनाथ, of the
अगस्त्यगोत्र; a. of आशौचतत्त्व.

महादेव a. of ह्यबोधिनी.

महादेव a. of धर्मतत्त्वसंग्रह.

महादेव दैवज्ञ a. of गोत्रनिर्णय and तिथि-
निर्णय.

महादेव दिवेदिन् a. of com. on स्नानसूत्र
or त्रिकण्डिकासूत्र of कात्यायन.

महादेवभट्ट a. of सूर्यार्घ्यदानपद्धति.

महादेव राजयुक्त, son of कान्होजिदाडव,
who was the guru of देवतराज
H. D. 91.

(Haibatrao, some Maratha chief);

a. of कुण्डप्रदीप and com. thereon,
सहृत्तदीपक (composed in 1661
A. D.) and com. thereon, and of
सहृत्तसिद्धि.

महादेवचित्त, son of कालजित् (which is
probably a misreading for कान्ह-
जित्); a. of कालनिर्णयसिद्धान्त
(composed in 1652-53 A. D.)
and com. thereon. He was hon-
oured by the chief of Girnār
and composed the com. at मुज-
पुर. From these details it appears
that he is the same as the next.

महादेव तोमयाजिन् Earlier than 1650
A. D.; a. of com. प्रयोगवैशयन्ती
on हिरण्यकेशिसूत्र and of a com.
on हिरण्यकेशिसंस्कृत. Vide pp. 49-
50 above and BBRAS, cat. vol.
II. p. 189.

महानन्द, son of विश्वनाथ; a. of
वासिष्ठीशान्ति. Bik. cat. p. 490
shows that he only ' revised '
or ' restored ' the वासिष्ठीशान्ति
(खलैर्या दृषिता शान्तिर्वासिष्ठी सा
प्रशोषिता).

महायशस्त्र a. of भाष्य on गोमिलीष-
श्राद्धकल्प; m. in श्राद्धतत्त्व (vol.
I. p. 213) by रघुनन्दन.

महार्णवप्रकाशकार m. in श्राद्धसागर of
कुल्लुकभट्ट and in हेमाद्रि (III. p.
1440).

महार्णवोपाध्याय m. in श्राद्धसागर of
कुल्लुकभट्ट. Probably same as the
preceding.

महाशर्मन् a. of आचारपञ्चाशिका.

महीधर a. of अष्टतचिवेक.

महेश a. of अतीचारनिर्णय.

महेश, son of सारस्वत दुर्ग; a. of आचार-
चन्द्रोदय or माधवप्रकाश.

महेश a. of व्यवस्थासारसंग्रह or व्यवस्था-
संग्रह and स्मृतिसार.

महेश, son of महादेव, surnamed
वैशम्पायन; a. of प्रयोगरत्न or स्मार्त-
प्रयोगरत्न.

महेशाठकुर a. of तिथितत्त्वचिन्तामणि
(B. O. mss. cat. vol. I. No.
149 p. 153).

महेशाठकुर महामहोपाध्याय a. of दाय-
सार (B. O. mss. cat. vol. I. No.
206 p. 221) and शुद्धितत्त्व (ibid.
No. 372 p. 423). Later than
1500 A. D.

महेशाठकुर महामहोपाध्याय a. of हरिभास्-
दीपिका (ms. in B. O. mss. cat.
vol. I. p. 532 No. 451 is dated
ल. सं. 546 i. e. 1665-1666 A.D.).
Probably the same as above.

महेशपञ्चानन a. of स्मृतिसंग्रहसार.

महेशभट्ट, surnamed हर्षे; a. of अन्ये-
ष्टिपद्धति and प्रतिष्ठापद्धति.

महेश्वर, son of मनोरथ; a. of वृत्तशतक.
About 1100-1150 A. D.

महेश्वर Later than 1550 A. D.; a.
of com. on दायभाग.

महेश्वर a. of com. on चतुर्विंशश्लोकी
(of मद्भोजि ?). Baroda O. I. ms.
No. 1488 He mentions आचार-
रत्न. So later than 1650 A. D.
महेश्वर simply says that some
noble soul composed these 14
verses.

महेश्वर a. of शुद्धिकौमुदी.

महेश्वरमिश्र a. of श्राद्धादर्श.

माशिवदेव a. of मद्योत्सर्ग.

माणिक्यदेव a. of शुद्धिवचोमुक्तायुक्तक.

माण्डव्य m. in कालविषेक of जीमूत-
वाहन. Probably an astronomer.

माण्डव्य a. of work in 12 अध्यायस on
the Ganges (vide Tri. cat.
Madras Govt. mss. 1919-22
p. 5161).

मातृदत्त a. of com. on हिरण्यकेशियुद्ध-
सूत्र.

माधव, son of स्वातर and pupil of
गोपाल; a. of दिव्यदीपिका (B. O.
mss. cat. vol. I p. 225 No. 208
and No. 209 p. 226, which is
dated लक्ष्मणसंवत् 508). Men-
tions मिताक्षरा and रत्नाकर. Be-
tween 1350-1600 A. D.

माधव a. of दुर्गाभक्तिरत्नशिखी.

माधव. Later than 1500 A. D.;
a. of धर्मप्रकाश.

माधव a. of होमपद्धति. Later than
1500 A. D.

माधव, son of कृष्णाचार्य of भारद्वाज-
गोत्र; a. of ग्रहमसतिलक of which
होमपद्धति is a part.

माधव a. of com. on शारदातिलक.

माधव a. of माधवीशान्ति.

माधवपण्डित a. of दत्तादर्श.

माधवपाठक a. of पुरश्चरणचन्द्रिका.

माधवभट्ट, son of रामेश्वर. About
1520-1570 A. D.; a. of आशौच-
निर्णय, सूर्यार्च्यदामपद्धति.

माधवभट्ट a. of com. on सुहृत्दर्पण.

माधव महामहोपाध्याय, son of विष्णु-
शर्मन् ; a. of वानप्रदीप.

माधवमुनि a. of com. शोषणभट्टीय.

माधवयज्वन् a. of com. नयचन्द्रिका
on अर्थशास्त्र.

माधवशर्मन्, son of रघुनाथ, of the
बुधबाण family ; a. of अद्भुतदर्पण.
Later than 1200 A. D.

माधवबल्लभ, son of कृष्ण, son of व्यास-
नारायण, an ओदीच्य ब्राह्मण of
काश्यपगोत्र ; a. of कुण्डकल्पद्रुम
(composed in 1656 A. D.)
and com. thereon.

माधवस्वामिन् m. in the शुद्धस्थरत्नाकर
of चण्डेश्वर as explaining a सूत्र
of शङ्खलिसित.

माधवाचार्य a. of कुरुक्षेत्रप्रदीप or
-माहात्म्य.

माधवाचार्य, son of मायण and सुक्रीर्ति.
Sec. 92 ; several works are
attributed to him, but their
authenticity is doubtful ; a. of
पराशरमाधवीय and कालनिर्णय, दत्त-
कमीमांसा, गोत्रप्रवरनिर्णय, गुरुवार्थ-
हृषानिधि, सुहृत्तमाधवीय, सृष्टिसंग्रह,
ब्राह्मस्तोमपद्धति.

माधवाचार्य (अभिनव) ; a. of गोत्रप्रवर-
निर्णय, अभिनवमाधवीय.

माधवाचार्य a. of सर्ववैद्यप्रतिष्ठाप्रयोग.

माधवाचार्य a. of कर्मविपाक.

मानसिंह a. of आचार्यवैष्णव and मान-
सागरीपद्धति.

मानेश्वरशर्मन् a. of वर्षकृत्यप्रयोगमतसाङ्ग
or प्रयोगमाला ; ms. dated 1477
A. D. (ल. सं. 358).

मान्धातु, son of मदनपाल ; (reputed
in some mss. as) a. of महार्णव-
कर्मविपाक.

मार्कण्डेय m. in मिताक्षरा (on वाज्ञ.
III. 19).

मार्तण्डमिश्र a. of प्रायश्चित्तमार्तण्ड.
Earlier than 1620 A. D.

मार्तण्डसोमयाजिन् a. of संस्कारमार्तण्ड.

मालजी alias वेदाङ्गराय ; a. of महा-
कुरूपपद्धति. About 1627-1655 A. D.

मित्रमिश्र, son of परशुराममिश्र, son of
हंसपण्डित. Sec. 108 ; a. of वीर-
मित्रोदय (com. on याज्ञवल्क्य)
and वीरमित्रोदय (a digest).

मिथिलि (?) तिरिं लि a. of प्रयोगसूक्त-
वलि. Later than 1650 A. D.

मित्तकमिश्र a. of विवादचन्द्र (compos-
ed by order of लक्ष्मिमादेवी, wife
of 'prince चन्द्रसिंह of मिथिला).
Sec. 97.

सुकुन्द, son of माधवाचार्य वज्र ; a. of
शुद्धकरणकौस्तुभ.

सुकुन्दलाल a. of तीर्थमञ्जरी, प्रणवाचन-
चन्द्रिका, प्रायश्चित्तकुण्डल, प्रायश्चित्तच-
न्द्रिका, मार्तण्डाचनचन्द्रिका, of com.
on मिताक्षरा, समप्रकाश, आञ्ज-
मञ्जरी, सृष्टिसार, सृष्ट्यर्थसार.

सुकुन्दलाल a. of पदकर्मदीपिका.

सुदाकरसूरी a. of कृत्तरत्नाकर. Earlier
than 1700 A. D. ; as it is men-
tioned in रामनिबन्ध of शैलराम.

सुद्रुल, son of विश्वामित्र ; a. of स्तुति-संग्रह. Baroda O. I. ms. No. 11950 (in Telugu characters).

सुरारि a. of पर्वनिर्णय.

सुरारि, son of रुद्रशर्मन्, son of हरि-हर who was chief judge of देव-सिंह, eldest son of भवेश. So about 1425-1450 A. D. ; a. of शुद्धिनिर्णय.

सुरारिमिश्र, son of वेदमिश्र, son of विश्वरूपदीक्षित ; a. of भाष्य on पार-स्करसुहामन्त्र. Earlier than 1370 A. D.

सुरारिमिश्र, son of लूणामिश्र and pupil of रामभद्र and केशवमिश्र. About end of 15th century ; a. of प्रायश्चित्तमनोहर, शुभकर्मनिर्णय, of com. on वितुमक्ति of श्रीधर (vide B. O. mss. cat. vol. I. No. 262 pp. 285-286).

सुलभट्ट a. of सुलभट्टप्रयोग.

सुख्यय कोकिल a. of सुहृत्कार्क and com. प्रभा thereon.

मेह्लनाथ, of the family of सर्वज्ञ ; a. of रुद्रावुष्टानपद्धति.

मेधातिथि, son of वीरस्वामिन्. Sec. 63 ; a. of भाष्य on मनुस्मृति and of स्मृतिविवेक.

मैत्रेय a. of a सूत्र ; m. by निर्णयसिन्धु.

मैलुमि or मौलुमि, king. Earlier than 1380 A. D. ; a. of कर्मविपाक ; m. in सृष्टिहृत्पाद and in सारग्राह-कर्मविपाक by the son of काङ्क्षदेव.

मोहनचन्द्रवियावाचस्पति a. of दायभाग-कारिका, प्रायश्चित्तव्यवस्थासंग्रह, शुद्धि-कारिकाली.

मोहनामिश्र a. of सिद्धान्तशिरोमणि.

मोहनामिश्र तर्कतिलक, son of द्वारकादास ; a. of com. on कालनिर्णय of माधव (composed in 1614 A. D.).

मौढल्य m. in बौ. ध. सू. II. 2. 67.

यज्ञपति m. in सरस्वतीविलास (p. 362).

यज्ञपार्श्व a. of संग्रहकारिका ; m. in गदाधर's भाष्य on पारस्करसुहृत्सूत्र, in मदनपारिजात (pp. 543, 576).

यज्ञसूरि, son of विश्वनाथ ; a. of कुण्डमण्डपशान्धिका.

यज्ञस्वामिन् a. of com. on वसिष्ठधर्म-सूत्र (according to गोविन्दस्वामिन् on बौ. ध. सू. II. 2. 51).

यज्ञेश a. of निर्णयोद्धारखण्डन (ms. No. 5247 Baroda O. I.). Later than 1550 A. D.

यतीश a. of कामधेनु and वार्तिकसार (composed in विष्णुयुगवत्सुक्माब्द-मिलिते i. e. 1840 संवत् i. e. 1784 A. D.). He was son of देवचन्द्र and belonged to लवपुर and was of कल्हणकुल (Stein's cat. p. 314). Wrote under विजय-पाल, son of अच्युतपाल.

यदुनन्दनपण्डित a. of सुहृत्संक्षरी (com-posed in 1670 A. D.).

यम Sec. 49.

यल्लभट्ट a. of शतश्लोकी, पट्टशीति.

यल्लुजि, son of यल्लुभट्ट ; a. of यल्लुजीय, वैतुमेधिक.

यशोवन्तभट्ट a. of प्रयोगरत्नाकर.

यशोधरभट्ट a. of प्रायश्चित्तविनिर्णय.

यशोधर a. of निबन्धचूडामणि. Earlier than 1500 A. D.

यशोधर a. of com. on गोभिलग्रन्थ ; m. in दानक्रियाकौमुदी (p. 77) and by रघुनन्दन.

याज्ञवल्क्य Sec. 34 ; a. of स्मृति. Also reputed author of अथर्वदीपिका.

याज्ञिकदेव or देवयाज्ञिक son of महादेव alias प्रजापति, son of गङ्गाधर. Earlier than 1595 A. D. ; a. of स्नानविधिपद्धति, com. on the स्नानविधिखण्ड of कात्यायन, of स्मृतिसार, वास्तुपूजनपद्धति, उत्तरक्रियापद्धति, द्वाशादिकर्तृपद्धति, श्राद्धक्रम, स्मृतिसारसंग्रह (probably same as स्मृतिसार).

यादवप्रकाश said to have been a disciple of रामाष्टुज ; a. of यतिधर्मसमुच्चय.

यादवेन्द्रशर्मन a. of श्राद्धक्रियाचारसार (under orders of रघुदेव prince of गौड़).

यादवेन्द्रभट्ट or यादवविद्याश्रुषण Earlier than 1600 A. D. ; a. of स्मृतिसार.

येलुभट्ट (कथं) a. of स्मृतिकदम्ब.

योगीन्द्र a. of सुहृत्सुकावली.

योगीश्वर Earlier than 1537 A. D. ; a. of दानवाक्यसमुच्चय. D. C. ms. No. 332 of 1880-81 is dated संवत् 1594 ज्येष्ठ व. 12 Sunday (1537 A. D.).

योगीश्वर (different from याज्ञवल्क्य) ; m. in कालविवेक of जीसुतवाहन (p. 237), दानरत्नाकर of चण्डेश्वर, कृत्परत्नाकर (pp. 81 and 114 as

explaining a passage of the मत्स्यपुराण), मलमासतत्त्व (vol. I. p. 820).

योगीश्वर a. of दानवाक्यसमुच्चय. Earlier than 1530 A. D. Probably same as above.

योगलोक Sec. 69.

योद्धराज a. of ग्रहशान्तिपद्धति.

योगनभट्ट (?) a. of आपस्तम्बग्रन्थसार.

रक्षपाल a. of पिष्टपञ्चमण्डनव्याख्यानदीपिका.

रघु दैवज्ञ a. of com. on रीषुपधारा (which is a com. on सुहृत्चिन्तामणि).

रघुनन्दन a. of आशौचनिर्णय.

रघुनन्दन a. of विष्णुस्मृतिवर्णन, व्यवस्थार्थव्य (on pre-emption), सङ्कल्पचन्द्रिका.

रघुनन्दनभट्टाचार्य a. of स्वर्गसाधन.

रघुनन्दनभट्टाचार्य, son of हरिहरभट्टाचार्य and pupil of श्रीनाथआचार्यचूडामणि. Sec. 102 ; a. of स्मृतितत्त्व (divided into 28 तत्त्व, for which sec. p. 416 n above), com. on दायभाग, तीर्थतत्त्व or तीर्थयात्राविधितत्त्व, द्वादशयात्रातत्त्व, त्रिपुष्करशान्तितत्त्व, गयाआश्रमपद्धति and रासयात्रापद्धति.

रघुनन्दनमिश्र. Latter half of 16th century ; a. of दोषरप्रकाश.

रघुनन्दन वैद्य a. of भक्तिप्रकाश.

रघुनाथ a. of जयामिषेकप्रयोग.

रघुनाथ. Later than 1640 A. D. ; a. of तिथिनिर्णय.

रघुनाथ a. of com. on अनुष्ठानपद्धति.

रघुनाथ a. of जातिविवेक.

रघुनाथ, surnamed नवहस्त (modern Navāthe); a. of प्रयोगरत्नमूला.

रघुनाथ a. of ब्रह्मशुद्धि.

रघुनाथ a. of धर्मसेतु.

रघुनाथ a. of पूर्तमाला.

रघुनाथ, son of गणेशभट्ट and pupil of अनन्तदेव; a. of प्रायश्चित्तकुतूहल.

रघुनाथ a. of सुहृत्तरत्न.

रघुनाथ, pupil of विद्वलेश; a. of com. on सन्यासनिर्णय of बहुमाचार्य.

रघुनाथ a. of यत्यन्तकर्मपद्धति.

रघुनाथ, son of रुद्रभट्ट surnamed अयाचित; a. of प्रयोगपद्धति, मासिक-आरुद्रप्रयोग, राज्यभिक्षुकप्रयोग.

रघुनाथ a. of शुद्धदर्शन com. on शाङ्खायनगृह्य.

रघुनाथ, son of अनन्तदेव; a. of धर्मा-मृतमहोदधि.

रघुनाथ, son of भागुजि, of शाण्डिल्य-गोत्र; a. of प्रयोगतत्त्व (composed at Benares in 1656 A. D.).

रघुनाथ, son of विश्वामित्र; a. of कार्तवीर्यार्जुनदीपदानपद्धति.

रघुनाथ, son of सरस, of the चित्तपावन subcaste and शाण्डिल्यगोत्र; a. of सुहृत्तमाला.

रघुनाथ, pupil of रामदयालु; a. of काशीतत्त्वकौमुदी (B. O. mss. cat. vol. I. No. 63 p. 57).

रघुनाथदास a. of काशीमाहात्म्यकौमुदी.

रघुनाथ दीक्षित a. of आश्वलायनगृह्य-कारिका.

रघुनाथभट्ट, styled सम्राट्स्थपति, son of माधव, son of रामेश्वरभट्ट. Flourished between 1545-1625 A. D.; a. of आह्निकपद्धति, अष्टमहाद्वादशी-निर्णय, आह्निकप्रयोग, कालतत्त्वविवे-चन (composed in 1620 A. D.), गयापद्धति, गोत्रप्रवरनिर्णय, त्रिहा-च्योकीविवरण or आशौचनिर्णय, दर्श-श्लोकीटीका (composed in 1578 A. D.), वृणवतिआरुद्रपद्धति, आरुद्र-पद्धति or दर्शआरुद्रपद्धति, पर्वनिर्णय, रविसंक्रान्तिनिर्णय.

रघुनाथभट्ट a. of व्यतिपङ्कनिर्णय.

रघुनाथभट्ट a. of com. on पात्रवल्क्य-स्पृति.

रघुनाथभट्ट a. of स्मृतिरत्न.

रघुनाथभट्टाचार्य a. of यतिधर्मसमुच्चय.

रघुनाथवाजपेयिन् a. of प्रयोगपारिजात and com. on मिताक्षरा of विज्ञानेश्वर (vide Peterson's 6th Report p. 10 for व्यवहार portion)

रघुनाथसार्वभौम a. of स्वत्वव्यवस्थार्णव-सेतुचन्ध.

रघुनाथसार्वभौम, son of मथुरेश; a. of स्मार्तव्यवस्थार्णव (composed in 1661-62 A. D. at the order of king रत्नेश्वरराम).

रघुनाथसूरि a. of प्रयोगदर्पण.

रघुनाथेन्द्रशिषयोगिन् a. of काशीतत्त्व-प्रकाशिका or काशीसारोद्धार.

रघुनाथेन्द्रसरस्वती a. of काशीतत्त्व.

रघुपति a. of तडागविधि.

रघुपति a. of शुद्धिचन्द्रिका (composed at the bidding of king कर्ण-दिन् of पांगादेश). Vide B. O. mss. cat. vol. I. No. 369 p. 419.

रघुमणि, said to be the real name of author of दृक्कचन्द्रिका. About 1800 A. D.

रघुराम a. of सिद्धान्तनिर्णय (probably same as above).

रघुराम, pupil of रघुमणि; a. of दाय-भागार्थदीपिका.

रघुरामतीर्थ a. of कर्मदीपिका.

रघुरामभट्ट, son of जयराम, son of वैकुण्ठ; (collected materials of कालनिर्णयसिद्धान्त).

रघुवर a. of सविण्डीआह.

रघुवीरदीक्षित, son of विठ्ठल, son of बृज; a. of मरीचिमाला com. on the कुण्डार्क of शङ्कर and of सुहृत्सर्वस्व (composed in 1635-36 A. D.).

रघुत्तमतर्कशिरोमणि a. of तिथ्यादिविधि-संग्रह.

रघुत्तमतीर्थ a. of दुर्गाभक्तिलहरी.

रङ्गनाथ a. of पितृमेधधिरण.

रङ्गनाथदेशिक a. of रङ्गनाथदेशिकाङ्गिक.

रङ्गनाथसूरी, pupil of कृष्णानन्दसर-स्वती; a. of गुरुपार्थरत्नाकर.

रङ्गभट्ट a. of ग्रहप्रयोगहृत्ति on भारद्वाज-ग्रहसूत्र.

रजोमिश्र a. of तीर्थसामान्यपद्धति (or rather तीर्थलक्ष्मीवती). Vide B. O. mss. cat. vol. I. No. 170 p. 186.

रत्नधरमिश्र a. of सृष्टिमञ्जरी.

रत्ननाथभट्टाचार्य a. of चन्दनपेनुत्सर्ग-पद्धति.

रत्नकाणि a. of सुतिकाशौचनिर्णय (B. O. mss. cat. vol. I. No. 428,

p. 505). He mentions हरीश्वर. He was a मैथिल.

रत्नपाणिशर्मन्, son of गङ्गोली सञ्जीव-श्वरशर्मन्, patronised by छत्रसिंह of मिथिला. Later than 1550 A. D.; a. of आचारसंग्रह, एकैहिष्ट-सारिणी, कृष्णार्चनचन्द्रिका, क्षयमा-सादिविवेक, पार्वणचन्द्रिका, प्राय-श्चित्तपारिजात, महादानवाक्यावलि, मि-थिलशास्त्रिक, रामचन्द्रप्रतिमाप्रतिष्ठा, लक्ष्मीप्रतिष्ठा, व्रतान्तर (probably his last work as it was written for महेश्वरसिंह grandson of छत्र-सिंह), सुवोधिनी (composed for रुद्रसिंह son of छत्रसिंह). In his रामचन्द्रप्रतिमाप्रतिष्ठा (composed at the bidding of रुद्रसिंह of मिथिला) he says that he follows the प्रतिष्ठातत्त्व of रघुगन्धन. (Vide B. O. mss. cat. vol. I. No. 300 p. 341).

रत्नाकर a. of दानवाक्यावली (based on दानसागर). Vide B. O. mss. cat. vol. I No. 196 p. 111. Probably same as above.

रत्नाकर a. of प्रायश्चित्तसारसंग्रह, प्राय-श्चित्तरत्नाकर.

रत्नाकर, son of देवभट्ट; a. of जय-सिंहकल्पद्रुम (composed in 1713 A. D.). The work is also called 'दुमोद्घोत'.

रत्नाकरठक्कर a. of दानपञ्जी.

रत्नाकरभट्ट m. in आनन्दसागर of कुल्लू.

रत्नेश्वरमिश्र महामहोपाध्याय. N. vol. VII p. 79; a. of आचारचन्द्रिका.

रत्नाकान्तचक्रवर्तिन्, son of मधुसूदन; a. of सृष्टिसंक्षेपसार.

रमानाथ a. of com. on नारदस्मृति.

रमानाथविद्याचरपति a. of प्रयोमदर्पण.

रमापति of the भैवालवंश ; a. of प्रायश्चित्तचन्द्रिका.

रमापति a. of दिवालयप्रतिष्ठाविधि.

रमापति उपाध्यायसन्मिश्र ; a. of आचारचन्द्रिका, आचारवारिधि and विवादवारिधि.

रमापति सिद्धान्त a. of तिथिनिर्णय.

रविनाथमिश्र a. of आचारतरङ्गिणी.

राघवभट्ट a. of निर्णयसार. Mentions रामकोतुक, माधव, निर्णयसिन्धु and हेमाद्रि. Later than 1612 and earlier than 1700 A. D.

राघवभट्ट, son of पृथ्वीधर. About 1493-4 A. D. ; a. of दुर्गातत्त्व and com. पदार्थादर्श on शारदातिलक m. by पुनन्दन (in ज्योतिस्तत्त्व p. 580).

राघवभट्ट. Later than 1640 A. D. ; a. of तिथिनिर्णय and तिथिनिर्णयाक्षर or लघुतिथिनिर्णय, स्मृतिदर्पण.

राघवभट्ट, pupil of मुकुन्द ; a. of com. called दीप on आशौचाग्नि-शङ्कोरी.

राघवाचार्य a. of com. प्रकाश on छुद्धिदीपिका of श्रीनिवास.

राघवानन्दतीर्थिच. Earlier than 1600 A. D. ; m. in आचाररत्न of लक्ष्मण.

राघवानन्दनाथ a. of शिवपूजापद्धति.

राघवानन्दसरस्वती, pupil of अद्वयानन्द. Later than 1350 A. D. ; a. of मन्वर्थचन्द्रिका com. on मनुस्मृति.

राघवेन्द्र, son of काशीनाथ ; a. of रामप्रकाश and of a com. on काल-

निर्णयदीपिका also called रामप्रकाश. Flourished in latter half of 17th century.

राघवेन्द्र a. of com. on जयतीर्थ's com. on कर्मनिर्णय and सदाचार-स्मृति of आनन्दतीर्थ.

राघवेन्द्र a. of खीपुनरुद्धारस्यञ्जनकारिका.

राजकृष्णतर्कवागीशभट्टाचार्य a. of आशौचचन्द्रिका.

राजचूडामणि, son of रत्नसेठ श्रीनिवास दीक्षित ; a. of प्रायश्चित्तप्रदीपिका.

राजनारायण मुखोपाध्याय a. of तुलसी-चन्द्रिका.

राजपुत्र a writer on politics ; m. in अजुतसागर and in com. on नीति-वाक्यामृत.

राजर्षिभट्ट. Earlier than 1550 A. D. ; a. of चमत्कारचिन्तामणि.

राजाराम, son of सोमेश्वर. Earlier than 1725 A. D. ; a. of आचार-कौमुदी.

राधाकान्तदेव a. of प्रायश्चित्तचन्द्रिका.

राधाकृष्ण a. of प्रतिष्ठापद्धति, शिशालय-प्रतिष्ठा.

राधानाथशर्मन् a. of आशौचव्यवस्था (part of व्यवस्थादीपिका).

राधामोहन गोस्वामिभट्टाचार्य. About 1800 A. D. ; a. of commentaries on एकादशीतत्त्व, दायतत्त्व, प्रायश्चित्त-तत्त्व, मलमासतत्त्व, छुद्धितत्त्व, and of कृत्यराज, of सिद्धान्तसंग्रह a com. on the मितक्षरा of विज्ञानेश्वर.

राम a. of अयुतहोमलक्षहोमकोटिहोमा. About 1660 A. D.

राम a. of com. on कृष्णमण्डपसिद्धि of विठ्ठल.

- राम a. of कुण्डसिद्धि.
 राम a. of प्रायश्चित्तदीपिका Or -प्रदीपिका.
 राम, son of चौण्ड Or चाण्ड; a. of
 बीषायनयुद्धप्रयोगमाला.
 राम Later than 1550 A. D.; a. of
 com. on गोचप्रवरमञ्जरी Of केशव.
 राम a. of com. on प्रवरनिर्णय of
 भास्करमिश्रत्रिकाण्डमण्डन.
 राम आचार्य a. of अन्त्येष्टिपद्धति.
 रामकिशोर a. of दीक्षातरुच्यकाशिका.
 रामकृष्ण a. of कुण्डमण्डपसंग्रह.
 रामकृष्ण, son of नारायणभट्ट. Between
 1540-1590 A. D.; a. of अन्तर्व्रतो-
 थापनप्रयोग, उत्सर्जनोपाकर्मप्रयोग, कोटि-
 होमप्रयोग, जीवित्युक्तकर्मनिर्णय Or
 'कतैत्यसमुच्चय', विभागतत्त्व Or -तत्त्व-
 विचार, मासिकश्राद्धनिर्णय, धातु-
 क्षान्तिप्रयोग, रुद्रस्नानपद्धति, शिवलिङ्ग-
 प्रतिष्ठाविधि.
 रामकृष्ण a. of आश्वलायनयुक्तोक्तवास्तु-
 शास्त्र.
 रामकृष्ण a. of आह्निकदर्पण.
 रामकृष्ण a. of विजयविलास.
 रामकृष्ण a. of प्रायश्चित्तप्रकरण and श्राद्ध-
 प्रभा.
 रामकृष्ण a. of श्राद्धाङ्गतरुणनिर्णय.
 रामकृष्ण a. of com. कौस्तुबी on श्रु-
 पाणि's प्रायश्चित्तविधेक.
 रामकृष्ण a. of विवेककौस्तुबी, उपोत्सर्ग-
 कौस्तुबी व्रतोथापनकौस्तुबी. Relies on
 हेमचन्द्र.
 रामकृष्ण a. of साधिपण्ड्यनिर्णय.
 रामकृष्ण a. of सङ्कल्पकौस्तुबी.
 रामकृष्ण, son of केनिर, son of प्रयाग-
 भट्ट of भीरुहाजगोत्र. He was pa-
 H. D. 92.

tronised by विजयसिंह. Vide I. O.
 cat. p. 560 footnote; a. of com.
 called संस्कारमणपति on पारस्करग्रह.
 About 1750 A. D.

रामकृष्ण, son of कोण्डभट्ट, son of
 प्रयागभट्ट of the भारद्वाजगोत्र re-
 siding in चिखमण्डलपत्तन on the
 बसिष्ठा river. He was a student of
 काण्वशास्त्रा; a. of श्राद्धमणपति Or
 श्राद्धसंग्रह (composed at Benares
 in 1751 A. D.). Aufrecht
 treats the two रामकृष्ण as dif-
 ferent, but this seems to be
 incorrect, as the grandfather of
 both is given as प्रयागभट्ट and
 कोण्डभट्ट is another form of
 केनिर.

रामकृष्ण, son of योगीश्वर, surnamed
 शौच (modern शौच); a. of
 विनायकपूजा (composed in 1702
 A. D.).

रामकृष्ण, son of माधव, son of नारा-
 यण of the पराशरगोत्र. Between
 1500-1545 A. D.; a. of तीर्थ-
 रत्नाकर Or रामप्रसाद and प्रतापमा-
 र्तण्ड.

रामकृष्ण विपाठिच, son of दामोदर.
 About 1616 A. D.; a. of com.
 on शुद्धासंग्रह, of छन्दोगाह्निकपद्धति.

रामकृष्णदीक्षित, son of नारायण; a. of
 माधवीसरोत्तार com. on पराशर-
 स्मृति (composed under लक्ष्मण-
 चन्द्रदेव). About 1575-1600 A. D.

रामकृष्ण न्यायालङ्कारभट्टाचार्य; a. of
 श्राद्धादिविवेककौस्तुबी (coin. on
 श्राद्धविवेक and other works of
 श्रुतपाणि. N. vol. X. pp. 119-

- 120). Probably same as the preceding.
- रामकृष्णपाण्डित a. of धर्मनियन्त्र.
- रामकृष्णभट्ट a. of प्रयोगदीपिका.
- रामकृष्णभट्ट a. of व्यवहारदर्पण.
- रामकृष्णभट्टाचार्य a. of स्मृतिकौमुदी, ग्रह-
यागकौमुदी.
- रामकृष्णाचार्य a. of कर्मविपाक.
- रामगोविन्दचक्रवर्तिन, son of रामगो-
पालचक्रवर्तिन of the चद्रवंश and
resident of बालिचामटग्राम ; a. of
व्यवस्थासारसंग्रह (N: new series
I. No. 345).
- रामचन्द्र, son of अनन्त of भारद्वाजगोत्र ;
a. of अथर्वविवेचन.
- रामचन्द्र a. of पुरश्चरणदीपिका.
- रामचन्द्र a. of कुण्डश्लोकदीपिका.
- रामचन्द्र a. of कुण्डोदधि.
- रामचन्द्र a. of कुरुक्षेत्रतीर्थनिर्णय or
तीर्थनिर्णय.
- रामचन्द्र a. of धर्माध्यबोध.
- रामचन्द्र Earlier than 1600 A. D. ;
a. of प्रतिष्ठासार.
- रामचन्द्र, son of कृष्ण, son of बृहदि,
son of अनन्ताचार्य of the शेष
family. About 1400 A. D.
Wrote according to his son
बृहदि three works on कालनिर्णय.
रामचन्द्र's गुरु was गोपाल परमहंस ;
a. of कालनिर्णयदीपिका (com. on
कालनिर्णय of माधव), तिथिनिर्णय-
संग्रह (a summary of the तिथि-
निर्णय of अनन्तभट्ट), वैष्णवसिद्धान्त-
दीपिका.
- रामचन्द्र a. of कालनिर्णय (vide Ba-
roda O. I. ms. No. 3871).
- रामचन्द्र a. of आनन्दपद्धति. B. O.
mss. cat. 399 p. 468.
- रामचन्द्र a. of आशौचनिर्णय.
- रामचन्द्र a. of निर्णयसूत्र.
- रामचन्द्र a. of शारदाचार्यप्रयोग.
- रामचन्द्र a. of अर्जुनाचार्यपारिजात, अर्जु-
नाचर्मकल्पलता.
- रामचन्द्र, son of सूर्यदास ; a. of प्राय-
श्चित्तपद्धति, समरसार, कुण्डाकृति or
कुण्डलक्षण and com.
- रामचन्द्र a. of कृत्यपूर्तिमञ्जरी.
- रामचन्द्र, son of नारायण ; a. of com.
on चतुर्विंशतिमतस्मृति.
- रामचन्द्र, surnamed जडे ; a. of कुण्ड-
रत्नावलि, composed in śake
1790.
- रामचन्द्र, son of पाण्डुरङ्ग of the
अत्रिगोत्र ; a. of com. on शिवपूजा-
सूत्र.
- रामचन्द्र, son of विह्वल, son of बाल-
कृष्ण, surnamed तत्सत्. He was
daughter's son of रघुनाथ, author
of कालतत्त्वविवेचन. Between 1610-
1690 A. D. ; a. of कुण्डश्लोक-
दीपिका, कालनिर्णयप्रकाश, कृत्यरत्ना-
वली (composed in 1648-49
A. D.), शाङ्खायनग्रहसूत्रपद्धति or
आधानपद्धति. Ms. of कालनिर्णय-
प्रकाश (Baroda O. I. No. 8455)
is dated śake 1603 Māgha
(1682 A. D.).
- रामचन्द्र, son of विष्णु ; a. of कृच्छ्रा-
दिष्टप्रबोधिनीपद्धति.
- रामचन्द्र, son of विष्णुभट्ट हजबलकर ;
a. of पूजापद्धति. Earlier than
1810 A. D.

- रामचन्द्र a. of विवाहपद्धति.
 रामचन्द्र अलुडीयार a. of राजनीतिप्रकाश.
 रामचन्द्रचक्रवर्तिन a. of कृत्यचन्द्रिका.
 रामचन्द्रदीक्षित a. of प्रायश्चित्ततन्त्रमाला.
 रामचन्द्रदेवगजपति (reputed) a. of
 दुर्गास्तवचन्द्रिका (really compos-
 ed by भारतीसूषण वर्धमानमहापात्र).
 रामचन्द्रपाठक a. of रुद्रजयसिद्धान्त-
 शिरोमणि.
 रामचन्द्रबुध a. of स्तुतिसिद्धान्तसुधा
 com. on अष्टपञ्चपट्टि.
 रामचन्द्रभट्ट a. of आचारार्क, प्रायश्चित्त-
 सुतायली, आद्यचन्द्रिका.
 रामचन्द्रप्रज्ज्वल a. of समप्रकाश.
 रामचन्द्रशेखर, son of वेङ्कटनाारायण;
 a. of आशौचसंग्रह.
 रामचरण a. of कुण्डश्लोकप्रकाशिका,
 तर्पणचन्द्रिका.
 रामचरण विद्यावाचस्पति a. of com.
 on तिथितत्त्व of रघुनन्दन.
 रामजय तर्कालङ्कार a. of वृत्तकौमुदी,
 दानकौमुदी.
 रामजित् a. of निबन्धनवनीत or नव-
 नीतनिबन्ध and of भागविधेक and
 com. मितवादिनी. He was son of
 श्रीनाथ, son of हरिनाथ, son of
 वेणु, son of यज्ञेश्वर. Later than
 1400 and earlier than 1600 A.D.
 For निबन्धनवनीत vide D. C. ms.
 No. 102 of 1882-83 (dated
 संवत् 1673).
 राम ज्योतिर्विद्य a. of वीरसिंहमित्रोदय.

- रामदत्त a. of सुहृत्सूत्रणटीका, युद्धजयो-
 त्सवटीका.
 रामदत्त m. in यज्ञवेदेष्वेत्येत्येत्य
 (p. 640) of रघुनन्दन.
 रामदत्तठक्कर a. of शूद्रशास्त्रपद्धति.
 रामदत्तठक्कर a. of शूद्राचारपद्धति.
 रामदत्त मन्त्रिय, son of गणेश्वरठक्कर
 and nephew of श्रीरेश्वर. First
 half of 14th century; a. of
 उपनयनपद्धति or व्रतबन्धपद्धति, दान-
 पद्धति or षोडशमहादानपद्धति, नान्दी-
 श्राद्धपद्धति, विवाहपद्धति or विवाहा-
 दिपद्धति, गर्भोपानादिदशसंस्कारपद्धति,
 यज्ञोपवीतपद्धति, शूद्रशास्त्रपद्धति. He
 seems to have written a com-
 prehensive पद्धति for Vajasaney-
 yins, parts of which on उपनयन,
 विवाह and other संस्कारs are
 separately noticed in the casu-
 logues. Vide B. O. mss. cat.
 vol. I. Nos. 315A, 316, 317
 and pp. 353-355.
 रामदीक्षित a. of com. on शारदा-
 तिलक.
 रामदेव, son of शम्भु; a. of तिथिनि-
 र्णयदीपिका.
 रामदेव a. of रामप्रकाश a com. on
 कालतरुवर्णन.
 रामदैवज्ञ a. of आशौचादिनिर्णय, आ-
 शौचिन्द्रुशेखर.
 राम देवज्ञ, son of अनन्त, son of
 चिन्तामणि; a. of सुहृत्चिन्तामणि
 (composed at Benares in
 1600-1601) with com. प्रसिन्ता-
 क्षरा.

रामनन्दिन a. of com. on प्रवरनिर्णय of भास्कर.

रामनवरत्न a. of एकादशीहोमनिर्णय.

रामनाथ a. of संस्कारपद्धतिरहस्य (a com. on संस्कारपद्धति or कर्मा-
नुष्ठानपद्धति of भवदेव composed
in 1622-23 A. D.) and रामनाथ-
पद्धति.

रामनाथ a. of प्रयोगसंग्रह.

रामनाथ a. of व्यवहारसारसंग्रह.

रामनाथविद्यावाचस्पति a. of दायभाग-
विवेक or दायरहस्य (com. on दाय-
भाग) which is part of रघुतिरन्तावलि
(composed in 1657 A. D.). He
quotes अच्युत, चूडामणि, हरिनाथ.

रामपाण्डित, son of विश्वेश्वर of the वत्स-
गोत्र. Later than 1400 A. D. ;
a. of पुत्रस्वीकारनिर्णय.

रामपाण्डित शेष a. of com. on धर्मा-
गमाहुवाग्निश्लोक or श्लोकचतुर्विंशती of
कृष्णशेष.

रामपति a. of सदाचारक्रम.

रामप्रसाद a. of तिथिनिर्णय, यज्ञसिद्धान्त-
संग्रह and रत्नाकर.

रामप्रसाद देवशर्मन् a. of सारसंग्रहदीपिका.

रामभट्ट a. of com. on त्रिशच्छ्लोकी.

रामभट्ट a. of संक्षिप्तहोमप्रकार.

रामभट्ट, surnamed सिंह; a. of सा-
पिण्डचर्चनिर्णय (called अनुकल्पसा०).
Discusses the views of श्रीधर in
his सापिण्डचर्चदीपिका. (D. C. ms.
No. 208 of A 1882-83).

रामभट्ट, son of विश्वनाथ, son of मुद्गल,
surnamed होसिङ्ग. About 1675
A. D.; a. of अनुपविवेक, दानरत्ना-

कर, आहिताग्नेर्वाहादिनिर्णय, ऋजु-
प्रयोग following तीर्थदर्पण, दर्शभास्कर.

रामभट्टाचार्य a. of निर्णयसार.

रामभट्ट a. of पुत्रक्रमदीपिका.

रामभट्टन्यायालङ्कार a. of शुद्धिकारिका or
शुद्धितत्त्वकारिका (on रघुनन्दन's
शुद्धितत्त्व).

रामभट्टन्यायालङ्कार, son of रघुनाथ; a.
of उद्वाहव्यवस्था, रघुतिसंग्रह (of
which the first is a part).

रामभट्ट न्यायालङ्कारभट्टाचार्य, son of
श्रीनाथ आचार्यचूडामणि. About
1525 A. D.; a. of com. on the
दायभाग and of रघुतितत्त्वनिर्णय or
व्यवस्थार्णव.

रामभट्टाशिष्य a. of मांसपीच्छफलता.

रामघाजपेयिन् नैमिषस्थ, son of सूर्य-
दास, son of शिष्यदास, son of श्री-
धर मालव, of the भारद्वाजगोत्र;
a. of कुण्डमण्डपलक्षण or कुण्ड-
निर्माणश्लोक with com. (कुण्डा-
हिति composed in 1449-50
A. D.), of समरसार and of com.
on शारदातिलक at the bidding
of king रामचन्द्र of रत्नपुर.

रामविद्यावाचस्पति a. of com. on तिथि-
तत्त्व.

रामशङ्कर a. of सूत्रविवेक.

रामशर्मन् a. of प्रायश्चित्तप्रदीप.

रामसुब्रह्मण्यशास्त्रिन्, son of रामशङ्कर;
a. of दत्ताशौचव्यवस्थापनवाद, धर्म-
विवेचन. About end of 18th
century.

रामसेवक a. of यज्ञसिद्धान्तविग्रह.

रामसेवक, son of लोकमणि or लेखराज;
a. of तिथिप्रदीपिका or प्रदीप

रामसेवक, son of देवीदत्त ; a. of
सुहृत्तदीपक.

रामसेवक त्रिपाठिन् a. of युद्धचिन्तामणि.

रामसेवक त्रिवेदिन् ; a. of सुहृत्तचरण or
मञ्जीर.

रामाचार्य a. of अल्पेष्टिपद्धति.

रामाचार्य a. of com. on सदाचार-
रसुति of श्रीमच्छाचार्य.

रामानन्द a. of रामार्चनपद्धति.

रामानन्दतीर्थ or रामानन्दयति ; a. of
कुण्डतत्त्वप्रकाशिका, राजचरणी or
सुप्रचरणी, संख्याविधिमन्त्रसंग्रहटीका.

रामानन्द न्यायबागीश a. of वैजय-
चन्द्रिका.

रामानन्दयति a. of दत्तार्चनविधिचन्द्रिका.

रामानन्द वाचस्पति. About 1750 A.D. ;
a. of आह्निकाचारराज.

रामानन्दशर्मन् a. of सुप्रकुलदीपिका.

रामानुज a. of रामार्चपद्धति.

रामानुजदीक्षित a. of आशौचनिर्णय
com. on आशौचशतक of वेङ्कट
of the हारीतगोत्र.

रामानुजयज्वन् a. of दीपिका on अच-
निर्णय or आशौचशतक of वेङ्कटेश.

रामानुजाचार्य a. of सच्चरितरक्षा and
com.

रामाश्रम, pupil of महादेव ; a. of
संख्यामाष्य (composed in 1653
A. D.).

रामेश्वर a. of आशौचशतक.

रामेश्वर a. of युद्धपद्धति and षोडश-
संस्कारसूत्र.

रामेश्वर, pupil of सदाशिवेन्द्रसरस्वती ;
a. of दिव्याष्टयतिप्रकाश.

रामेश्वरभट्ट a. of धर्मरत्नाकर.

रामेश्वरभट्ट. Earlier than 1600 A. D. ;
a. of पदार्थादर्श.

रामेश्वर भारती a. of com. on विश्व-
सङ्गोष्ठी.

रामेश्वरसाहित्य a. of सुदर्शनकालप्रभा.

रामेश्वरसङ्ग a. of com. on दत्तक-
चन्द्रिका of कुबेरपण्डित.

रायसुकुट. His com. on the अमरकोश
was composed in 1431 A. D. ;
a. of a पद्धति m. in श्राद्धतत्त्व
(p. 213) and छद्दितत्त्व (pp.
281, 283) of रघुनन्दन.

रायम्भट्ट a. of दत्तिसंस्कारप्रयोग.

रायसवेङ्कटाद्रि vide under वेङ्कटाद्रि ;
a. of आशौचनिर्णय.

रायणशर्मन् of चम्पहट्टि family ; a. of
वर्षकृत्य.

रियुजय a. of पुर्णचन्द्र (on प्रायश्चित्त),
प्रायश्चित्तनिरूपण.

रुचिक m. by सरस्वतीचिल्लास p. 307.

रुचिदत्त a. of com. on अघविबेचन.

रुचिदत्त a. of com. on मनुस्मृति.

रुद्र a. of युद्धकौशल.

रुद्रकवीन्द्र a. of मातृगोत्रनिर्णय.

रुद्रदेव a. of कौतुकचिन्तामणि.

रुद्रदेव, son of नारायण, surnamed
तेरो, and pupil of अनन्त ; a. of
प्रतापनारसिंह (composed in 1710-
11 A. D.). Several parts of it
such as आपस्तम्बाह्निक, कुण्डप्रकाश,
पाक्यज्ञप्रकाश, वृत्तप्रकाश, संस्कार-
प्रकाश are separately entered in
the reports.

रुद्रधर, pupil of चण्डेश्वर. 1360-1400 A. D. ; a. of कृत्यचन्द्रिका, विवादचन्द्रिका and आश्वचन्द्रिका.

रुद्रधर a. of पुष्पमाला.

रुद्रधर महामहोपाध्याय, son of महामहोपाध्यायलक्ष्मीधर and younger brother of हलधर. Sec. 96 ; a. of वर्षकृत्य, व्रतपद्धति, शुद्धिविवेक, आश्वविवेक.

रुद्रशर्मन्, son of राघवराय ; a. of पुराणसार.

रुद्रस्कन्द, son of नारायण, residing at मखवाट ; a. of com. on ब्रह्मायण-पुष्टा and खादिरपुष्टा (called राम-पुष्टावृत्ति).

रूपगोस्वामिन् a. of हरिभक्तियिलास.

रूपनारायण. Between 1420 and 1500 A. D. ; a. of महादानपद्धति (ms. copied in 1530 A. D.).

रूपनारायण, son of भवानीदास, son of नाथमल्ल ; a. of व्यवहारचमत्कार (composed in 1580 A. D.).

रूपनारायण (उदयसिंह), son of शक्ति-सिंह ; a. of रूपनारायणीयपद्धति (of which महादानपद्धति seems to be a part) ; ms. No. 2393 (Baroda O. I.) is रूपनारायणीयपद्धतिरत्न, wherein लक्ष्मीधर, भोजराज, हेमाद्रि, and चण्डेश्वर are relied upon. So it is later than 1350 A. D.

रेणुकाचार्य, son of महेश्वरि, son of सोमेश्वर of the शाण्डिल्यगोत्र ; a. of कारिकाऽऽन पारस्करवृत्त (composed in 1266 A. D.).

रैभ्य m. in the com. on the नीति-वाक्यावृत्त as a writer on politics,

लक्ष्मणदेशिकेन्द्र a. of कुण्डमण्डपविधि.

लक्ष्मणदेशिकेन्द्र, son of श्रीकृष्ण. Probably 12th century A. D. ; a. of कार्तवीर्यार्जुनदीपदानपद्धति, शारदा-तिलक.

लक्ष्मण श्रीशैलवेदकोटीर a. of यतिखन-नादिप्रयोग.

लक्ष्मणभट्ट, son of रामकृष्णभट्ट, son of नारायणभट्ट. Between 1585-1630 A. D. ; a. of आचाररत्न Or आचार-सार, गोत्रप्रवररत्न.

लक्ष्मणसेन, son of बल्लालसेन. Sec. 83 ; (reputed) a. of दानसागर (which was begun by his father).

लक्ष्मणोपाध्याय m. in the प्रकाश of हलायुध on the आश्वकृत्य of कात्यायन.

लक्ष्मीचन्द्रमिश्र a. of शैवकल्पप्रश्न.

लक्ष्मीदास, son of गोपाल ; a. of छद्मस्तोत्रावली (composed in 1618 A. D.).

लक्ष्मीदेवी, wife of वैद्यनाथ पायगुण्ड. Sec. 111 ; (reputed) a. of बाल-म्भट्टी (com. on the मिताक्षरा) and of लक्ष्मी com. on कालनिर्णय of माधव.

लक्ष्मीधर, son of भट्टहृदयधर ; a. of कल्पतरु. Sec. 77.

लक्ष्मीधर, son of मल्लदेव and श्रीदेवी ; a. of विरुद्धविधिध्वंस. Earlier than 1525 A. D.

लक्ष्मीधर a. of वैद्यज्ञमनोहर. Earlier than 1500 A. D.

लक्ष्मीधर a. of कृत्यरत्नाकर. *

- लक्ष्मीधरभट्ट a. of कुण्डकारिका.
 लक्ष्मीनाथ a. of गोपालार्चनचन्द्रिका.
 लक्ष्मीनारायण a. of द्वायाधिकारिक्रम.
 लक्ष्मीनारायण न्यायालङ्कार, son of गदाधर; a. of व्यवस्थारत्नमाला.
 लक्ष्मीनारायणपण्डित a. of कायस्थक्षत्रियवृद्धमवलनकुटार.
 लक्ष्मीवृत्तिह a. of अपहोधिनी com. on पट्टश्रुति.
 लक्ष्मीपति a. of com. on सङ्कर्तसंग्रह.
 लक्ष्मीपति a. of नीतिगर्भितशास्त्र.
 लक्ष्मीपति टङ्कर, pupil of इन्द्रपति or महीन्द्रपति; a. of आक्षरत्न. Relies on श्रीदत्त and वाचस्पति; ms. No. 401 F (B. O. mss. cat. vol. I. p. 472) is dated ल. सं. 525 (1644 A. D.). So he flourished between 1500 and 1640 A. D.
 लघुचाणक्य.
 लघुनारद m. by निर्णयसिन्धु, संस्कार-कोस्तुभ.
 लघुपराशर m. in प्रायश्चित्तमयुक्त.
 लघुबृहस्पति.
 लघुयम m. by अपरार्क on याज्ञवल्क्य I. 238, by हलायुध in ब्राह्मणसर्वस्व.
 लघुविष्णु m. by अपरार्क (pp. 1031, 1080), by हलायुध in ब्राह्मणसर्वस्व.
 लघुन्यास (vide Jivananda Sm. part II. pp. 310-320).
 लघुसाङ्ग.
 लघुशातातप (Ānan. Sm. pp. 128-135).
 लघुशौनक.
 लघुहारीत m. by कालमाधव (p. 88), अपरार्क (pp. 145, 539, 543, 547).
 लघ्वक्षिरस.
 लघ्वचि.
 लघ्व्याखलायन.
 लम्बोदर a. of होमपद्धति.
 ललित m. by नन्दपण्डित in छात्रि-चन्द्रिका.
 लल्ल a. of विधानमाला.
 लालचहादुर a. of शूद्रकृत्य.
 लालमणि, son of जगन्नाम, son of गङ्गाराम of अलकपुर; a. of सङ्कर्त-पेण.
 लालमणि भट्टाचार्य a. of निर्णयसार.
 लिखित m. by मिता^० (on याज्ञ. III. 290), by अपरार्क pp. 1183, 38, 138.
 लोकनाथ a. of कृत्यरत्नाकर.
 लोकनाथ, son of वैद्यनाथ; a. of प्रायश्चित्तदीपिका (part of सकलागम-संग्रह).
 लोल्लट a. of आश्वमेधकरण. Between 900-1100 A. D.; m. in स्थूल्यथ-सार, आश्वमेधिका of नारायण, in पट्टश्रुति of नन्दपण्डित, in आश्व-सानर of कुल्लुक.
 लोहित a. of स्मृति.
 लौगाक्षि Sec. 50; a. of काठकण्ठसूत्र and प्रवराध्याय; m. by मिताक्षरा (on याज्ञ. II. 119 and III. 1-2, 260, 289), अपरार्क (pp. 28, 30, 33, 259, 269, 418, 460, 542, 870, 942 &c.).
 लौगाक्षि a. of उपनयनतन्त्र.
 लौगाक्षि a. of श्लोकतर्पण.
 लौगाक्षि भास्कर, son of सुब्रह्म, son of रुद्रकवीन्द्र of लौगाक्षिकुल. Later

than 1400 A. D. ; a. of मातृगोत्र-
निर्णय, तिथ्यादितत्त्वनिर्णय.

वंशीधर a. of कुशाकण्डिका

वङ्गिपुरेश्वर a. of वङ्गिपुरेश्वरकारिका.

वक्षिण or वक्षिण a. of निबन्धसार (D.
C. ms. No. 123 of 1884-86
was copied in संवत् 1632 i. e.
1575 A. D.).

वज्रेश्वर, son of नरसिंह ; a. of दत्त-
चिन्तामणि and मलमासनिर्णय.

वस्त a. of स्मृति, m. in. कालमाधव
(p. 134), by मस्करीच.

वत्सराज (It is his son अचल who
composed निर्णयदीपिका); a. of
निर्णयदीपिका.

वनमालिदास a. of वनमाला.

वनमालिन् a. of विष्णुतत्त्वप्रकाश.

वनमालिन् a. of प्रायश्चित्तसारकौस्तुभ.

वनमालिमिश्र alias कृष्णदत्तामिश्र son of
महेशमिश्र and pupil of भट्टोजि.
About 1650 A. D. ; a. of कुरु-
क्षेत्रप्रदीप, ब्रह्मप्रकाशिका (सन्ध्या-
मन्त्रव्याख्या).

वरद, son of श्रीमिवास ; a. of आशौच-
निर्णय.

वरदराज About 1450-1500 A. D. ;
a. of व्यवहारनिर्णय (of which a
portion is called दायभाग). It is
probably this author that is
mentioned in सरस्वतीविलास.

वरदराज 18th century ; a. of व्यव-
हारमाला.

वरदराज a. of नवविधेकदीपिका.

वरदराजभट्ट a. of संन्यासपद्मञ्जरी.

वरदराजभट्टारक a. of com. on कामन्द-
कीयनीतिसार.

वरदाचार्य a. of सारार्थचतुष्टय.

वरदाचार्य of वात्स्यगोत्र ; a. of स्मृति-
चूडामणि or -मणिसंग्रह.

वरदाधीशयज्वन्, pupil of वेङ्कटाधीश ;
a. of प्रायश्चित्तप्रदीपिका or -प्रदीप.

वररुचि a. of आशौचाष्टक, of नीति-
रत्न, of राजनीति.

वर्ग m. as a writer on politics in
com. on नीतिशास्त्राद्युक्त.

वर्णिकुबेरानन्द a. of दानभागवत during
the reign of संघामसिंह. Later
than 1300 A. D.

वर्धमान a. of आर्यप्रदीप, धर्मप्रदीप.

वर्धमान a. of दत्तकोज्ज्वल.

वर्धमान a. of कृत्यनिर्णय (B. O. mss.
cat. vol. I. No. 74 p. 66).
Mentions लक्ष्मीधर and प्रतिहस्त-
पद्धति.

वर्धमान भारतीभूषणमहापात्र a. of दुर्गो-
त्सवचरित्रिका.

वर्धमान महामहोपाध्याय, son of भवेश,
of the बिल्वपञ्चक family. He was
judge under भवेश and his son
रामभद्र, king of मिथिला. 1450-
1500 A. D. His elder brother
was गण्डकमिश्र, and शाङ्करमिश्र
and वाचस्पति were his gurus;
a. of गङ्गाकृत्यविवेक, दण्डविवेक, धर्म-
प्रदीप, द्वैतविषयविवेक, नानाशास्त्रार्थ-
निर्णय, परिभाषाविवेक. आर्यप्रदीप,
स्मृतितत्त्वविवेक or स्मृतितत्त्वाद्युक्त
and its सारोद्धार, स्मृतिपरिभाषा.
गयापद्धति, गयाविधिष्वेक, द्वैतविवेक.

He is m. by वाचस्पति in पितृभक्ति and by रघुनन्दन in his व्यवहार-तत्त्व, आश्रितत्त्व, एकादशीतत्त्व (generally as नववर्षमान). Parts of स्मृतितत्त्वावृत and स्मृत-सारोद्धार are separately labelled in the catalogues, such as व्यवहारकोश and शान्तिपौष्टिक.

बल्लभ a. of सर्वधर्मप्रकाशिका.

बल्लभाचार्य, son of लक्ष्मणभट्ट of भारद्वाजगोत्र and तैत्तिरीयशास्त्रा. 1478-1530 A. D. His pedigree is बल्ल-नारायण-गंगावर-गणपतिभट्ट-बल्लभभट्ट-लक्ष्मणभट्ट (wife इल्लमा)-बल्लभाचार्य; a. of संन्यासनिर्णय and com. संन्यासविवरण.

बल्लभाचार्य of the भारद्वाजगोत्र; a. of जगद्बल्लभा.

बल्लभाचार्य a. of भक्तिवर्धिनी.

बल्लभेन्द्र, pupil of बासुदेवेन्द्र; a. of प्रदीपपूजापद्धति, शिवपूजासंग्रह.

बल्लभराज, son of शिवराज and younger brother of विजयराज. Before 1150 A. D.; a. of शकु-नार्णव (composed at request of चन्द्रदेव of मिथिला).

बसिष्ठ a. of धनुर्वेदसंहिता.

बसिष्ठ reputed a. of नवग्रहमख.

बसिष्ठ a. of धर्मसूत्र. Sec. 9.

बागीश्वरीदत्त a. of com. on पारस्कर-ग्रह.

बाचस्पति a. of तीर्थकल्पलता (B. O. mss. cat. vol. I. No. 166 p. 181), of कृत्यकल्पलता.

B. D. 93.

बाचस्पति a. of जन्ममरणविवेक or जननमरणविवेक (vide ms. No. 12774 of Baroda O. I.).

बाचस्पति a. of छुद्धिप्रभा.

बाचस्पति a. of स्मृतिसारसंग्रह.

बाचस्पति a. of कुण्डलपण्डप.

बाचस्पति (गौड) m. in आश्रुतसागर by कुल्लुक.

बाचस्पतिमिश्र. Sec. 98; a. of आचार-चिन्तामणि, आह्निकचिन्तामणि, कृत्य-चिन्तामणि, तीर्थचि०, द्वैताचि०, नीति-चि०, विवादाचि०, व्यवहाराचि०, छुद्धिचि०, गृह्याचारचि०, आश्रुचि०; a. of तिथिनिर्णय, द्वैतनिर्णय, महा-दाननिर्णय, विवादानिर्णय, छुद्धिनिर्णय; a. of कृत्यमहार्णव गङ्गाभक्तितर-ङ्गिणी (extracted from तीर्थचि०), गयाआश्रुपद्धति, चन्दनपेनुप्रमाण, दत्त-कविधि, पितृभक्तितरङ्गिणी; a. of कृत्यप्रदीप (B. O. mss. cat. vol. I. p. 67 No. 75).

बाच्छेस्वर son of नरसिंह, son of माधव; a. of दत्तचिन्तामणि, मलमासनिर्णय.

बाद(दि)भयङ्कर, a follower of विज्ञानेश्वर; 1080-1130 A. D.; m. in कल्पतरु, वीरभित्तोदय (p. 350).

बाबूल a. of गृह्यसूत्र and of a स्मृति.

बामदेव m. by हेमाद्रि as a निबन्धकार in चतुर्वर्ग० III. I. 159.

बामदेव a. of आह्निकसंक्षेप (composed for लालादण्डर).

बामदेव a. of सुनिमतमणिमाला.

बामदेव उपाध्याय a. of गृह्यार्थदीपिका or स्मृतिदीपिका. (B. O. mss. cat. Vol. I. No. 111 p. 104).

वामदेवभट्टाचार्य a. of स्मृतिचन्द्रिका.

वामदेव महामहोपाध्याय a. of भावदीपिका com. on आश्वचिन्तामणि of वाचस्पति.

वामन a. of स्वादिरगुह्यकारिका.

वामन a. of a पद्धति m. in आश्वसौख्य (टोडरानन्द).

अमनभट्ट a. of बृहद्रत्नाकर.

वामन, भाष्य of, m. in कर्मतत्त्वप्रदीपिका of कृष्ण.

वार्ण्यायणि m. in आप. घ. सू. I. 10.-28. 2.

वाल्मीकि a writer on politics; m. in com. on नीतिशाक्यामृत.

वासुदेव a. of सलभासनिर्णयतन्त्रसार.

वासुदेव a. of com. on कौशिकगुह्यसूत्र m. in. टोडरानन्द.

वासुदेव a. of दत्तपुत्रतत्त्वविवेक.

वासुदेव a. of परीक्षापद्धति.

वासुदेव, son of ईजट; a. of शाङ्खायनगुह्यसंग्रह. As ms. is dated संवत् 1428 (1371-2 A. D.), he is probably identical with the commentator of the पारस्करगुह्यसूत्र.

वासुदेव a. of वास्तुप्रदीप.

वासुदेव, son of शिवसूरि, son of अम्बक surnamed महाजन; a. of com. on कुण्डचमकृति. Between 1680-1760 A. D.

वासुदेव, son of आपदेव, of the रक्षितपावन caste.; a. of प्रयोगतन्त्रमाला or वासुदेवी.

वासुदेव, son of श्रीपति; a. of आथर्वणप्रज्ञिताक्षरा. Vide ms. No. 7603 (Baroda O. I.); mentions हेमाद्रि, त्रैविक्मीपद्धति.

वासुदेवदीक्षित Earlier than 1250 A. D.; a. of com. on पारस्करगुह्यसूत्र and of a पद्धति thereon. He is m. by हरिहर and रघुनन्दन.

वासुदेवदीक्षित a. of गुह्यपद्धति.

वासुदेवभट्टाचार्य, son of रङ्गनाथ; a. of आह्निकाधृत (for वैखानस school of वैष्णवः).

वासुदेव रथ a. of स्मृतिप्रकाश.

वासुदेवाश्रम a. of और्ध्वदेहिनिर्णय, यतिधर्मप्रकाश.

वासुदेवेन्द्र a. of आचारपद्धति.

वाहिनीपति a. of प्रायश्चित्तदीपिका or-प्रदीपिका.

विक्रमभट्ट a. of गृहार्थसार com. on शारदातिलक.

विखनम् (supposed to be) a. of वैखानसकल्प (including गुह्य and धर्म प्रश्नः).

विजयिन्त्रभिष्टु, pupil of सुरेन्द्र; a. of पञ्चसंस्कारदीपिका.

विज्ञानेश्वर. Sec. 70; a. of मितक्षरा (com. on याज्ञ०), आशौचद्वयक or द्वाश्लोकी.

विठ्ठल, son of वृत्तिह, son of रामचन्द्र; a. of com. on वैष्णवसिद्धान्तदीपिका of रामचन्द्र.

विठ्ठल, son of केशव; a. of स्मृति-रत्नाकर.

विठ्ठल, son of बालकृष्ण, surnamed वैष्णव and resident of श्रीपुर; a. of com. on सत्याध्याय.

विठ्ठल, son of सुवर्धामन, of the कृष्णा-विमोच; a. of कुण्डमण्डपसिद्धि or कुण्डसिद्धि (composed in 1619-20 A. D.) and com. there-

on and of *सुहृत्कल्पद्रुम* (composed in 1628 A. D.) and com. मन्त्ररी theoreon.

विद्वल a. of *बुलादुरुषदानप्रयोग*. Probably the same as above.

विद्वल, son of महादेव ; a. of प्रयोग-लाघव.

विद्वलदीक्षित a. of धट्टपदी.

विद्वलदीक्षित a. of समयप्रदीप.

विद्वलाचार्य a. of आह्निक.

विद्वलेश्वर or विद्वलदीक्षित, son of बल्लभाचार्य ; born in 1515 A. D. Said to have been a. of आह्निकपद्धति, आग्रयणपद्धति, जन्माष्टमीनिर्णय, रामनवमीनिर्णय, com. on the *संन्यासनिर्णय* of बल्लभाचार्य, समयप्रदीप, यजुर्वेदभा (of which आह्निकपद्धति seems to be a part) or कर्मसरणि, भक्तिमार्गमार्गदा, भक्ति-हंस, भक्तिहेतुनिर्णय.

विद्वर a. of नीति (which is taken from the *उद्योगपर्व* of the *महा-भारत* chap. 33-40 of the Bombay edition).

विद्याधर वाजपेयिन्, son of शम्भुकर. Earlier than 1500 A. D. ; a. of आधारपद्धति, विद्याचारपद्धति, आह्निककृत्य ; m. in *एकादशीतत्त्व* (vol. II. pp. 68, 75), *देवप्रतिष्ठातत्त्व* (vol. II. p. 505), *आह्निकतत्त्व* (vol. I p. 355), *मलमासतत्त्व* (vol. I p. 744 speaks of विद्याकराह्निकतत्त्व), *शुद्धितत्त्व* (vol. II. p. 312).

विद्याधर a. of वायुनिर्णय and हेमाद्रि-प्रयोग.

विद्याधर m. in. रूपनारायणीयनिबन्ध.

विद्याधीशसुनि a. of दिनत्रयनिर्णय.

विद्याधीशस्वामिन् m. in. *सुख्यर्थसंग्रह*.

विद्यानन्दनाथ a. of *स्मृतिसारसंग्रह*.

विद्यानिधि a. of ज्योतिःसंग्रहसार.

विद्यानिधि a. of सम्बन्धदीपिका.

विद्यानिवास a. of दोलारोहणपद्धति, द्वादशात्राप्रयोग.

विद्यापति, son of गणपति, son of जय-दत्त. Between 1375-1450 A. D. A voluminous and versatile writer ; wrote in Maithili also and on moral tales (as in *दुरुष-परीक्षा*, *भूपरिक्रमण*) ; a. of गङ्गा-वाक्यावली (under the patronage of महादेवी विश्वासदेवी queen of पद्मसिंह, son of शिवसिंह), गद्यापसलक, दानवाक्यावली (under patronage of महादेवी धीरमती, queen of नर-सिंहदेव दर्पनारायण), दूर्गाभक्तिरक्षिणी (probably his last work), वर्ष-कृत्य, विभागसार (under orders of दर्पनारायण, son of हरिसिंह son of भैरव), शेषसर्वस्वसार (composed at the bidding of queen विश्वासदेवी). Vide Ind. Ant. vol. XIV p. 182 and vol. XXVIII. p. 57. His वर्षकृत्य is m. in *मलमासतत्त्व* (vol. I. p. 823). He is m. in श्री-नाथ's *कृत्यतत्त्वार्णव* and by गोविन्दानन्द. His *दुरुषपरीक्षा* (N. vol. V. 245) distinctly says that पद्मसिंह was the son of शिवसिंह (and not brother as some suppose on account of the words in the *शेषसर्वस्वसार*, N. vol. V. p. 1). Vide Journal of

the Department of Letters, Calcutta University, for 1927 vol. XVI. where there is an informing paper on विद्यापति.

विद्यापतिभट्ट a. of घौषायनाह्निक.

विद्यापतिस्वामिन् m. in स्तुत्यर्थसागर.

विद्यामाधव a. of सुहृत्तदर्पण.

विद्यारत्न स्मार्तभट्टाचार्य a. of स्मृतिसार-
थ्यवस्था.

विद्यार्णव a. of जातरिष्टवादिनिर्णय
(which seems to be purely
astrological); vide N. (new
series) vol. II. No. 69.

विद्यानन्दन a. of द्वाहायणशृङ्गसूत्र-
प्रयोग.

विनायकपण्डित vide under नन्वपण्डित.

विष्णुपेन्द्राग्रम a. of पुरश्चरणचन्द्रिका.

विभाकर a. of आचारद्वैतनिर्णय or-विवेक
composed by order of king
रामभद्रदेव रूपनारायण son of भैरव
(vide B. O. ms. cat. vol. I.
No. 24, p. 21). About 1500
A. D.

विराज् m. in अपराकं (p. 112).

विर्षिटीक m. as a. writer on politics
in com. on नीतिवाक्यामृत.

विलम्ब m. in. हरिनाथ's स्मृतिसार.

विष्वक्त्तु a. of स्मृति ; m. in स्मृति-
चन्द्रिका and in आचारमण्डल.

विशारद earlier than 1500 A. D.; m.
in छद्मिकौस्तुभ of गोविन्दानन्द
and by रघुनन्दन in छन्दोगवृत्तसंगी-
तत्त्व (vol. II. p. 275) and
छद्मिकत्त्व.

विशालाक्ष a writer on politics ; m. in
the कौटिलीय, महाभारत, by विश्वरूप
on याज्ञ. I. p. 190 (Tri. S.
series).

विश्वकर्मन्, son of दामोदर and हीरा
and grandson of भीम ; a. of धर्म-
विवेक. Between 1450-1525
A. D.

विश्वकर्मन् a. of यतिवल्लभा or संन्यास-
पद्धति.

विश्वकर्मन् m. in com. on नीतिवाक्या-
मृत as propounder of वास्तुशास्त्र ;
m. by हेमाद्रि (III. 2. 825).

विश्वकर्मन् a. of विद्यानमाला.

विश्वदास a. of सुहृत्तराज.

विश्वनाथ, son of गोबाल ; a. of अन्येष्टि-
पद्धति, अन्येष्टिप्रयोग, com. on वि-
श्वकर्मन्, और्ध्वदेहिककल्पवल्ली and
और्ध्वदेहिकक्रियापद्धति.

विश्वनाथ a. of क्रियापद्धति (probably
the same as विश्वनाथ, son of
गोबाल). It deals with the rites
from death to सपिण्डीकरण in the
case of the माध्यान्दिनशास्त्रा.

विश्वनाथ earlier than 1660 A. D. ;
a. of कुण्डप्रताप.

विश्वनाथ son of श्रीपति, surnamed
द्विवेदिन्. Between 1450-1615
A. D. ; a. of कुण्डरत्नाकर.

विश्वनाथ a. of अशौचनिर्णय.

विश्वनाथ, son of भास्कर ; a. of सिद्धा-
न्तशेखर.

विश्वनाथ, son of शम्भुदेव ; a. of रुद्र-
पद्धति; probably the same as विश्व-
नाथ, son of शम्भुनाथ below,

विश्वनाथ, son of कृष्ण a Gurjara Brahmin of नैमिषगिरि; a. of ब्रह्मावस्थायापनार्थेय (ms. No. 12708 of Baroda O. I.); mentions गामाभट्ट, दिनकरोद्घोत, and कौस्तुभ so later than 1680 A. D.

विश्वनाथ, son of गोपाल; a. of व्रतराज or व्रतप्रकाश (compiled at Benares in 1736 A. D.).

विश्वनाथ a. of शाङ्खायनयजुसंस्कार-पद्धति.

विश्वनाथ a. of स्मृतिसारसंग्रह.

विश्वनाथ, son of सुसिंह, son of आशावर; a. of शुद्धचक्रप्रकाशिका on पारस्करयजुः. About 1550 A. D.

विश्वनाथ, son of पुरुषोत्तम, son of त्रिविक्रम; a. of विश्वप्रकाशपद्धति (आपस्तम्बीय) composed in 1544 A. D.

विश्वनाथ a. of तिथिचक्र or तिथिनिर्णय-चक्र.

विश्वनाथ a. of तिथिनिर्णयसार (probably the same as विश्वेश्वर.)

विश्वनाथ, son of हरी; a. of com. on विधानमाला.

विश्वनाथ, son of शम्भुनाथ, son of सुकुन्द, son of पुरुषोत्तम. He was the younger brother of रामदेव; a. of कुण्डकौस्तुभ or कुण्डमण्डप-कौस्तुभ, कुण्डविधान, गोत्रप्रवरनिर्णय (composed in 1584 A. D.) or रामदेवप्रसाद.

विश्वनाथ a. of गोत्रप्रवरनिर्णयवाक्यसुधा-र्णव or वाक्यसुधा-र्णव. Same as above; ms. No. 9375 (Baroda O. I. 7).

विश्वनाथ a. of जातिविवेकसंग्रह.

विश्वनाथ आचार्य a. of काशीमोक्षनिर्णय or काशीस्मृतिसंग्रह.

विश्वनाथ उपाध्याय a. of दत्तकनिर्णय.

विश्वनाथकवि a. of प्रवराध्याय.

विश्वनाथदीक्षित a. of उपनयनपद्धति.

विश्वनाथ देवज्ञ, son of दिवाकर; between 1612-1632 A. D.; a. of सुहृत्तमणि.

विश्वनाथ न्यायपञ्चानन About 1630 A. D.; a. of मासतत्त्वविवेक or विचार.

विश्वनाथभट्ट a. of आर्यपद्धति.

विश्वपतिभट्ट a. of आह्निक (बौध्दाचार्य):

विश्वम्बरविवेदिन् a. of चक्रनारायणीय-निबन्ध or स्मृतिसारोद्धार. About 1600-1650 A. D.

विश्वम्बरदीक्षित, son of मधुशेखरभट्ट, surnamed धिष्ट, a resident of वैराज (modern Wai); a. of आह्निकप्रयोगरत्नमाला. Mentions भट्टोजिदीक्षित. Later than 1650 A. D.

विश्वम्बरशास्त्रिन् m. in शुद्धकमलाकर.

विश्वरूप, Sec. 60; a. of बालक्रीडा (com. on शाश्वतवक्ष्यस्मृति).

विश्वरूप a. of विश्वरूपनिबन्ध and विश्वरूपसमुच्चय.

विश्वरूपाचार्य a. of आह्निकलिकाविवरण.

विश्वस्वामिन् m. by पुरुषोत्तम in गोत्रप्रवर-मञ्जरी.

विश्वामित्र. Sec. 51; a. of स्मृति.

विश्वासदेवी (reputed) a. of गङ्गा-वाक्यपाली (really composed by विद्यापति).

विश्वेश a. of तिथिनिर्णय.

विश्वेश्वर a. of पद्धति on संन्यास (probably the same as the next).

विश्वेश्वर a. of गृहपतिधर्म.

विश्वेश्वर. Earlier than 1500 A. D.; a. of निर्णयकौस्तुभ.

विश्वेश्वर a. of स्मृतिसंख्यचय (B. O. mss. cat. vol. I. No. 445 p. 521).

विश्वेश्वर, son of लक्ष्मीधर. Later than 1650 A. D.; a. of com. on आशौचीयदशश्लोक.

विश्वेश्वर, son of रामेश्वर, son of गङ्गाराम, of शाण्डिल्यगोत्र, surnamed महाशब्द; a. of प्रतापार्क (by order of king प्रताप, grandson of जयसिंह). About 1750.

विश्वेश्वरभट्ट a. of अधवाहव or दानसार.

विश्वेश्वरभट्ट a. of आपस्तम्बपद्धति.

विश्वेश्वरभट्ट a. of कृण्डसिद्धि.

विश्वेश्वरभट्ट, alias गङ्गामुद्र, son of दिनकर, son of रामकृष्ण. About 1620-1685 A. D.; a. of आपस्तम्बपद्धति, आशौचदीपिका, कायस्थधर्मदीप or प्रकाश or कायस्थपद्धति, तुलादानप्रयोग, दिनकरोद्घोत (on आचार, आशौच, काल, दान, पुर्त, प्रतिष्ठा, प्रायश्चित्त, व्यवहार, वर्षकृत्य, व्रत, ब्रह्म, श्राद्ध and संस्कार), पिण्डपितृयज्ञप्रयोग, प्रयोगसार, सुज्ञानदुर्गोदय, समयनय, स्नापिण्डविचार. Besides he composed on पूर्वमीमांसा the मीमांसाकुसुमाखलि, शिवाकौदय and भाट्टचिन्तामणि and (on अलङ्कारशास्त्र) राकांगम (a com. on

the चन्द्रालोक). He officiated at the coronation of the great Shivaji in 1674 A. D. Ms. Nō. 9670 (Baroda O. I.) shows that the कायस्थधर्मदीप was compiled in शके 1599 (1677 A. D.).

विश्वेश्वरभट्ट, son of वेदिभट्ट, patronised by मदनपाल. Sec. 93; a. of छवोधिनी (com. on the मिताक्षरा of विश्वानेश्वर), मदनपारिजात, महार्णवकर्मविपाक, स्मृतिकौस्तुभ, महादानपद्धति and (probably) तिथिनिर्णयसार.

विश्वेश्वर सरस्वती, pupil of सर्वज्ञ-विश्वेश; a. of कलिधुमधर्मसार or कलिधर्मसारसंग्रह, परमहंसपारिव्राजकधर्मसंग्रह or यतिधर्मसंग्रह or यतिधर्मप्रकाश or यतिधर्मसंख्यचय, यति-संस्कारप्रयोग (from यत्नाचारसंग्रह); earlier than 1600 A. D.

विष्णु a. of आश्वलायनप्रयोगट्टि.

विष्णु a. of कृण्डमरीचिमाला.

विष्णु a. of आह्निकपद्धति, composed in 1559 (शके?) मार्गशीर्षसित ११ शुक्ल (B. O. mss. cat. vol. I. No. 35 p. 34).

विष्णु (शूद्रस्वामिन्); a. of com. on आश्वलायनगृह्य.

विष्णुतीर्थ a. of संन्यासविधि.

विष्णुदत्त a. of आन्दाधिकार.

विष्णुदत्त a. of श्रुतिदीपिकाप्रकाश.

विष्णुपण्डित a. of गोत्रप्रवरदीप.

विष्णुपुरी a. of भगवद्भक्तिरत्नावली and com. काश्मिमाला (composed in 1634 A. D.), हरिभक्तिकल्पलता.

विष्णुभट्ट (अग्निहोत्रिन) ; a. of गोचिल-
रुद्राष्टकम् and विवाहकर्मन्.

विष्णुभट्ट, son of रामलुब्ध, sur-
named आटवले. Earlier than
1780 A. D. ; a. of पुरुषार्थचिन्ता-
मणि.

विष्णुभट्ट. Same as above ; a. of
प्रदोषनिर्णय (from पुरुषार्थचिन्ता-
मणि).

विष्णुभट्ट, son of केशवभट्ट, of विदुर-
नगर ; a. of स्तुतिरत्नाकर.

विष्णुराम सिद्धान्तवागीश, son of जयदेव
विष्णुवागीश ; a. of प्रायश्चित्ततत्त्वादर्श
(com. on प्रायश्चित्ततत्त्व of रघु-
० and आश्रित्तत्त्वादर्श (com. on
आश्रित्तत्त्व of रघु ०).

विष्णुशर्मदीक्षित a. of संस्कारप्रदीपिका.

विष्णुशर्मन् m. as a writer on
politics in the com. on नीति-
शास्त्रावलि.

विष्णुशर्मन्, a. of कीर्तिप्रकाश (for
king श्रीरतिसिंह, son of कनकसिंह)
parts of which are सत्यप्रकाश
etc.

विष्णुशर्मन् a. of निर्णयचिन्तामणि
(composed at the instance of
श्रीराजजालभद्रास, son of विदुर, a
वेद्वत्).

विष्णुशर्मन्, son of यज्ञदत्त ; a. of
आश्रित्तत्त्वमहोदधि, आश्रित्तत्त्वभास्कर.

विष्णुशर्मन्, son of देवदत्त ; a. of लघु-
कारिका (for माध्यन्दिनशास्त्र).
Earlier than 1450 A. D. He was
माध्यन्दिनीय and yet dwelt in

Gauḍa. He bows to श्रीधराचार्य
and वसिष्ठ and relies on पारस्कर
and याज्ञवल्क्यस्मृति. Later than
1200 A. D.

विष्णुशर्मन् a. of स्तुतिसरोजकलिका.

विष्णुशर्ममिश्र a. of कर्मकौमुदी and
महाकुरूपद्विती.

वीथि (वि) नाथ of the कौशिकगोत्र ; a.
of अचपञ्चपट्टि.

वीरराघव of वसिष्ठगोत्र ; a. of अचनिर्णय.

वीरराघव a. of प्रयोगचन्द्रिका, प्रयोग-
दर्पण, प्रयोगतिलक, प्रयोगसूक्तावलि.

वीरराघव of वैष्णवगोत्र ; a. of सचचरित्र-
सुधानिधि.

वीरराघव of बाबूलगोत्र ; a. of सचचरित्र-
परिचाण.

वीरसिंह, son of देववर्मन्, son of
कमलसिंह of the तोमर race ; (re-
puted) a. of वीरसिंहावलोक
(composed in 1383 A. D.).
Aufrecht (I. p. 595) is wrong
in ascribing दुर्गायकित्तराज्ञिणी
to this वीरसिंह. That वीरसिंह was
नरसिंहदेव of मिथिला of the कामे-
श्वर dynasty. D. C. ms. 85 of
1869-70 is dated संवत् 1572
(1515 A. D.).

वीरेश्वर m. in छन्दोगवृषोत्सर्गतत्त्व (vol.
II, p. 542), संस्कारतत्त्व (vol.
I, pp. 867, 900) of रघुनन्दन.

वीरेश्वर, son of देवादित्य ; a. of साम-
वेदीयदशकसंपद्धति. About 1300
A. D.

वीरेश्वर, son of हरिपण्डित at पुण्यस्तम्भ (modern Puntāmbē) on the गोदावरी; a. of आह्निकमञ्जरीटीका (composed in 1598 A. D.).

वीरेश्वर a. of आशौचनिर्णय.

वीरेश्वरभट्ट गोडबोले; a. of लघुचिन्तामणि.

वृद्धकात्यायन m. in दायभाग, सरस्वती-विलास (p. 320).

वृद्धगर्ग m. in अद्भुतसागर, हेमाद्रि (व्रत-खण्ड), आह्निकमण्ड.

वृद्धगर्ग (reputed) a. of उत्पातशान्ति.

वृद्धगर्ग m. by विश्वरूप on याज्ञ. I. 195, in अपरार्क, (p. 880), काल-माधव (p. 326), संस्कारमण्ड, आह्निकमण्ड.

वृद्धगौतम m. by अपरार्क (p. 550) हेमाद्रि (दानखण्ड), समयमण्ड.

वृद्धचाणक्य.

वृद्धनारदीय m. in प्रतापनारसिंह.

वृद्धपराशर m. by अपरार्क (p. 1235), पराशरमाधवीय (vol. I. part I, pp. 230), आचारमण्ड.

वृद्धप्रचेतस् m. in मिताक्षरा (on याज्ञ. III. 265), अपरार्क (pp. 888, 897, 1090).

वृद्धबृहस्पति m. in मिताक्षरा (on याज्ञ. III. 261), अपरार्क (pp. 602-603).

वृद्धबौधायन m. in हेमाद्रि (III. 2. 440).

वृद्धमल्ल m. in मिताक्षरा and विश्वरूप (on याज्ञ. I. 60).

वृद्धयम.

वृद्धयाज्ञयल्लय m. by विश्वरूप (on याज्ञ. I. 4-5), मिताक्षरा, अपरार्क (p. 33).

वृद्धवसिष्ठ m. in विश्वरूप (on याज्ञ. I. 19), हरदत्त on गौ. ध. सू. (23. 20), हेमाद्रि, सरस्वतीविलास p. 467, अपरार्क (pp. 198, 420, 446).

वृद्धविष्णु m. in मिताक्षरा (on याज्ञ. III. 267).

वृद्धव्यास m. by रघुनन्दन, अपरार्क p. 751.

वृद्धशङ्ख m. in सृष्टिचन्द्रिका, हेमाद्रि.

वृद्धशातातप m. in मिताक्षरा (on याज्ञ. I. 221), दायभाग, व्यवहारमातृका of जीवतवाहन, सृष्टिचन्द्रिका, हेमाद्रि (दानखण्ड); pr. in Ānan. Sm. pp. 232-235.

वृद्धशौनक.

वृद्धहारीत m. in मिताक्षरा (on याज्ञ. III. 254), अपरार्क (pp. 1072, 1107).

वृद्धाङ्गिरसः.

वृद्धात्रि m. by हरदत्त.

वृद्धापस्तम्ब m. in the ब्राह्मणसर्वस्व of इलायुध.

वृन्दावन a. of वृन्दावनपद्धति.

वृन्दावन a. of वृत्तसिंहपूजापद्धति.

वृन्दावनशुक्ल a. of तीर्थसेतु, of com. on दक्षकर्ममांसा, of com. on दाय-तत्त्व, प्रतिष्ठाकरणलता, of com. on मलमासतत्त्व.

वेगराज a. of वेगराजसंहिता (composed in 1503 A. D.).

वेङ्कटनाथ a. of सचचरितरक्षा.

- वेङ्कटनाथ a. of वसुधैवकुटुम्बकम्.
 वेङ्कटनाथ a. of सत्त्वचित्तरक्षा.
 वेङ्कटयजुर्वेद a. of सदाचारसंग्रह.
 वेङ्कटयजुर्वेद a. of कालावृत्त and com.
 उज्ज्वला.
 वेङ्कटयोगिन, son of कोण्डपाचार्य; a.
 of वैशानससूत्रावृत्तकर्मदीपिका.
 वेङ्कटराय a. of सर्वपराणार्थसंग्रह.
 वेङ्कटाविजयिन् a. of कर्मप्रायश्चित्त.
 वेङ्कटाचार्य, son of शतकलुताताचार्य;
 a. of आचार्ययुगदीप.
 वेङ्कटाचार्य a. of प्रणवदर्पण.
 वेङ्कटाचार्य a. of संन्याभाष्य.
 वेङ्कटाचार्य or वेङ्कटेश, son of रत्ननाथ
 of the हरितोत्र. Later than
 1200 A. D.; a. of com. on
 आशौचदशक, of आशौचशतक or
 अचिनर्णय and com. thereon,
 of स्मृतिरत्नाकर, दशनिर्णय, दर्श-
 निर्णय and सुहृत्तन and its com.
 विष्णुचक्रदशपण, of पितृसंस्कार and
 its com.
 वेङ्कटाचार्य a. of स्मार्तप्रायश्चित्त-
 विनिर्णय.
 वेङ्कटाद्रि a. of स्मृतिकौस्तुभ.
 वेङ्कटाद्रि रायल a. of आशौचनिर्णय or
 स्मृतिकौस्तुभ or स्मृतिसारसर्वस्व.
 वेङ्कटेश a. of आशौचसंग्रह.
 वेङ्कटेश a. of स्मृतिसारसंग्रह.
 वेङ्कटेश a. of स्मृतिसारसर्वस्व or
 आशौचनिर्णय.
 वेङ्कटेश a. of स्मृतिसंग्रह.
 वेङ्कटेश a. of स्मृतिसारसंग्रह; possibly
 the same as above.
 H. D. 94.

- वेङ्कटेशभट्ट a. of सुहृत्तचिन्तामणि.
 वेङ्कटेश बाजपेयिन् of वत्सगोत्र. Earlier
 than 1580 A. D.; a. of com.
 on प्रायश्चित्तशतद्वी.
 वेङ्कटराम a. of स्मृतिरत्नावलि.
 वेणीवृत्त a. of औदीच्यप्रकाश.
 वेणीवृत्त a. of com. on तत्त्वसुकावली
 of नन्दपण्डित.
 वेणीराम शाकदीपिच a. of जातिसाङ्ख्य-
 बाद, मांसभक्षणदीपिका.
 वेतालभट्ट (reputed) a. of नीतिप्रदीप.
 वेदचूडालक्ष्मण a. of वैष्णवप्रक्रिया.
 वेदमिश्र, son of विश्वरूपदीक्षित.
 Earlier than 1500 A. D.; a. of
 com. प्रकाश on पारस्करगृह्य and of
 वासिष्ठी (a. com. on astrological
 वासिष्ठस्मृति), which is also
 called शास्त्रिभाष्य.
 वेदाङ्गराय (formerly called मालजित्)
 son of तिमलाभट्ट or स्वमलाभट्ट, son
 of रत्नभट्ट of श्रीस्यल in Gujerat.
 About 1643 A. D.; a. of आशौच-
 चन्द्रिका, महाकद्वयपद्धति or रुद्रार्चन-
 मञ्जरी, धातुदीपिका.
 वेदाचार्य (between 1250-1500 A.
 D.); a. of स्मृतिरत्नाकर (written
 under the patronage of the king
 of कामरूप).
 वेदान्तदास (वात्स्य) a. of वृत्तरत्न-
 दीपिका.
 वेदान्तवेशिक a. of हरिदिनतिलक. Later
 than 1400 A. D.
 वेदान्तरामाद्वय तातदास a. of संन्यासि-
 सापिण्ड्यविधि and आशौचनिर्णय.
 वेदान्तयोगीशभट्टाचार्य a. of हरितोत्रपण.

वेङ्कटनाथाचार्य a. of यज्ञपरिशिष्ट.

वैखानस (reputed) a. of यज्ञसूत्र and धर्मसूत्र.

वैदिकसार्वभौम the same as वेङ्कटाचार्य or वेङ्कटेश, son of रत्ननाथ.

वैदिकसार्वभौम an epithet applied to several scholars e.g. सुषीविलो-
लोचन is ascribed to a वैदिकसार्व-
भौम, so also प्रयोगदर्पण, स्मृति-
चन्द्रिका.

वैद्यनाथ a. of चमत्कारचिन्तामणि (of
which तिथिनिर्णय is a part). D.
C. ms. No. 112 of 1895-1902
was copied in संवत् 1719
(1662-63 A. D.).

वैद्यनाथ a. of दत्तविधि.

वैद्यनाथ, son of दिवाकर, son of महा-
देव. About 1675 A. D.; a. of अनु-
क्रमणी to several works of
his father, such as आचारार्क,
तिथ्यर्क, दानदीपावलि, प्रायश्चित्तसूक्ता-
वली, श्राद्धचन्द्रिका (all parts of
दिवाकर's धर्मशास्त्रमुद्धानिधि).

वैद्यनाथ a. of कालनिरूपण, विवाह-
निरूपण.

वैद्यनाथ a. of उपाकर्मपद्धति (कात्या-
यनीय).

वैद्यनाथ a. of स्मृतिसारसंग्रह.

वैद्यनाथ, son of महादेव पायगुण्ड and
प्रेमी and pupil of नागोजिभट्ट and
father of बालम्भट्ट Sec. III.
Aufrecht (I. p. 612) is wrong
in identifying वैद्यनाथ with बालम्भट्ट
(who was really वैद्यनाथ's son);
a. of com. on पराशरस्मृति.

वैद्यनाथ, son of रामचन्द्र तत्सद, son
of विठ्ठल; a. of अग्निहोत्रमन्वार्थ-
चन्द्रिका and of com. on काल-
माधवकारिका. He composed his
उदाहरणचन्द्रिका in 1683 A. D.

वैद्यनाथ, son of रत्नेश्वर, son of केशव;
a. of संस्थापद्धति.

वैद्यनाथ a. of आर्धचन्द्रिका.

वैद्यनाथदीक्षित About 1600 A. D.; a.
of स्मृतिमुक्ताफल (parts of which
are आह्निक, दायभाग, संस्कार etc.),
दशाहविवाह.

वैद्यनाथदीक्षित a. of प्रक्रियाञ्जनटीका.

वैद्यनाथदीक्षित a. of वर्षसारमणि, वर्षा-
भ्रमधर्म (both are probably iden-
tical).

वैयाघ्रपाद or वैयाघ्रपद्य a. of a स्मृति;
m. in मिताक्षरा (on याज्ञ. III.
17), अपराकं p. 41.

वैशम्पायन (reputed) a. of नीति-
प्रकाशिका.

वैशम्पायन a. of a स्मृति; m. in मिता-
क्षरा (on याज्ञ. III. 326).

वोपदेव, son of केशव, and pupil of
धनेश and protegee of हेमाद्रि;
vide under वोपदेव.

वोपदेव a. of आशौचसंग्रह or त्रिश-
च्छ्लोकी.

व्यङ्कटेश a. of हरिवासरनिर्णय.

व्याघ्र see under वैयाघ्रपाद; m. by
मिता^०, अपराकं (pp. 132, 133, 145,
521, 524, 1144, 1202), स्मृति-
चन्द्रिका, हरदत्त on गौ. ध. सू.
(23. 11). D. C. mss. No. 163
of 1884-86 contains a व्याघ्र-

- रुचि in 388 verses on daily duties such as स्नान, तिलक, आचमन, ब्रह्मयज्ञ, तर्पण, अतिथिपूजा, संध्याघनन and श्राद्ध &c. A ms. in the Bhadkamkar collection has an incomplete text in 260 verses.
- व्याघ्रकण्ठ m. as रुचितिकार (distinct from व्याघ्रपाद) in नित्याचारप्रदीप (p. 20).
- व्याघ्रपाद् or -पाद. Probably same as व्याघ्र; m. by मितालरा (on याज्ञ. III. 30), अपराक (pp. 112, 467, 892).
- व्यास a. of रुचि Sec. 52.
- व्यास a. of बृहत्संहिता.
- व्यास a. of तीर्थपरिभाषा.
- व्यास, pupil of तुल्लिह; a. of सन्ध्या-भाष्य.
- व्यासदेव a. of दायभागनिर्णयविवेक or -निर्णय.
- व्रजनाथ विद्यारत्न a. of दत्तदायप्रकाश.
- व्रजराज a. of आह्निक (गुष्टिमार्गीय for followers of बल्लभाचार्य).
- व्रजराज a. of संवत्सरास्तवकल्पलता, संवत्सरकल्पलता. He was a devotee of विठ्ठलेश son of बल्लभाचार्य; probably same as the preceding.
- व्रजराजशुक्ल a. of दानमञ्जरी, नीति-विज्ञान.
- शङ्कर, son of बल्लभ, surnamed घारे of the चित्तपावन subcaste; a. of मायत्रीपुरावरण, तीर्थकोहदी, तीर्थस्थापन-कोहदी and व्रतोपायनकोहदी (composed in 1753 A. D.), देवस्थापन-कोहदी, रुद्रानुष्ठानपद्धति (referred to in व्रतो.).
- शङ्कर a. of सदाचारविवरण.
- शङ्कर a. of वास्तुशिरोमणि (at the bidding of स्वामसाह, son of मान-नरेन्द्र).
- शङ्कर a. of कुरुक्षेत्रलाकर.
- शङ्कर, son of रत्नाकर, of the शाण्डिल्यगोत्र; a. of श्राद्धपद्धति.
- शङ्कर a. of प्रतिष्ठाकोहदी and प्रतिष्ठापद्धति.
- शङ्कर तान्त्रिक a. of गोत्रप्रवरमञ्जरी; probably same as the preceding. Vide ms. No. 7659 (Baroda O. I.). Mentions ज्योतिर्निबन्ध and प्रवरदीपिका.
- शङ्कर देवज्ञ, son of शिव; a. of गोत्रप्रवरमञ्जरीसारोद्धार.
- शङ्कर देवज्ञ a. of शालग्रामपरीक्षा.
- शङ्करपण्डित a. of मतोद्धार.
- शङ्करभट्ट, son of नारायणभट्ट; flourished between 1540-1600 A. D.; a. of द्वैतनिर्णय or धर्मद्वैतनिर्णय, निर्णयचन्द्रिका, धर्मप्रकाश or सर्वधर्मप्रकाश, श्राद्धकल्पसार and its com. (Stein's cat. p. 316).
- शङ्करभट्ट, son of नीलकण्ठभट्ट, son of शङ्करभट्ट. Flourished between 1620-1680 A. D.; a. of कर्मविषाद, कुण्डार्क, कुण्डभास्कर or कुण्डोद्घोतदर्शन (composed in 1671 A. D.), व्रतार्क, संस्कारमयूख (of his father was revised by him), सदाचारसंग्रह (of which एकदशीनिर्णय is a part).

शङ्करमिश्र a. of स्मृतिसुधाकर. Vide शङ्करशर्मन् or ओझाशङ्कर below.

शङ्करमिश्र, son of भवनाथ. He was probably the शङ्करमिश्र, who was a *guru* of वर्धमान. If so he flourished about 1450-1475 A. D.; a. of छन्दोगाह्निकोद्धार, प्रायश्चित्तप्रदीप, आश्वप्रदीप. Aufrecht (I. 625) assigns आश्वपद्धति to him, but it is a work of दयाशङ्कर.

शङ्करशर्मन् a. of ह्यस्तुतुक्त्यादिपद्धति.

शङ्करशर्मन् or ओझाशङ्कर, son of सुधाकर, son of सुचिकर; a. of ग्रन्थविधानधर्मकुटुम्ब, स्मृतिसुधाकर, of शर्पकृत्यनिबन्ध (composed in गतकलि 4678).

शङ्कराचार्य a. of संन्यासकर्मन्, संन्यासपद्धति and सप्तमठान्नायिक, पञ्चमाश्रमविधि, परमहंससन्ध्योपासन, सदाचारप्रकरण.

शङ्करानन्द a. of यत्यमुहानपद्धति.

शङ्करानन्द a. of सर्वपुराणसार.

शङ्करार्य a. of पञ्जिका जयमङ्गल on कामन्दकीयनीतिसार.

शङ्क Vide sec. 12.

शङ्क a. of a स्मृति. Vide N. vol. I. p. 34 for a ms. of शङ्कस्मृति (in 6 अध्याय).

शङ्कधर. Earlier than 1050 A. D.; m. by कालविवेक of जीवतवाहन (pp. 139, 306), by हारलता (p. 117), by हेमाद्रि (III. 1 p. 412 and III. 2. 479; 594, 610), by आश्वविवेक of शूलपाणि, in प्रायश्चित्ततत्त्व (p. 498).

शङ्कलिखित Vide sec. 12.

शठकोपदास a. of com. on आशौच-निर्णय of वैदिकसार्वभौम.

शतक्रतु a. of स्मृति; m. in मदन-पारिजात.

शतानन्द a. of रत्नमाला (m. in ज्योतिस्तत्त्व vol. I. p. 596) and a शतानन्दसंग्रह (m. in the कालसार of गदाधर).

शत्रुघ्न a. of संख्याभाष्य.

शम्भराचार्य m. by निर्णयसिन्धु (on आशौच).

शम्भु Between 900 and 1100 A. D. m. in the स्मृत्यर्थसार. in स्मृति-चन्द्रिका as a स्मृतिसमुच्चयकार along with श्रीकर and देवस्वामिन् and by हेमाद्रि as refuting मेधातिथि (III. 1. p. 1148). Aufrecht ascribes the कामधेनु to him. But this is wrong. Vide p. 295 above.

शम्भुदास a. of सारसंग्रह.

शम्भुनाथमिश्र a. of कालभास्कर.

शम्भुनाथ सिद्धागस्तथागीश pandit at the court of कामरूप prince; a. of अकालभास्कर (composed in 1715 A. D.), दिनभास्कर, दुर्गोत्सवकृत्य-कौस्तुभ, देवीदुर्जनभास्कर, वर्षभास्कर (composed by order of king धर्मदेव), सङ्केतकौस्तुभ.

शम्भुनाथार्य a. of सङ्केतकौस्तुभ. Probably the same as the preceding.

शम्भुभट्ट कविमण्डन or सदाशिव, son of साठकृष्ण and pupil of खण्डदेव; (he wrote his com. on भाट्ट-दीपिका in 1708 A. D.); a. of

कालतत्त्वविवेचनसारसंग्रह, त्रिशच्छ्लोकी-
विहरणसारोद्धार, पाकयज्ञप्रयोग. In
his com. on त्रिशच्छ्लोकी he men-
tions निर्णयसिन्धु and स्मृतिकौस्तुभ
(vide No. 12589 of Baroda
O. I.).

शम्भुराज (He was Sambhaji, son of
Shivaji, the great Maratha king
and ruled from 1680-1689);
(reputed) a. of बुधशृण.

शम्भुराज (a Tanjore prince); a.
of नीतिमञ्जरी (of which दण्ड-
नीतिप्रकरण is a part).

शरभोजी (king of Tanjore, 1798-
1833 A. D.); a. of स्वयम्भारप्रकाश,
व्यवहारार्थस्मृतिसारसमुच्चय (pro-
bably same as preceding).

शाकटायन m. in स्मृतिचन्द्रिका, हेमाद्रि,
निर्णयसिन्धु, आश्वमेधसूत्र.

शाकल m. in व्यवहारमयस, दत्तक-
मीमांसा.

शाकलाचार्य a. of बह्वचयुद्धाकारिका or
बह्वच्यकर्मप्रयोगकारिका.

शाङ्खायन a. of यज्ञसूत्र.

शाट्टायन m. in कालविवेक of जीसुत-
वाहन (p. 303), हेमाद्रि, आचार-
मयस.

शाट्टायनि (probably same as above)
m. in अपराक (pp. 423, 424, 462,
540), स्मृतिचन्द्रिका, हेमाद्रि, माधवा-
चार्य, भट्टनपारिजात.

शाण्डिल्य a. of यज्ञ (m. by रुद्रदत्त
on आप. औ. सू. 9. II. 21) and
of स्मृति m. by हरदत्त on गौ. च.

सू. 23. 19, by मिताक्षरा on याज्ञ-
III. 280, by स्मृतिचन्द्रिका (on
आशौच p. 190).

शातातप Sec. 28

शामजित त्रिपाठिन a. of नित्यदानादि-
पद्धति.

शार्ङ्गधर a. of विवाहपटल m. in निर्णय-
सिन्धु.

शार्ङ्गधर a. of धनुर्वेदसंग्रह or वीर-
चिन्तामणि.

शालङ्कयन m. in स्मृतिचन्द्रिका (on
आशौच p. 190), m. in आश्वमेधसूत्र.

शाश्वतेन्द्रसरस्वती a. of परमहंसधर्म-
निरूपण.

शिशूप, son of मन्थनाचार्य ; a. of संस्कार-
पद्धति.

शिक्षामुद्र a. of आपस्तम्बपूर्वप्रयोगपद्धति.

शिरोमणिमुद्र (a दाक्षिणात्य); a. of
आह्निकरत्न, ऋग्वेदाह्निक and सुहृत्-
रत्न.

शिव, son of विश्वकर्मन् ; a. of राज्या-
भिषेकपद्धति.

शिव, son of गोविन्द, of the चतुर्धर
family, originally from कूर्परग्राम
(modern Kopargaon) on the
Godāvari ; a. of धर्मतत्त्वप्रकाश
(composed at Benares in 1776
A. D.).

शिव a. of सङ्केतकौमुदी.

शिवदत्त, son of सूर्यदास ; a. of com.
on समरसार.

शिवदत्त m. by हेमाद्रि (III. 2. p.
• 594) and by रघुनन्दन.

शिवदत्त, son of उमादत्त of the खौ-
आलवंश ; a. of स्मृतितत्त्वसार.

शिवदत्तशर्मन् a. of गङ्गाभक्तिरसोदय.

शिवदास a. of com. on आशौचतत्त्व of
महादेव,

शिवदास, son of सूर्यदास ; a. of com.
on समरसार.

शिवदेवज्ञ, son of श्रीकृष्ण देवज्ञ of the
भारद्वाजगोत्र ; a. of सुहृत्चूडामणि.

शिवनन्दन a. of सिद्धान्ततिथिनिर्णय or
तिथिनिर्णयतत्त्व.

शिवनन्दनाग a. of तिथिनिर्णयतत्त्व
(probably same as the prece-
ding).

शिवनारायणानन्दतीर्थ a. of पञ्चकोश-
यात्रा.

शिवप्रसाद a. of प्रयोगप्रदीप or प्रयोग-
सार.

शिवप्रसाद, son of श्रीनिवास of पुष्करपुर ;
a. of स्मार्तोल्लास. Ms. No. 11958
(Baroda O. I.) was copied in
1610 (संगोष्ठपमिते शाके) and the
work mentions मदनरत्न and देव-
रामन्द and so was composed
between 1585-1685 A. D.

शिवभट्ट a. of आह्वनिर्णय.

शिवभट्ट, son of गोविन्दसूरि (pos-
sibly same as above). Later
than 1650 A. D. ; a. of वृणयति-
आह्वनिर्णय.

शिवराम, son of विश्राम of the Modha
caste ; a. of सुबोधिनीपद्धति and
कारिकाशुबोधिनी com. on the
गोभिलश्रुतसूत्र, मयश्रुतशास्तिपद्धति, of
com. on कर्मप्रदीप, छन्दोगालीयाह्निक,
शान्तिचिन्तामणि, आह्वचिन्तामणि,
रुद्रचिन्तामणि, of मण्डपकुण्डमण्डन
and com. प्रकाशिका.

शिवराम a. of गायत्रीपुराणश्रवण.

शिवराम a. of दर्शआह्वप्रयोग.

शिवराम a. of मन्त्रसारसंग्रह.

शिवराम a. of आरामोत्सर्गपद्धति, आह्निक-
पद्धति and आह्निकसंक्षेप, रुद्रचिन्-
चन्द्रिका.

शिवरामछद्म, son of विश्राम ; a. of कृत्य-
चिन्तामणि composed in 1578
A. D. He is probably the
same as above. B. O. mss.
cat. vol. I. No. 72 pp. 64-65
gives 1562 शाके (कक्षर्तुशरचन्द्रैश्च
मिति शाके तु वत्सरे सुन्यकुसुममिति etc.)
as date of copying.

शिवलाल छकुल (छकुल ?) ; a. of जाति-
साङ्गर्भ.

शिवशङ्कर a. of विष्णुपूजाक्रमदीपिका.

शिवस्वामिन् Earlier than 1150 A. D. ;
m. in मद्. पा. (p. 619), in
कालादर्श, स्मृतिच० (on आशौच p.
175), परा. मा. (I. part 2 p.
448).

शिवसूरि महाजन, son of इयम्बक ; a. of
कुण्डमण्डपकौस्तुभ and com. कुण्डा-
लोक. Later than 1680 A. D.

शिवानन्द a. of उपनयनचिन्तामणि.

शिवानन्द, son of तारापति ठक्कर ; a.
of निर्णयदर्पण.

शिवानन्दगोस्वामिन् a. of लक्ष्मीनारा-
यणाचार्यकौमुदी

शिवानन्दभट्टगोस्वामिन् a. of तिथिनिर्णय.

शिवोपाध्याय a. of शिवरात्रिनिर्णय.

शीतलदीक्षित a. of सुहृत्तल्लीन.

शुकदेव a. of विष्णुपूजाविधि. About
1635 A. D.

- कदेवमिश्र, son of विट्ठलमिश्र ; a. of स्मृतिचन्द्रिका.
- शुक्राचार्य a. of नीतिसार.
- शुक्लेश्वरनाथ (probably ईश्वरनाथशुक्ल); a. of स्मृतिकल्पद्रुम and com.
- शुनःपुच्छ a. of स्मृति ; m. in मिताक्षरा (on याज्ञ. III. 16), अपराके pp. 887, 902.
- शुनःशेष m. in हेनत्रि and प्रायश्चित्त-मयूख.
- शुभङ्कर a. of तिथिनिर्णय (one ms. in B. O. mss. cat. vol. I. No. 1530 p. 163 is dated शके 1679).
- शुभाकर m. in पितृभक्ति of श्रीदत्त.
- शुलपाणि Sec. 95 ; a. of दीपकलिका (com. on याज्ञवल्क्यस्मृति), of परिशिष्टदीपकलिका, स्मृतिविवेक (a digest of which at least 14 parts are known, vide p. 394). Aufrecht (I 660) ascribes the समयप्रदीप to him, but this is not correct. Ms. No. 10849 प्रायश्चित्त-विवेक (Baroda O. I.) was copied in संवत् 1501 माघ (Feb. 1445 A. D.).
- शेषाचार्य a. of अणुल्लारीय.
- शौनक (numerous works are attributed to him ; the same शौनक cannot be the author of all) ; a. of अकविवाहपद्धति, अश्वत्थोद्यापनपद्धति, अधोमुखजननशान्ति, एकदण्डसंन्यासविधि, अद्भुतोत्पत्तिशान्ति, अनाहुतशान्ति, अपमृत्युअपशान्ति, नीवच्छात्रप्रयोग, करिकावली, of शुद्ध and शुद्धपरिशिष्ट, of a धर्मशास्त्र work (in which प्रयोगपारिजात is mentioned), of बृहत्कारिका, of a स्मृति, of गर्भाधानादिषोडशकर्मपद्धति, नागबलि, पुत्रप्रीतिग्रहप्रयोग, प्रणवकल्प, शुद्धनक्षत्रशान्तिप्रयोग, संन्यासग्रहणपद्धति.
- शौरिदत्त, son of रामभद्र ; a. of वाग्वती-तीर्थयात्राप्रकाश.
- श्यामसुन्दर, son of गङ्गाधर ; a. of देव-प्रतिष्ठाप्रयोग, समावर्तनप्रयोग.
- श्यामसुन्दरभट्टाचार्य a. of आक्षेपचर्चापिका.
- श्रीकण्ठ a. of सुहृत्सुक्तावली.
- श्रीकण्ठ Earlier than 1150 A. D. ; m. in स्मृत्यर्थसार of श्रीधर, ढोण्डू's आश्व-विधि and by रघुनन्दन.
- श्रीकण्ठ a. of प्रयोगमञ्जरीसंहिता.
- श्रीकण्ठतर्धि, pupil of महादेवतर्धि ; a. of भिक्षुतत्त्व.
- श्रीकण्ठशर्मन् a. of शुद्धिसार.
- श्रीकण्ठायन a. of चातुराश्रम्यधर्म.
- श्रीकर Sec. 62.
- श्रीकराचार्य, father of श्रीनाथ आचार्य-चूडामणि. About 1475-1500 A.D. ; a. of दायनिर्णय, विवादनिर्णय (of which दायनिर्णय seems to be part). Seems to have been connected with आश्वविधिकटीका also.
- श्रीकृष्ण a. of com. on आश्वविधिक of शुलपाणि.
- श्रीकृष्ण a. of स्मृतिसार.
- श्रीकृष्ण तर्कालङ्कार a. of दायक्रमसंग्रह, and of com. on दायभाग. About the middle of the 18th century.

श्रीकृष्णभट्टाचार्य, son of नारायणवन्ध-
घटीय; a. of संवत्सरप्रयोगसार.

श्रीकृष्णविद्यावागीश a. of ज्ञान्तिकल्प-
प्रदीप or कृत्यापल्लवदीपिका.

श्रीगर्भ a. of सूत्राह्निकाचार. Earlier
than 1540 A. D.

श्रीदत्त Sec. 89. Between 1275-1310
A. D.; a. of आचारादर्श, छन्दोगा-
ह्निक, पितृभक्ति (for students of
वसुचेंद), छान्देनिर्णय, आशुक्लप (for
students of सामवेद), समयप्रदीप,
व्रतसार. Vide N. vol. III p. 34
and vol. II p. 363 for आशुक्लप
and N. vol. V p. 250 for पितृ-
भक्ति. Aufrecht (I p. 668) is
wrong in regarding पितृभक्ति as
another name of आशुक्लप; vide
Ujwar cat. extract No. 351 for
व्रतसार.

श्रीदत्त, son of नागेश्वरामिश्र. Before
1418 A. D.; a. of एकाग्रिदानपद्धति,
पुरश्चरणपद्धति, (m. in the एकाग्रि-
दानपद्धति), आचसथ्याधानपद्धति (pro-
bably of this author and not of
the preceding).

श्रीदेव a. of स्मृतितत्त्वप्रकाश.

श्रीधर, son of नागभट्ट विष्णुभट्ट, of
विश्वामित्रगोत्र. Sec. 81. ; a. of
स्मृत्यर्थसार and श्रीधरीय.

श्रीधर a. of आशौचदशकटीका.

श्रीधर a. of कालविधान.

श्रीधर a. of कालविधानपद्धति. Pro-
bably the same as above.

श्रीधर son of बालचन्द्र, son of डौल
who was sole minister of the king

of Delhi. About 1500 A. D.; a.
of जटमल्लविलास.

श्रीधर, son of प्रभाकरनायक; a. of
नित्यकर्मपद्धति. He was a fol-
lower of the माध्यान्दिन re-
cension of शुक्लयजुर्वेद and based
his work on कात्यायन; mentions
रत्नकरण्डिका. Ms. No. 603 (Ba-
roda O. I.) is dated संवत् 1547
भाद्रपद (1490 A. D.). He wrote
also भाष्य on विनायकशान्तिपद्धति.
Vide Ms. No. 5491 (Baroda O.
I.). He mentions विज्ञानेश्वर
therein. The ms. was copied
in संवत् 1607 माघ शुद्ध १३ (1551
A. D.). D. C. Ms. No. 119 of
1884-86 of the नित्यकर्मपद्धति is
dated संवत् 1434 चैत्र वद्य १४ शनि-
वासर (i. e. 1378 A. D.).

श्रीधर a. of विश्वामित्रसंहिता.

श्रीधर a. of ब्रह्मवैष्णवसङ्गहन.

श्रीधर, son of रामे यर and younger
brother of नारायणभट्ट. About
1520-1590 A. D.; a. of साविण्ड्य-
दीपिका Or साविण्ड्यनिर्णय.

श्रीधर (आग्निहोत्रिन्), son of श्रीसूर्य, son
of नागेश; a. of कुण्डार्णव.

श्रीधरपति a. of दानचान्दिकाधली.

श्रीधरभट्ट a. of न्यवहारदशश्लोकी Or दाय-
दशक.

श्रीधरामिश्र a. of दानपरीक्षा.

श्रीधरसुरि a. of आचारपद्धति.

श्रीधरस्वामिन् m. by रघुनन्दन in एका-
दशीतत्त्व (vol. II p. 25), in मल-
मासतत्त्व (vol. I. p. 820, as the
author of a समुच्चय).

श्रीनाथ आचार्यबूडामणि, son of श्रीकर; a. of कृत्यतत्त्वाणव or कृत्यकालविनिर्णय, विवेकणव and छादितस्वार्णव, आचार-चन्द्रिका, दानचन्द्रिका, and आश्च-दीपिका or आश्वदीपिका, प्रायश्चित्त-विवेक, दुर्गास्तवविवेक, छादिविवेक and of तात्पर्यदीपिका (com on तिथि-विवेक of शूलपाणि), दायभागटिप्पणी (com. on दायभाग), आश्वदिवेक-व्याख्या (com. on शूलपाणि's आश्व-विवेक), सारमञ्जरी (com. on छन्दो-गपरिशिष्टप्रकाश of मारायण). Be- tween 1470-1540 A.D. as he quotes कुल्लुक, मदनपारिजात and छादिविचिन्तामणि of वाचस्पति and as his छादितस्वार्णव is quoted in छादितस्व of रघुनन्दन and as रघुनन्दन speaks of him as his *guru* and mentions his आश्वचन्द्रिका in the पञ्चवैदिआश्वतत्त्व (Jivananda vol. II p. 393).

श्रीनाथभट्ट a. of वृत्तकनिर्णय.

श्रीनिवास a. of लक्ष्मीसर्पासार.

श्रीनिवास a. of सुबोधिनी com. on जैमिनिग्रन्थ and of सुबोधिनी on ब्राह्मयणग्रन्थ.

श्रीनिवास a. of भक्तिविवेक.

श्रीनिवास a. of छादिदीपिका (com- posed in 1159-60 A.D.).

श्रीनिवास a. of सदाचारस्मृति. Pro- bly same as above.

श्रीनिवास, pupil of यद्ववाचार्य; a. of आश्विककौस्तुभ a com. on सदा- चारस्मृति by आनन्दतीर्थ.

H. D. 95.

श्रीनिवास, pupil of कृष्ण; a. of स्मृति- सिन्धु.

श्रीनिवासतर्कवागीश a. of आशौचनिर्णय.

श्रीनिवासतीर्थ a. of सन्ध्यावन्दनभाष्य.

श्रीनिवासदीक्षित a. of ब्रह्मोदनप्राय- श्चित्त.

श्रीनिवासपण्डित a. of सदाचारसंग्रह.

श्रीनिवासभट्ट, son of श्रीनिकेतन; a. of शिवाचनचन्द्रिका and भैरवाचांपारि- जात.

श्रीनिवासमखिन् a. of प्रायश्चित्तसुबोधिनी

श्रीनिवासाश्वि, brother of सीताराम; a. of प्रयोगचन्द्रिका.

श्रीनिवासाचार्य a. of वृत्तरत्नप्रदीपिका.

श्रीनिवासाचार्य a. of प्रणववर्ण.

श्रीनिवासराय, son of गोविन्दार्य of the कौशिकगोत्र; a. of तिथिनिर्णयकारिका and of श्रीनिवासदीक्षितय (on वैष्ण- नसङ्घ).

श्रीपति a. of अङ्गुत्तरसामरसार.

श्रीपति or नीलकण्ठ a. of द्वैतचल्लभ.

श्रीपति a. of छडूर्तरत्नमाला m. by रघु- नन्दन.

श्रीपति a. of व्यवहारनिर्णय m. by रघु- नन्दन in एकादशीतत्त्व (vol. II, p. 39) and in मलमासतत्त्व.

श्रीपति a. of व्यवहारसमुच्चय m. in संस्कारतत्त्व (vol. I. p. 928)

श्रीभीम vide under भीम.

श्रीबल्लभाचार्य of the भारद्वाजगोत्र, same as बल्लभाचार्य; a. of जगद्बल्लभ.

श्रीशैलताताचार्य, son of मुन्दरार्य; a. of वचनसारसंग्रह.

श्रीहर्षदीक्षित a. of हर्षकौस्तुभे com. on
शारदातिलक.

श्लोककव्यायन m. by अपरार्क p. 485.

श्लोकगोमिल m. by वृत्तादि.

श्लोकगौतम m. by कालविवेक of
जीवतवाहन, अपरार्क (p. 483), काल-
माधव (p. 153).

श्लोकव्यास m. in मद्. पा.

श्लोकापस्तम्ब m. in आचारमयूख.

श्वेतकेतु m. in आप. प. सू. I. 4. 13.
19.

संकर्षणशरण a. of वैष्णवधर्मसुरद्रुममञ्जरी.

सचलमिश्र a. of स्मृतिसार (B. O. mss.
cat. vol. I. No. 447 p. 524).

सच्चिदानन्द a. of वैदिकाचारनिर्णय.

सच्चिदानन्दाय a. of ललितार्चनचन्द्रिका.

सच्चिदानन्दसरस्वती a. of यतिसिद्धान्त-
निर्णय.

सत्य (probably a purely astronomi-
cal writer) m. in कालविवेक (p. 191)
of जीवतवाहन, अपरार्क (p. 550).
A सत्याचार्य is mentioned by
वराहमिहिर (6th century) in his
बृहज्जातक.

सत्यतप्त a. of a स्मृति; m. in स्मृति-
चन्द्रिका, in कालमाधव (p. 88), in
नि. सि.

सत्यनाथतीर्थ a. of कर्मप्रकाशिका (com.
on जयतीर्थ's टीका on कर्मनिर्णय of
आनन्दतीर्थ).

सत्यव्रत a. of स्मृति; m. by कालविवेक of
जीवतवाहन (p. 141), आनन्दतीर्थ of

कालक, स्मृतिच.°, अपरार्क (pp. 134,
527, 548).

सत्याधीकाशिष्य a. of आशौचसंग्रह.

सदानन्द a. of com. on विष्णुपूजाक्रम-
दीपिका.

सदानन्द a. of छन्दोगाह्निक

सदानन्द a. of दिव्यसंग्रह.

सदानन्दस्वामिन् a. of क्षैबलधार (B.
O. mss. cat. vol. I. No. 387 p.
454)

सदाशम son of देवेश्वर; a. of प्राय-
श्चित्तसदीप्य.

सदाशम a. of आचारचन्द्रोदय.

सदाशम a. of गोत्रप्रवरनिर्णय.

सदाशङ्कर a. of प्रायश्चित्तसेतु.

सदाशिव, son of गदाधर of the दक्षपुत्र
family. First quarter of 18th cen-
tury A.D.; a. of आचारस्मृतिचन्द्रिका,
आशौचस्मृतिचन्द्रिका (composed for
king जयसिंह of जयनगर), लिङ्गा-
र्चनचन्द्रिका.

सदाशिव a. of चतुरशीतिज्ञातिप्रसारित.

सदाशिव, son of जिपाडि परमानन्द; a. of
दानमनोहर (composed in 1678-
79 A. D. at the bidding of
गौडेरा मनोहरदास).

सदाशिव a. of दायभागटीका.

सदाशिव (same as आपदेश q. v.);
a. of सापिण्ड्यकल्पलतिका.

सदाशिवदीक्षित a. of ग्रहयज्ञदीपिका.

सदाशिवद्विवेदिन् a. of शालग्रामलक्षण.

सनकुमार m. in वि. सि., निर्णयासुत,
विस्थलीसेतु.

सनासनगोत्राभिन्, son of कुमार and
pupil of चैतन्य and brother of
रूप and बल्लभ. About 1500-1550
A. D.; a. of भास्करासुतसिन्धु and
हरिमक्तिविलासटीका.

सप्तर्षि- a स्तुति is ascribed to them.
Vide under सप्तर्षिसंमतस्तुति.

समुद्रकर a. of बाण्य on; आस्तुख
(कात्यायनीय); m. in आस्तुख
(vol. I pp. 194, 220), आस्तु-
तख (vol. I pp. 336, 388),
तिथितख (vol. I p. 174), छुदि-
तख (vol. II p. 311).

संग्रमभट्ट About 1000 A. D.; m.
in कालविवेक of जीमूत० (pp. 240,
255).

सरस्वतीतीर्थ or सरस्वति a. of स्तुतिद्वय.
About 1300 A. D.

सर्वज्ञनारायण vide under नारायण-
सर्वज्ञ.

सर्वेश्वर, son of विश्वेश्वर, son of
भूतेश्वर; a. of न्ययद्वारसर्वेश्व.

सर्वेश्वर, son of लीलाधर; a. of
संघ्याकारिका.

सर्वोक्त त्रिवेदिन् a. of विद्यासरारण्य
(compiled for Sir William
Jones in 1789).

सदलस्वामिन् m. in com. on आशौ-
चाष्टक of बरकृष्ण.

सांख्यायन vide under शाङ्खायन.

सामराज a. of व्रतरत्नाकर.

साम्बभट्ट a. of गायत्रीपुरश्चरनप्रयोग.

साम्बाजी Or साबाजी प्रतापराज, son of
पण्डित पद्मनाभ of जामदग्न्यवन्त-
गोत्र. He was a protegee of
निजामसाह; a. of परछुरामप्रताप and
भार्गवाचनदीपिका (vide ms. No.
5887 Baroda O. I. for राजवल्लभ-
काण्ड of the परछुरामप्रताप and
दानकाण्डपर्व is a part of it).

सायण, brother of माचवाचार्य and
son of मायण. Vide sec. 92.
Several works are attributed to
him, but one cannot be certain
of their authenticity; a. of गो-
भिलगृह्यसूत्रभाष्य, जातिपिवेकशतप्रश्न,
पुरुषार्थसुधानिधि, संघ्याभाष्य, प्राय-
श्चित्तसुधानिधि, रामतत्त्वप्रकाश, स्तुति-
संग्रह.

सारङ्गपाणि, son of छकुन्व; a. of
विवाहपटल.

सार्धजीम (this is a mere title);
a. of स्तुतिग्रन्थराज, दायभागव्यवस्था.

साहेवराम a. of तीर्थसंग्रह.

सिद्धनाथ a. of तुलादानप्रकरण.

सिद्धलक्ष्मण a. of तिथिनिर्णय (com-
posed by order of king प्रतापदेव
of Kālpi).

सिद्धान्तपथानन a. of वाक्यतत्त्व (part
of द्वैततत्त्व).

सिद्धान्तपद्मीश, son of श्रीहर्षाचार्य; a.
of छुद्व्यालोक com. on मितक्षरा
(B. O. mss. cat. vol. I No. 383
p. 448).

सिद्धान्तवागीशभट्टाचार्य. Not later
than 1610 A. D. a. of तीर्थ-
कौमुदी, कृत्यकौमुदी, व्यवहारकौमुदी,
• छुद्विकौमुदी, संक्रान्तिकौमुदी.

सिद्धान्तवाचस्पति a. of शुद्धिमकरन्द.

सिद्धेश्वर, son of दामोदर, son of शङ्करभट्ट. About 1630-1670 A.D.; a. of संस्कारभास्कर or संस्कारमधुख, संस्काराश्रुत.

सीताराम, son of मञ्जुहृद of कौण्डिन्य-गोत्र; a. of तत्त्वविवृति com. on नीतिप्रकाश of वैशम्पायन.

सीतारामचन्द्र, son of श्रीधर्मभट्ट and कामका and grandson of सुसिंह, of कौण्डिन्यगोत्र; a. of कालनिर्णय-चन्द्रिका.

सीतारामशास्त्रिन् a. of दत्तरत्नायन.

सुदर्शनाचार्य, son of बाणवज्र. Earlier than 1500 A.D.; a. of तात्पर्यदर्शन com. on आपस्तम्बधृष्ट (pr. in Kashi S. series); आह्निकसार, तिथिनिर्णय, धातुनिर्णय; m. in मञ्जुजि's com. on चत्वार्षश-तिमत् and in विधानपारिजात, by नारायणभट्ट in his प्रयोगरत्न, in the द्वैतनिर्णय of शङ्करभट्ट. He mentions कर्पर्विभाग्य in the तात्पर्य-दर्शन.

सुन्दर, son of राघव; a. of वाराणसी-दर्पण.

सुन्दरसेन m. in com. on नीतिवाक्या-श्रुत.

सुब्रह्मण्य, son of वेङ्कटेश. Later than 1400 A.D.; a. अभिनवपञ्चशीति with com. धर्मप्रदीपिका.

सुमन्तु Sec. 29.

सुरेश्वर a. of यतिसंख्यावार्तिक.

सुरेश्वर a. of तिथिस्वरूप or सर्वतिथि-स्वरूप.

सुरेश्वर उपाध्याय. Earlier than 1500 A.D.; a. of व्यवहारोच्चय.

सुरेश्वरवासिष्ठ, pupil of रघुरामतीर्थ; a. of उपचारपौडसारत्नमाला and महादेवपरिचर्याप्रयोग.

सुरेश्वराचार्य a. of काशीसुतिमोक्षनिर्णय or काशीसोक्षनिर्णय.

सुरोत्तमाचार्य a. of विष्णुतीर्थीयव्याख्यान.

सुरमिश्र a. of जगन्नाथप्रकाश (compiled under orders of जगन्नाथ, king of कम्पोज).

सूरभट्टलक्ष्मीनरसिंह a. of कालाश्रुत.

सूर्यपण्डित. Later than 1500 A.D.; a. of com. on कालनिर्णयदीपिका of रामचन्द्राचार्य.

सूर्यकरशर्मन् a. of दानपञ्जी (compiled at the bidding of नवराज).

सूर्यनारायण (हन्वर्गणित) a. of आह्निक-भास्कर.

सूर्यराम a. of कर्मचिप्राकसार.

सूर्यसेन (reputed) a. of निर्णयाश्रुत.

सोढदेव, son of शैतमदेवनाथ, son of ब्रुपदेव who was treasurer (कोष्ठाधिकारी) to a गौड़ prince; a. of शैवाश्रुत (B. O. mss. cat. vol. I No. 389 p. 456).

सोमकीर्ति आचार्य a. of सप्तव्यसनकथा-समुच्चय.

सोमदत्त m. in हेमाद्रि (कालखण्ड p. 79).

सोमदेव a. of नीतिवाक्याश्रुत. He wrote his यशस्तिलक in Śaka 881 (969-70 A.D.).

सोमनाथ a. of भक्तिरहस्य.

सोमनाथ, son of सुवृल्ल and झावाम्बिका and surnamed सकलकल and a resident of जलधाम; a. of जाति-माला (D. C. No. 302 of 1884-1886 is a work in about 160 verses in various metres on लक्ष्मीमिन्दा, वैराग्य, पार्वतीस्तुति, but not on धर्मशास्त्र or castes).

सोमनाथभट्ट, son of खरभट्ट of the नित्तल family; a. of सोमनाथीय.

सोममिश्र m. in अपिपाल's छन्दपद्धति.

सोमस्वास a. of आशौचनिर्णय.

सोमशङ्ख, pupil of सच्चिद, pupil of ईशान; a. of कर्मक्रियाकाण्ड (composed in 1073 A. D.). HP. cat. p. XI.

सोमसुन्दराक्षिप्प a. of विद्याहपटलस्तवक.

सोमेश्वर भूलोकमल्ल Calukya king, son of विक्रमादित्य. Reigned 1127-1138 A. D.; a. of अभिलवितार्थचिन्तामणि or मानसोद्भास (composed in śake 1051 i. e. 1129 A. D.).

सौम्य m. in स्मृतिच०.

स्थलशीर्ष m. in नि. सि.

स्मार्त i. e. रघुनन्दनभट्टाचार्य m. in the व्य. म.

स्वल्पयोगलोक m. in कालाचिवेक of जीयुत-वाहन; vide p. 286 n. 631.

स्वल्पसर्वत m. in स्मृतिसार of हरिनाथ.

हरजीभट्ट About 1610 A. D.; a. of छद्मतन्त्रकला.

हरदत्त Sec. 86; a. of अनाकुला (com. on आप. गृ. सू.), अनाविला (com. on आश्व. गृ. सू.), उज्ज्वला (com. on आप. ध. सू.), com. on आपस्तम्बीय मन्त्रप्रश्न or मन्त्रपाठ (or एकाग्रिकाण्डमन्त्र), मितक्षरा (com. on मौ. ध. सू.), com. on आपस्तम्ब-परिभाषासूत्र.

हरदत्त a. of स्मृतिसंग्रह.

हरि a. of आशौचनिर्णय.

हरि a. of सद्ब्रह्म.

हरि, son of नरसिंह of the अष्टपुत्र family; a. of एकादशीनिर्णय (composed at विराट् नगर, modern Wai, on the Kṛṣṇā river).

हरि a. of शिवाराधनदीपिका.

हरिकृष्ण सिद्धान्त a. of मकरन्दप्रकाश. (ms. dated 1668 A. D.)

हरिगण a. of व्यवहारसहस्रय.

हरिगिरि a. of कुरुक्षेत्रातुक्रमणिका.

हरिजीवनमिश्र a. of स्नानसूत्रपद्धति.

हरिदत्त son of सुषर; a. of कर्मदीपिका (ms. No. 6892, Baroda O. I.).

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हरिदत्तमिश्र a. of व्यवहारपरिभाषा.

हरिदास, son of गुरुषोत्तम; a. of प्रस्ता-वरत्नाकर (composed in संवत् 1614 i. e. 1557-58 A. D.).

हरिदास, son of बत्सरान; a. of लेख-सुक्तामणि. Earlier than 1625 A. D.

हरिदासतर्काचार्य m. by रघुनन्दन in छद्मिदित्य (p. 243)

हर्षदीक्षित a. of com. on दायभाग.

हरिवेधभट्ट m. in आद्यसामर of कुल्लुक-
भट्ट.

हरिवेधसूरि a. of विद्याहपटल.

हरिनन्दन a. of सुहृत्तरत्नाकर.

हरिनन्दन a. of गङ्गाभक्तिप्रकाश (com-
posed in 1795-96 A. D.).

हरिनाथ Sec. 91 ; a. of स्मृतिसार or
-सारसमुच्चय.

हरिनाथमिश्र a. of दत्तकतत्त्वनिर्णय or
-निर्णय.

हरिनाथाचार्य a. of सङ्केतकौस्तुभ, सन्ता-
नवीपिका.

हरिनाथरायण a. of सुहृत्तमञ्जरी.

हरिनाथरायण a. of वर्षछांय.

हरिनाथरायण a. of ह्यद्वितत्त्वकारिका
(based on रघुनन्दन's work).

हरिनाथरायण (a title of भैरवसिंह king of
मिथिला) a. of महाधैव divided
into seven तरङ्ग on कृत्य, आचार,
विवाह, व्यवहार, दान, छद्म and आद्य.
B. O. mss. cat. vol. I. No. 76
p. 69 contains the first viz. on
कृत्य.

हरिप्रसाद, son of मकरन्द ; a. of आचार-
तत्त्व.

हरिप्रसाद, son of गङ्गेश्वर or गङ्गेश्वर of
मधुरा ; a. of सद्धर्मतत्त्वार्थ in 62
verses.

हरिप्रसादशर्मन a. of प्रतिपादप्रकाश.

हरिभट्ट a. of सुहृत्तमञ्जरी.

हरिभट्ट a. of विवाहसूत्र.

हरिभट्टदीक्षित a. of अन्यकर्मदीपिका

हरिभट्ट शुक्ल a. of शास्त्रसारावली.

हरिभास्करशर्मन, son of आपाजिभट्ट or
आयाजिभट्ट. Vide under भास्कर-
शर्मन.

हरिमिश्र a. of विषयाविषयविचार.

हरिराम Later than 1600 A. D. ; a. of
com. on अविस्मृति, of आह्निकसार, of
com. on छन्दोगपरिशिष्टप्रकाश of
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वदकर्मविवेक.

हरिराम a. of शिवभूजनपद्धति.

हरिराम शोस्वामिन् a. of तप्तसुप्राविवेक.

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आचारादर्श of श्रीदत्त).

हरिछालमिश्र a. of तिथ्युक्तिरत्नावली.

हरिवंश m. as a predecessor in काल-
विवेक of जीवदत्त and in ह्यद्वितत्त्व
of रघु (vol. II. p. 295).

हरिषङ्कर a. of वाचाप्रयोगतत्त्व.

हरिशर्मन् Earlier than 1500 A. D. ; m.
in प्रायश्चित्ततत्त्व of रघु (vol. I. p.
531) as भाष्यकार of पारस्करसूत्र, in
ह्यद्वितत्त्व (vol. II. p. 305), उद्वाह-
तत्त्व (vol. II. p. 143) etc. ; in
यजुर्वेदिआद्यतत्त्व (vol. II. p. 488)
हरिहर and हरिशर्म are separately
mentioned in the same sentence
on a passage of the कात्यायनसूत्र.

हरिशम्भू a. of धर्मसंग्रह.

हरि सामन्तराज, son of कृष्ण ; a. of
सूर्यप्रकाश.

हरिसेन of Benares ; a. of राजनीति.

हरिहर a. of com. on आशौचदशक or वृक्षश्लोकी. Ms. (Baroda O. I.) No. 1526 is dated शके 1448.

हरिहर (probably the same as हरिहर above) a jurist m. in वि. र.

हरिहर a. of com. on छन्दोगपरिशिष्ट-प्रकाश of नारायण.

हरिहर a. of प्रयोगरत्न.

हरिहर, son of भास्कर alias भाहुभट्ट ; a. of अन्वयेष्टिपद्धति (following the भारद्वाजसूत्र).

हरिहर आग्निहोत्रिन् Sec. 84. Between 1275-1400 ; a. of भाष्य on पारस्करयज्ञसूत्र and पद्धति thereon and of com. on स्नानविधिसूत्र of कात्यायन.

हरिहरपाण्डित, son of नारायण ; a. of आचारसंग्रह.

हरिहरभट्टाचार्य a. of समयप्रदीप (composed in शके 1481 i. e. 1559-60 A. D.).

हरीश्वर a. of छात्रियपरिच्छेद (B. O. Mss. cat. vol. I. No. 379 p. 434). Later than 1450, as he mentions रत्नाकर and छात्रियविवेक.

हर्ष or श्रीहर्षदीक्षित a. of हर्षकौस्तुभ (com.) on शारदातिलक.

हर्षणभट्ट m. in आश्वसागर of कुल्लुक.

हलधरदीक्षित, son of पद्मनाथ ; a. of स्मृतिदर्पण.

हलायुध 1000-1100 A. D. ; a jurist m. in कल्पतरु, वि. र., स्मृतिसार of हरिनाथ.

हलायुध, son of धनञ्जय of the वत्सगोत्र, brother of हंसान and पल्लवपति. Sec. 72. ; a. of ब्राह्मणसर्वस्व, पाण्डितसर्वस्व, वैष्णवसर्वस्व, शैवसर्वस्व, कर्मेष्टिपद्धिनी.

हलायुध a. of com. on आश्वपद्धति of पल्लवपति.

हलायुध, son of सङ्कर्षण. Between 1200-1400 A. D. ; a. of com. प्रकाश on the आश्वकल्पसूत्र of कात्यायन. Vide p. 301 above.

हलायुध, son of गुरुचोत्तम ; a. of पुराणसर्वस्व (composed in 1474 A.D.).

हलायुध a. of संवत्सरप्रदीप (mentioned in the एकादशीतत्त्व and शुद्धितत्त्व).

हलायुधमड्ड a. of com. on the मितक्षरा of चिन्तानेश्वर.

वलिरामशर्मन् a. of कामरूपयात्रापद्धति.

हारीत. Sec. 11, 56 ; a. of धर्मसूत्र and (another हारीत) a. of a स्मृति in verse on अथवाहार &c.

हिरण्यकेतु m. in आश्वसागर of कुल्लुक.

हिरण्यकेशिन् a. of धर्मसूत्र, पितृमेघसूत्र, शुद्धसूत्र.

हृदयनाथ a. of नान्दीमुसलिरूपण (B. O. mss. cat. No. 242 p. 264) ; ms. dated शके 1753.

हृदयानन्द विद्यालङ्कार a. of ज्योतिःसार-संग्रह.

हेमकरभट्ट m. by कुल्लुक in आश्वसागर.

हेमाचार्य a. of अहंकीति. Flourished between 1088-1172 A. D.

हेमाद्रि, son of कामदेव, son of वामुदेव. Sec. 87; a. of चतुर्वर्गचिन्तामणि, आश्वकल्प (according to कात्यायन).

हेमाद्रि a. of त्रिस्थलीविधि.

हेमाद्रि a. of लक्षणसमुच्चय.

होरिलमिश्र (or होलिल); a. of परमेश्वरीदासायि or स्मृतिसंग्रह, आश्वकृत्यप्रदीप (Ulwar cat. extract No. 355), आश्वकल्पदीप.



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